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SOUTHERN METHODIST RECORDER.

Established 1893. \$1 a Year.

DEVOTED TO THE SPREAD OF SCRIPTURAL HOLINESS.

New Series, Vol. VII. No. 1.

REV. JAMES CANNON, JR., EDITOR,
BLACKSTONE, VA.

RICHMOND AND BLACKSTONE, VA., JANUARY 5, 1899.

BUSINESS OFFICE:
No. 8 South Tenth Street, RICHMOND, VA.

RELIGIOUS THOUGHT.

Gems Gleaned From the Teachings of All Denominations.

The richest of all prizes is the cheap-
est; it is God's love and help.—Dr.
Frank Crane, Methodist, Chicago.

Good Influences.

Good suggestions and influences do
not drive or force us; they only lead.—
Dr. Pratt, Swedenborgian, San Francis-
co.

Rest For the Soul.

The rest God speaks of is not the al-
ternative of something else, but the
quality which marks the highest attain-
ment of the human soul.—Dr. Storrs,
Congregationalist, Brooklyn.

The Christian's Peace.

The true secret of a Christian's
peace is that the sorrows of the past and
future are stripped from him and he is
given the present, which is always tol-
erable.—Dr. Frank Crane, Methodist,
Chicago.

Do All Things Heartily.

Let every Christian do his part in
civil life as a Christian, doing all things
heartily, as to the Lord and not as to
men.—Rev. J. H. Webster, Presbyterian,
Philadelphia.

THE TWENTY-THIRD
The state will soon be more in line with
the laws of God.—Rev. J. H. Webster,
Presbyterian, Philadelphia.

Natural Law.

The reign of natural law is acknowl-
edged, but there seems to be an impres-
sion that moral law may be violated
with impunity. It will be learned even-
tually that the consequences of breaking
moral law are not to be ignored.—Rev.
J. N. Beard, Methodist, San Francisco.

Time For Action.

There is a time for action as well as
prayer. The man who prays and fails
to work for the end desired may be dis-
appointed. Do not live too much in the
past, but turn your eyes forward that
you may make progress in God's work.
—Rev. A. Remington, Presbyterian,
Boston.

Trust In the Lord.

When Jesus came near the disciples
walking on the waves, they did not
know him and were alarmed. So in the
midst of our trials we sometimes fail to
recognize the hand of our divine Mas-
ter. If we only knew that God's hand
was in it all and that he as surely loves
us as he did his lone disciples on the
sea, it would give us hope and fill us
with courage.—Rev. Mr. Winship,
Methodist, Cheyenne, Wyo.

Religious Unity.

Religious unity teaches us to believe
that out of the blocks of time the rising
walls of eternity are being shaped; that
through struggle, disappointment and
sorrow earthly pilgrims must push on,
now halting in caves of doubt, now
climbing cross crowned heights, but
ever finding their way to the tablelands
of unhedged fellowship whereon is
built the city of light.—Rev. Jenkins
L. Jones, Unitarian, Chicago.

Equal Burden For Man.

Insist that society's safeguard lies in
forcing by public opinion the burden of
weight equally upon the shoulders of
the culpable man as upon the culpable

woman. in the spirit of that Jesus
whose teachings a vast portion of man-
kind honors I plead for charity, for for-
giveness and tender helpfulness to the
woman who errs. I sincerely hope that
the moral blindness of society will be so
heroically treated it will soon be cured.
—Rev. Henry Frank, Methodist, New
York.

What Religion Means.

Religion means that you must ask
blessings upon your home and help to
rear your children that your boys may
become great, good men and your girls
splendid women. It means that you
must be good and charitable, not in or-
der to get the praise and applause of
the observer, but because those qualities
make you like God. If you are a Chris-
tian, you must try to reproduce God's
beautiful moral features of character.
You may have little success, but you
will know that you are man or woman
enough to try.—Rev. Father Magevny,
Catholic, Omaha.

Christian Heroes.

The Christian Endeavorer who will
have done with lies and compromises is
a hero. The Endeavorer who will be
a hero. The Endeavorer who will fol-
low Christ wherever he goes, through the
home, the church and the state, is a
hero; the Endeavorer who will look the
devil in the face and tell him he is a
devil is a hero; the Endeavorer who
will stand up for Jesus in the marts of
trade, in the halls of state, in social
walk, and not flinch or surrender one
iota of God's truth, is a hero.—Rev. Dr.
Stephen A. Northrop, Baptist, Kansas
City.

A Christian Nation.

From the unobtrusive walks of life
our country has been roused to martial
strife and bloody war—not for the sake
of self aggrandizement or acquisition of
territory, but in behalf of the downtrod-
den. No nation ever took up arms in a
nobler cause; none was ever influenced
by more disinterested motives and none
ever accomplished so much in so short
a time. God's people should have a set-
tled conviction that this is God's coun-
try. The oft repeated question, "Are
we a Christian nation?" should be defi-
nitely answered. A people whose God
is the Lord should be, must be, read and
known as such.—Rev. Dr. H. R. Nay-
lor, Methodist, Washington.

God's Plans For All.

God has a distinct plan for each one
of us in sending us into the world. Not
only does he create us all to be useful,
to take some part in the world's affairs,
to honor and glorify him in some way,
but he designs each person for some
definite place and some specific work.
He does not send us into life merely to
fill any niche into which we may chance
to be lifted by the vicissitudes of life or
to do whatever bits of work which may
drift to our hands in the vast, compli-
cated mesh of human affairs. God has
a plan, embracing all his creatures and
all their actions, and in this plan every
intelligent being has an allotted place
and an assigned part.—Rev. G. W. Wil-
son, Congregationalist, Omaha.

A PRESENT HELP.

There is never a day so dreary,
But God can make it bright;
And unto the soul that trusts Him,
He giveth songs in the night.
There is never a path so hidden,
But God will show the way,
If we seek for the Spirit's guidance,
And patiently watch and pray.

There is never a cross so heavy,
But the loving hands are there,
Outstretched in tender compassion,
The burden to help us bear.
There is never a heart that is broken,
But the loving Christ can heal,
For the heart that was pierced on Cal-
vary
Doth still for His people feel.

There is never a life so burdened,
So hopeless and so unblest,
But may be filled with the light of
God
And enter His promised rest.
There is never a care or a loss,
But we may carry to Jesus,
And leave at the foot of the Cross.

What more can we ask than He's pro-
mised,
And we know that His word cannot
fail,
Our refuge when storms are impend-
ing,
Our help when temptations assail.
Our Saviour, our Friend, and Redeem-
er,
Our portion on earth and in heaven;
For He who withheld not His own
dear Son,
Hath with Him all things freely
given.

EDITORIAL.

LOOK AT YOUR LABEL AND PAY
UP WHAT YOU OWE US, AND WE
WILL THANK YOU.

THE RECORDER'S NEW YEAR.

The Recorder is five years and eight
months old, but to make the paper
year correspond with the calendar
year, we changed the numbering in
July, and so we enter volume seven
with this issue. This is a convenient
season to say a word or so about the
past and the future of the paper.

1. Its Origin.—Some people who
never trouble themselves to investi-
gate facts, and some who, if they know
the facts, do not regard them, have
ascribed a reason for the origination
of the paper which is contrary to fact.
The editor and present owner of the
Recorder was not the originator of the
paper. He was asked by certain par-

ties if he would edit the paper for
them if it was started, the purpose be-
ing to furnish a cheap paper for those
who could not or would not buy a high-
priced paper. As there was no colpor-
tage work being done in our Confer-
ence, and thousands of families who
took no religious papers, the purpose
seemed very commendable, and the
work was begun. It has been contin-
ued from that time with the same pur-
pose in view. About two years ago,
finding that our subscribers wished
to see the paper more frequently, it was
changed from a monthly to a semi-
monthly, and one year ago the demand
was so great that the paper was made
a weekly. This last change has been
very popular, and new subscribers
have been received every week, and
letters from a number of friends have
encouraged the editor to believe that
the paper is supplying a real need. It
was not established, therefore, to tear
down any other paper, but to supply

its work. The aim of the paper
is to do genuine Methodist work—
namely, "to spread Scriptural holiness
through these lands." The word "ho-
liness" is not used with reference to
any special theory, but in the general
sense, as opposed to all sin. This work
necessarily involves conflict. The his-
tory of the world is made up of con-
flicts, and the key that unlocks its his-
tory is the conflict between God and
the devil for the soul of man. "For
this purpose the Son of God was mani-
fested, that He might destroy the
works of the devil." No man or paper
can do the work of God that is always
urging peace. The failure to observe
the order of the Scriptures, which is
distinctly, FIRST, PURE, THEN
PEACEABLE, has brought a multi-
tude of woes upon the Church. The
Church is terribly handicapped to-day
by the fact that it has so many people
in it who are unconverted, and who
insist upon worldly methods in the
Church, and many who are converted
do not want a "fuss," and think it is
unchristian and uncharitable to fight
these godless people and godless ways.
and so it comes to pass that too often
selfishness in its various forms rules
the Church. Such things must be
fought, and the Recorder has aimed to
fight the devil both in and out of the
Church. It has not been altogether
because of a bump of combativeness
in the editor, as many have supposed,
but because it has seemed to him that
at the present time the need of the
hour is a fight from a DESTRUCTIVE
standpoint. Certain forms of evil have
become so firmly entrenched in the
world and in the Church that it has

not seemed possible to build up the kingdom of righteousness without strong and persistent assaults on the kingdom of darkness. And it does not follow at all because some good persons may be connected with the things denounced that there is an assault upon the persons. Good persons are often sadly lacking in judgment, and frequently in clear perceptions of what is the real truth. But that only renders it the more necessary to fight the evil which they defend. The evil is the more dangerous on account of their defence of it.

Some persons have favored some of the special aims of the Recorder, but have objected to the methods occasionally employed. They dislike personalities, that bring out the bad things that men have done. The Recorder, also, dislikes personalities, and dislikes the "taffy" kind as much as the other, and so it has never had a column in which to chronicle the incidental movements of men coming and going, here and there, and in which to tickle their vanity and "soft soap" them by set compliments. This editor does not believe that all the personal remarks he has ever made about the wrong-doings of others have done a tithe the harm done by the fulsome flattery continually published in our religious papers about high officials and pets of various editors. But, strange as it may seem to some, the Recorder does not like the other kind of personalities, either, and in the work of the paper such things have been studiously avoided, unless there was a real good to be accomplished by bringing out the facts in reference to persons. Every personal article ever published in this

paper has been in defence of persons or principles. The question has sometimes been asked, Why general statements have not been made, and principles advanced and maintained, without bringing in persons? The reason is that general articles are a failure in some cases. General articles are either so general as to produce no impression, or they picture persons so clearly, and yet do not call their names, that the writer may justly be branded as cowardly for not calling names. The belief and practice of this paper is to put principles above everything else, and if in defending a principle, it becomes necessary to call attention to the person who is specially violating that principle, or standing in the way of the widest good from the maintenance of it, it is cowardly, and having "respect to persons" not to call names. For example, the editor believes that the greatest danger of Southern Methodism to-day is OFFICIALISM, and this danger will have to be fought by showing its evil effects. General articles will not meet this case. There is a striking instance of that before our eyes. Our Conference is tired of having the same men sit in judgment upon what is best for the preachers and the churches. They have seen too many grave blunders made by this set of men. They passed a general resolution, declaring the opinion of the Conference that men ought not to have this power longer than eight years successively. The Recorder fought for the principle. What was the result? Nothing. Each man thought that he was not the man meant. His judgment was so extraordinary, he was so

free from prejudice, that the Conference wanted him to stay in, but passed a general resolution to get rid of the other men whom they did not want. What was to be done in such a case? General articles have failed. General resolutions have failed. The only thing left is to come out squarely, and tell these men by name that there are a great many, if not a majority, of their brethren, who have lost respect for them, who object to their having anything to say about the work that they shall do, etc. But such an article would be personal. True, but general articles have failed, and the question has arisen, Which is more important, the principle or these presiding elders? The Recorder thinks that the principle is, and so will not hesitate to fight for the principle even at the risk of offending persons. This kind of personal fighting the editor believes in, not because he likes the personalities, but because it is the only kind of fighting that seems to have any effect in some hardened cases.

And so with all other evils, in and out of the Church. If the fight cannot be won, because of certain persons in the way, the persons must be attacked as the embodiment of false principles and the instrument of satan in carrying out evil.

The Recorder has made special efforts in these directions. Missions, education, and anti-saloon work have taken up much of our space. These are the three greatest causes which the Church has before it, and we have tried to contribute in every possible way to help in the fight for the furtherance of these great causes.

Future Plans.—The Recorder will endeavor in the future, as in the past, to give as much as possible to its subscribers for a small price. The subscription price has been raised to \$1 per year for single subscriptions, but in clubs the paper can be secured for the same price as formerly. The club rates will be given in our next issue.

The paper will continue to be independent in its expression of opinion on the various subjects before the Church. It is expected to give up four pages of the paper to the Junior Department. Pertinent and telling cartoons will be a feature of this department, and the endeavor will be made to make the paper so interesting and yet so cheap, that it will reach the homes of many who have never before taken a religious paper. In clubs of five or over the price of the paper will still be 60 cents. Get up a club. Old and new subscribers at the same rate.

TWENTIETH CENTURY THANK OFFERING.

World-wide Methodism has determined to mark the opening of the twentieth century by a great thank offering to God for His gracious providence, which has for the past one hundred and fifty years guided the denomination, and has developed it from a grain of mustard seed till it is now the greatest of Protestant denominations. The Wesleyan Methodist Conference of England, with about half a million members, has determined to raise one million guineas, about \$5,250,000 of our money, or nearly ten dollars per member; the Canadian Methodist Conference, with 280,000 members, has determined to raise \$1,000,000, or about

four dollars per member; the Methodist Episcopal Church, with about 3,000,000 members, has determined to raise \$20,000,000, or about seven dollars per member; our own Church, of about 1,500,000 members, through the preachers and laymen in General Conference assembled, has determined that it will raise \$1,500,000, or an average of one dollar per member.

Thus all the great branches of the denomination have joined in this common purpose to make this thank offering to our Heavenly Father as a token of appreciation of His loving favor shown to us as a Church, and at the same time to show to the world at large that we fully realize that all our prosperity, both material and spiritual, comes from God, the Creator of the World, and the Head of the Church.

In this great offering it is the hope of the leaders of the Church that every member of the Church shall have a part. Some will have more and some less to contribute, but all God's children have much to be thankful for, and every one should contribute something.

1. Because we want to do so. The old Jewish Church, among its other offerings, had the meat or thank offering, and the idea of thanksgiving is a common thought to most of us. When our earthly friends have been good to us, we love to show them our gratitude by appropriate evidences. So, as individuals, but in this matter especially as members of a great Church, we want to thank God for His goodness, and to give practical evidences of our appreciation of it.

2. Because we ought to do so. If a Church who does not want to make a thank offering to God, then the reason for giving changes from "I want" to "I ought," and the man who does not want to do so, should be shown that he is sadly lacking in the true Christian spirit, and needs to be either re-consecrated or, perhaps, reconverted. No man is truly saved, whose heart is not full of thanksgiving for his salvation. If it is not, it ought to be, and he had better examine himself, whether he is in the faith.

3. Because our Church has pledged itself before the other churches and the sinful world to do so. No other branch of Methodism has more to thank God for. Shall the others come up with both hearts and hands full of thanksgiving, and we fail to do our part? Our pride in our Church, the purest form of Methodism in the world, demands that when the twentieth century shall dawn, we shall not be found lacking, but shall be found in line with our Methodist brethren all over the world.

Virginia Methodism must be found in the lead in this matter. The oldest and next to the largest Conference, the whole Church looks to us to see what we are going to do. Our part of the thank offering is in round numbers one hundred thousand dollars (\$100,000). Virginia Conference Methodism can easily, and I hope will easily, give this amount as her portion of this monumental fund. Her 90,000 members would find it a small amount to be subscribed for any business enterprise which would yield a guaranteed dividend of 6 per cent. Our Saviour looks upon us. Do we really feel

thankful for our salvation and its attendant blessings? Have we faith in the dividends of heaven? Do we long to show to men that as a Church we really do thank God? Let us, then, arouse ourselves and determine that when the time expires, the Virginia Conference will have offered every dollar and more besides of the \$100,000. This will be the great matter before us as a Church this year, and the press and pulpit will be full of it. The Recorder will not fail to give both facts and exhortation. In another article we give a report of one of the meetings in England, which shows how our English Wesleyan brethren are at work.

LOOK AT YOUR LABEL AND PAY UP WHAT YOU OWE US, AND WE WILL THANK YOU.

AN INTERESTING PROPHECY.

At the recent Church Congress held at Bradford, England, Rev. W. Boyd Carpenter, Bishop of Ripon, spoke on the subject, "The Opportunities, Needs, and Characteristics of Our Age." The address was notable for its breadth of view, the closing passage coming from a bishop of the Church of England (which holds much the same doctrine as the Protestant Episcopal Church of this country), was marked by great catholicity. In it he discussed "The Religion of the Future," as follows:

"The future of the world does not belong to sectarianism, and so the dream of catholicity will be fulfilled. Of another thing I am certain: As increasing light falls upon great things and great men, and as the scientific thought is mingled with popular Christianity, how many accretions due to human weakness and race prejudice have been incorporated in our conceptions, they will distrust the Church. For every new epoch has added new dogma to faith, and with every new dogma has gone further from the simplicity of Christ. The future of the world does not belong to Latinism, and so the vision of Protestantism will be fulfilled. But of a third thing I am convinced, even more surely. The religion of the future will neither be Protestant nor Catholic, but simply Christian. The dogmas of the churches which have separated communion from communion will fall off as autumn leaves before the fresh winds of God. Many views which in the very providence of God have played their part in clearing the thoughts of men will pass into forgetfulness. Men will not grieve to see the old things go, for a larger faith will be theirs; they will not think God's world will fall apart because we tear up parchments more or less. The Church of God will renew its youth. It will be content with a simpler symbol, because it will have learned Christ. It will not need any longer Trent, or Westminster, or Lambeth, or the Vatican to lead it. It will be satisfied with simpler thoughts to realize that there is one Lord, one faith, one baptism, one God and Father of all."

That much of this prophecy will be realized in the coming century is not only to be desired, but to be fully hoped for. Religion is essentially a life. Creed we must all have. We

may not call it by that name, but we must believe something, and that belief is our creed. There must be clear-cut opinions as to certain great facts of life—our relations to God, the Creator; to Christ, the Redeemer; to the Holy Ghost, the Sanctifier; to our fellow-men all around us. All these relations exist, and we must have definite purposes as to how we will meet them. But there is need for much less dogma than we have at present, in order to be Christians. St. John says of Christ: "In Him was life; and the LIFE was the light of men," and St. James says: "Pure religion and undefiled before our God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Both stress the same thing. Christ's life is our light. If we only walk in that light, we will be truly Christian. The book of the Rev. Charles M. Sheldon on "What Would Jesus Do?" is a direct call to examine and to follow the life of Christ. When this is honestly attempted by any man he will find that such questions will not be settled so much by the distinctive doctrines which make him a Methodist, or a Baptist, etc., but by broad principles which make him Christian.

"Our conduct and our thought," Bishop Carpenter says, "will not be Protestant or Catholic, but simply Christian." If this, indeed, comes to be true, and we are all "simply Christian," we can gladly give up other things. To be "simply Christian" in all our thoughts and speech and action will be enough for every true disciple.

THE TWENTIETH CENTURY FUND.

The subject occupying more attention in Methodist circles than any other just now is the Twentieth Century Fund. The movement was publicly launched last week in Wesley Chapel, City Road. And the success of the inaugural meetings was such that the general opinion now is that a much larger sum than a million guineas will be raised. In fact, the Committee of Management has already allocated the first \$250,000 obtained above the million guineas. The meetings of last week were intended for the circuits of the London districts only. No others were expected to promise anything. And, as far as I know, only one person outside of those districts did give anything, and he was an American—Dr. Briggs, of the Theological College, Denver, Colorado. The worthy Doctor wished to contribute fifty guineas, and his wish was gratified. No English audience can say "No" to any request from an American cousin. London Methodism is, and always has been, one of the comparatively poor portions of the Connexion. Yet, on Tuesday of last week, Metropolitan Methodists promised upwards of seventy thousand guineas as a start towards the million. And only seventy of the hundred circuits took part in the giving, and in the majority of instances the amounts promised were named as the minimum, and intimations were given that much larger amounts would be reached. The president of the Conference expressed the opinion that London's contribution to the fund would not be less than a hundred thousand

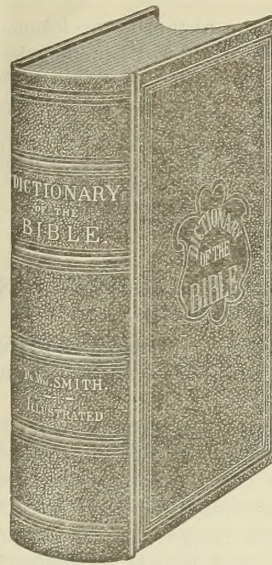
guineas, and would probably reach double that figure. If London's start is followed throughout the country, and especially in the wealthy districts of the north, the million guineas originally thought of will be left far behind.

In all parts of the Connexion our people are beginning to understand and heartily appreciate the twofold purpose of the fund. First, by raising the money to express our gratitude to God for the wonderful things which He has done for Methodism, and by Methodism, in the century about to close, and, secondly, to enter the new century with means in our hand to enable us to take a big step in advance in every department of our Church's work, and assault more vigorously than ever all the strongholds of the devil. And I am thankful to say that underlying and permeating all this is a general spiritual awakening, a conviction that with greater opportunities of working we must seek and obtain more of God's sanctifying and converting power. It is arranged that the president's conventions for the deepening of the spiritual life of the churches shall go hand in hand, during the year, with the meetings of the Twentieth Century Fund. The two are fit companions.—Christian Guardian.

A CURIOSITY.

The substitute offered in the Western North Carolina Conference for a very good report from a special committee on the war claim, and by a small majority adopted, must, it seems to this scribe, go down in history as a moral, if not a literary, curiosity. It is surprising that such a man as Dr. Atkins should introduce and advocate it, but more surprising that Southern Methodist preachers should vote for it. How, why, and where the idea originated it is very difficult to say. Certainly, Dr. Atkins and the preachers voting for his remarkable substitute have never preached such teaching from their pulpits as this paper implies. If we understand the gist of the thing, it is to tax a defrauded people for the deeds of the defrauder, and leave the wrong-doer in possession of his ill-gotten thousands. Congress is to say what would have been a fair and honest fee for an attorney's services; this amount is to be deducted from the sum actually paid, and then the remainder is to be collected from the Church and paid to the Publishing House, while no effort is made to induce Mr. Stahlman to refund the excess of his receipts over an honest fee. All this is to be done, too, not to satisfy the demands of right and justice, but to satisfy Congress. It is, as it were, to buy off the criticism of the National Legislature of the fact that the beneficiaries of the fund did not get as much money as the appropriators intended. In the minds of the proposers of this scheme there must have been a very low estimate of the intelligence of Congress and a lower estimate of the mental gifts of the rank and file of our Church membership, and a still lower estimate of the morals of both.

How it could be thought satisfactory to an intelligent body of legislators to put into the Publishing House an amount of money, drawn from the pockets of persons already complain-



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By a special arrangement with the publishers, we will send the Southern Methodist Recorder for one year and Smith's Bible Dictionary for \$2.00. Every family should have a copy of this great work. For description, see below:

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ing of fraudulent charges on the part of an attorney, to equal the amount of said former injustice, is beyond our ken. It looks like adding an injustice to an injustice to make the first injustice satisfactory to those that criticised it.

But how the brethren of North Carolina expected any thoughtful person to contribute to such a fund, or an honest preacher to take up such a collection, is equally outside of our powers of understanding. Surely, there must be something in the minds of these good men that has not been expressed in the resolution for which they voted.

If a committee of the Senate should by a resolution say what was a legal, fair, and honest fee for services, they would, *ipsis verbis*, declare that all now in the hands of the attorney over and above such fee, must be an illegal, unfair, and dishonest possession. Then, if the resolution spoken of be carried out by the Church, two things are implied:

First, the Conferences are to advise senators to be satisfied with a thing pronounced by themselves to be fraudulent, and second, the Conferences are to connive at the same deed, though agreeing with the senators as to its moral turpitude. For the resolution seems to make the Senate committee a kind of arbitrator as to what a fee ought to be, and by acting upon the arbitration the Church would agree to its doctrine. Our great Church would then appear to be (as the Senate committee would appear to be) satisfied with a moral wrong. The immense amount held by the attorney must be looked upon as dishonestly held, and yet Senate and Church must say they are satisfied with the pronounced fraud, simply because the very parties originally defrauded have been subjected to a second draft equal to the first. We can but think the good brethren who voted for this resolution will reconsider.

The truth is, there can never be a settlement of a moral question until it is settled according to moral law. Hence we insist upon the duty of our Church authorities to ask the attorney to refund what he holds over and above an honest fee; and upon refusal of payment to institute a suit in a court of equity. It is hardly to be supposed that when the check was signed giving a fortune to the attorney there was ignorance of the flagrant violation of his contract. Hence the signer had no right to sign that check, even under the wonderful contract for the exorbitant fee.

Our brethren who say they are tired of the agitation of this subject in the Church papers must have the grace of endurance. They should aid in the securing of justice, and then they can claim a good, because a conscientious, rest. It is a subject unpleasant to all, no doubt, but Church authorities cannot afford to allow a great moral wrong to go uncriticized simply to secure temporary quiet. Peace should always be achieved by conquering wrong, not by conniving at it. May the good Lord guide in all exertions for the attainment of the right!

Those brethren who seem so positive in the assertion that there is no case for a court of inquiry should reread their law-books on exorbitant

fees, and on the authority of fiduciaries, and on the rights of beneficiaries. We can but think they will soon see that exorbitant bargains to lawyers are null in law, and especially that fiduciaries have no right to make them.

F. M. EDWARDS.

South Boston, Va., Dec. 22, 1898.

JOINT EPWORTH LEAGUE CONVENTION.

Mr. Editor,—You will oblige us if you will give the following a place in your columns:

The committee, consisting of Rev. E. T. Dadmun, Epworth League District Secretary of the Petersburg District; Rev. G. H. McFaden, District Secretary of Epworth Leagues of the Farmville District, and myself, as instructed by our respective District Conferences, met at Blackstone the 23d ultimo, and proceeded to formulate a programme of exercises for a joint Epworth Conference of the two districts.

It was agreed to open the Conference at Blackstone on Friday evening, with short devotional exercises, introductions, etc. Friday at 7:45 P. M. exercises will open with a song service, addresses of welcome, and responses, and then the opening address proper by Dr. A. Coke Smith, of Lynchburg. Rev. John O. Moss, of Lunenburg, will preside.

Saturday morning's session will open at 9:30; Rev. J. B. DeBerry will preside; devotional exercises to be conducted by Rev. E. V. Carson. Subject to be discussed: "Leagues in the Country." (1) Do We Need Them? (2) How to Get Them. (3) How They Help the Pastor. (4) How the Pastor Helps Them." Followed by open parliament.

Saturday at 2:30 P. M., W. W. Sawyer to preside, praise service. Subject: "Reading Circle; How Arranged for and Conducted;" "Public Literary Meetings; League Socials; Do We Need Them?" "What Social Entertainments Shall We Substitute for Those We Condemn?" Close with question box.

Saturday night, 7:45—Song service thirty minutes, by Blackstone Female Institute ladies, J. R. Sturgis to preside. Charity and help department. Close with the League and Missionary address of thirty minutes.

Sunday, 10:30 A. M., Sunday School; 11:30, sermon; 2:30 P. M., A. C. Berryman, presiding, devotional exercises one hour; 3:30 subject: "The Leader; His Preparation;" 3:40, "How to Lead;" 3:50, "How to Secure Good Singing;" 4:00, "How to Advertise;" 4:10, "How to Secure Variety."

Sunday night, 7:45, song service, then a sermon; exercises conclude with a consecration sermon.

The speakers and those to preach, except the case of Dr. A. Coke Smith, are not yet positively arranged, hence names not given.

R. A. COMPTON.

LOOK AT YOUR LABEL AND PAY UP WHAT YOU OWE US, AND WE WILL THANK YOU.

CUBA STRETCHES HER HANDS TO US FOR HELP.

In company with Dr. W. R. Lambuth, Rev. H. W. Baker, Dr. C. A. Fulwood, and my wife, I recently visited

Cuba—the nearest, neediest, ripest mission field of our Church.

When, on this great voyage to the West, Cuba broke upon Columbus, he said: "It is the most beautiful island that eyes ever beheld, full of excellent ports and profound rivers." Speaking of a lovely scene in one of its palm groves, he declared: "One could live there forever."

If conditions were as when the great admiral first looked upon "the pearl of the Antilles," his words would still ardently, but not inaccurately speak the truth. But conditions have changed since the Spaniard came.

A too prolonged application of Spanish flies has wellnigh drawn all the vitality out of the island. The soil and the climate remain, because they were beyond the reach of Spanish theft.

An impoverished, diminished, mixed population still remains, despite pestilence, starvation, war, and Captain-General Weyler. A visitor to the islands finds proof clear and unmistakable that Weyler intended to carry to a finish a policy of extermination. During his administration I read the newspaper reports of his atrocities, and discounted them much, doubting that such enormities could be practiced in the nineteenth century by the representative of a civilized government. I even doubted that our government was keeping well within its international rights by intervention. My visit to Havana convinced me that the horrible picture was not overdrawn, and that Americans did not interpose too soon. Weyler was the Duke of Alva in the nineteenth century, and even now when one stands in the streets of Havana and witnesses the squalor, the disease, and even death itself (we saw the dying on the streets), he feels as if he had been transported into the midst of mediaeval ignorance and distress.

It is difficult to say who has robbed these people most, the Spanish officials or the Romish priests. If it had not been the most fertile land imaginable, the enormous drain upon its resources would have exhausted it long ago. Yet it has had periods of comparative prosperity, and I predict when stable government has been established and the exhausting corruptions have been stopped, its speedy revival will surprise the world. American engineers are now laying out camps for our troops and devising plans of improved sewerage and sanitation. American surgeons are with them, daring the foulest and most pest-laden filth to give healthful conditions to this unhappy people, who look to the coming of their deliverers as the fever-stricken towns of Mississippi looked for the plague-destroying frost. And the people in Cuba are looking to our country for nobler things than sanitation and political deliverance. They want our Protestant religion. The Pope, not less than the Queen Regent, has lost the "ever faithful isle." True, it is said the Spanish officials are making over to the Romish Church valuable governmental property, that Romanism may have an opulent income when it is no longer a beneficiary of the State treasury; but this will not avail to save it. It has lost the people. And no wonder the people turn away from such a Church. They renounce it not

alone because it is identified with Spanish sovereignty, which they abhor, but because it has its own enormous crimes to answer for.

One woman told my wife that at confession it was drawn out of her that she was an insurgent, and with the discovery she was cast into Morro Castle, where she languished for months, subjected to outrages which in any other land would have brought death to her tormentors. She cannot forget.

A photographer was cast into Morro Castle for making pictures of the cathedrals and paintings for some American periodicals. He told members of our party that some of the richest treasures of art are being surreptitiously sent away to Spain. As he told of his experiences in the Morro his language was bitter beyond measure. He will not forget.

None of the people can forget, for they have resentments which every joy and every sorrow of their lives will feed. Their marriages and their funerals alike arouse their hostility to their Church—once theirs, but now renounced forever.

Reading one morning the "Diario de la Marina," one of the daily papers, I observed in one of the municipal reports of births, deaths, marriages, etc., that the marriages were few and the legitimate births not many, while the figures for illegitimates were large. I asked an intelligent Cuban gentleman to explain these statistics to me. His explanation was that legitimacy or illegitimacy turned on the presence or absence of Romish rites at the marriage ceremony, and that the priesthood put these rites out of reach of the poor by their fees. In like manner the poor are denied decent burial. In the short distance of half a mile, as our party was returning from the Cristobal Colon Cemetery, we met three bodies borne in rented coffins on the shoulders of friends, to the potter's field. We were told that these bodies would be turned out into a sort of ditch provided for such persons. Then the bodies would be covered over with lime and earth, and then the coffins would be returned to the dealers from whom they were rented.

To meet such a distressing condition, the Baptist Mission owns a cemetery, and from it, I was informed, a monthly income of several hundred dollars was realized. Indeed, a Church burial ground is a good attachment to a mission plant in Havana.

Our little church has been held together during all the perilous days of the war by its brave pastor, Rev. Ysadore Barredo. It has, after all the losses of that distressing period, forty-eight members, and Barredo thinks if we had a better location it would probably be self-sustaining in three years. They paid their missionary assessment in full. This was done by thrift and self-denial since the termination of the blockade. During that time both preacher and people were at the point of starvation. I confess, the fact goes a long way to remove from my mind the doubt that Barredo's opinion was correct when he said the Church, if better housed, would be self-sustaining in three years.

We must have a better place—not alone in the interest of our Cuban Church, but for the welfare of our

American people who are pouring into Havana. A suitable hall will cost not less than \$800 a year. But it will pay to secure it at once.

We ought to occupy, besides Havana, the cities of Pinar del Rio, Matanzas, Santa Clara, Puerto Principe, Caibarien, Cienfuegos, Manzanillo, and Santiago. That would require not less than fifteen men, and for salaries and preaching places and mission homes would involve an outlay of \$25,000. Some of this can be had on the field. How much, I do not know.

Surely fifteen men are not too many for an island four-fifths as large as Georgia, and having a population eight-tenths as great as Georgia's. We have 450 preachers on the effective list in the Georgia Conferences. I believe one-tenth as many in Cuba would show at the end of a year a net increase twice as large as the remaining eight-tenths would gather in my native State. The field is so ripe a consecrated man cannot fail to gather a large increase.

From the points I have named our preachers could go out to the neighboring towns and villages, and thus reach almost the entire population of the island. Barredo thinks that the people in these smaller towns, who are most of all ready and eager for Protestantism, would pay the travelling expenses and provide halls for the preachers who would visit them from the centres.

O, that we had the \$25,000 needed for the first year! What a harvest could be gathered! The Baptist investment in Havana alone is estimated to be worth \$65,000. But, in any event, we must have three men in Havana, one in Cienfuegos, and one in Santiago de Cuba. To do that will require \$3,500 more than the Board of Missions has been able to appropriate for the Cuban work. Where will the money come from? I know not. I lay the facts before the Church, and make my prayer to God for this field so near, so needy, and so ripe. It is all I can do.

The letter from Messrs. Esperon and Fernandez, printed in this Advocate November 17th, is a fair index to a pervasive sentiment throughout the island.

W. A. CANDLER.

P. S.—Porto Rico seems out of the question, if this much cannot be done for Cuba.—Nashville Advocate.

NOTES.

Dr. John O. Keener, president of the Southern University, and son of Bishop Keener, suffered a stroke of paralysis a few days ago, and has since died. He was one of the finest looking men in the last General Conference, and no man seemed to have a promise of longer life and greater usefulness. Bishop Keener has had many afflictions in recent years, but none have been more severe than this one. He will have the prayers of his brethren in his hour of sore trial.

A pleasing episode at the close of the memorial service of the Alabama Conference occurred. A strange young man arose in the back part of the church and asked the privilege of saying a few words with reference to Dr. A. S. Andrews. It was Lieutenant R. P. Hobson. He told us how much Dr. Andrews had helped him when a student in the University, and how he had thought of Dr. Andrews when on the

sea, and even when performing the perilous task of sinking the Merrimac. What a blessing to young men presidents of colleges and their professors may be!—Alabama Christian Advocate.

One step in the direction of temperance has been taken in France. A company having four hundred restaurants in various districts in Paris has announced that the use of spirits of all kinds is now prohibited in all its establishments.

Invitations have already been issued to the various national and international temperance societies to make arrangements for a world's temperance convention to be held in London in the year 1900. They are signed by the Archbishop of Canterbury. The last time such a convention was held there was in 1846.

At a recent meeting of the Salvation Army, Commissioner Boothe-Tucker made an earnest appeal for money to carry on the Army's work. A plainly-dressed lady in the audience responded by passing up a slip of paper, on which was written a promise to give realty valued at \$20,000. She desired the gift to be anonymous, but it is found that her name is Mrs. Fuller, a widow of Bayonne, N. J.

LOOK AT YOUR LABEL AND PAY UP WHAT YOU OWE US, AND WE WILL THANK YOU.

THE SWAN AND THE CRANE.

In India the swan is considered a sacred bird, but they have a legend there that one day an old crane was out on the beach looking for snails, and down came a big white swan. The crane stretched out its great long neck and said to the swan:

"Where do you come from?"

The swan said he came from heaven.

"Heaven," said the crane, "I never heard of that place. Is it far away?"

"Oh, yes."

"Is it a good country?"

"Oh, yes."

"Is it better than this?"

"Oh, far better," and the swan went on explaining about its lakes and its rivers and its fountains and its climate. The old crane stood there listening, and when the swan got through, said:

"Have they any snails there?"

The swan drew itself up, and said: "No vile things! They wouldn't have them in heaven."

"Well, then," said the crane, "you can have your heaven; I don't want it. I want snails."

Don't you see a mighty truth wrapped up in that legend? I have had mothers come to me and say: "Mr. Moody, isn't it strange that my boy doesn't like spiritual things? Isn't it strange that he would rather have low, earthly things than spiritual things?" Strange? No! the natural man likes natural things, of course. The worldly man likes worldly things. Why shouldn't he? And the spiritual man likes spiritual things. Did you ever see a young man that has a beautiful mother, a lovely home, a godly father, and loving brother and sisters, and the home a little paradise on earth; and he will turn his back on that home and go to Boston, New York, and Philadelphia, and get into what you call

the slums, and he will go down, down, until he gets to a miserable old saloon, where he is willing to clean out spittoons for drink. Tell him his mother wants him, is praying for him, and will give him a warm welcome, and tell him how his father will receive him; tell him there is going to be rejoicing in his home if he will come back, and tell him how his brothers and sisters long to have him come back, and he will turn and say:

"No; I want whiskey."

He has the old nature. He wants snails.

Tell him that he is going to lose his soul; tell him he is making shipwreck of his life—in fact, he has made shipwreck of his life—and tell him about the glories of heaven, and he will say:

"You can have heaven with all its glory. You may have mother; I will crush her under my heel. I despise Christianity."

He has the old carnal nature. But if he gets God's nature, he gets out from those surroundings pretty quick. You can't keep him there. What men want is to be born from heaven, born again, born of the Spirit. And then, they will live for heaven; and you will never get a man or woman to live for heaven until they are born from above, until they get the divine life.—D. L. Moody.

THE LEPER MISSIONARY.

The Extraordinary Recovery from Leprosy of Miss Mary Reed, of Pithoragarh, India.

Many of our readers were deeply interested in the thrilling story of Mary Reed, the leper missionary, which Dr. Louis Albert Banks told in this journal on June 9, 1897. They will be delighted to hear the sequel to that story which has just been received.

Miss Reed is a native of Lowell, Washington, county, Ohio, where she was born December, 1854. For several years she taught school in neighboring towns, until the Woman's Foreign Missionary Society of the Methodist Episcopal Church accepted her offer to go as a missionary to India. She arrived in that land September, 1884, and began work at Cawnpore.

It will be remembered that Miss Reed, who had been laboring among the lepers of India, was on her way to her home in Ohio for a brief period of rest and recuperation, when she saw, with consternation, spots on her hand and arm, which she recognized as the first symptoms of leprosy. She had seen too many victims of the dread disease to have any doubt about the nature of the malady which produced these ominous spots. But in order to satisfy others, she consulted eminent specialists in London and Paris, and they confirmed her diagnosis.

She immediately came to the conclusion that her terrible condition was a direct indication of God's will as to her future course. Instead of collapsing under the discovery and lamenting the evil which was blasting her young life, she turned her face toward the abode of those similarly afflicted, and promptly returned to India to give her life to service among the lepers. On her arrival, her friends were inexpressibly shocked to learn the cause of her sudden and unexpected return. They beg-

ged her to consult the famous brigade surgeon of India, Dr. J. H. Condon, whose knowledge of the diseases of India is unsurpassed. To content them, she consented, though she foresaw the opinion he unhesitatingly pronounced, that she was undoubtedly a leper. He gave her the usual directions and prescribed for her the remedies which alleviate the sufferings of the victims of the disease. Miss Reed also asked the prayers of her friends, and then, bidding them farewell forever, went direct to the leper settlement at Pithoragarh, to give the remainder of her days to ministry among the afflicted inmates.

For some months past the letters that have reached her Ohio home from her retreat have described her health as wonderfully improving. Now, to the surprise and joy of her friends, there has come extraordinary news. Miss Reed has paid another visit to Dr. Condon, and to his own surprise, as much as to that of all who know her case, he pronounces her cured.

"I am cured," Miss Reed writes, "not by medicines, but by the Great Physician in answer to prayer."

So marvelous a recovery is a matter for devout thankfulness, and it will bring joy to the many people in this land who have made her case a matter of prayer.—Christian Herald.

CHANGED BY THE GOSPEL.

"Have you ever heard the Gospel before?" a Chinaman was asked, who had come into a mission room for the first time.

"No," he replied; "but I have seen it! I know a man who used to be the terror of his neighborhood. If you gave him a hard word, he would shoot at you and curse you. He was as dangerous as a wild beast, and a hard opium-smoker; but when the religion of Jesus took hold of him, he became wholly changed. He is gentle, moral, and has left off opium. Truly, the teaching is good."

An Unwelcome Visitor.

Mr. T., a business man of Cleveland, says The Plain Dealer, rents desk room in his office to Mr. B., whence the following story. "Is Mr. B. in?" asked a caller. "No," replied Mr. T., thinking he recognized an unwelcome caller. "Well, I'll wait for him," replied the caller, sitting down.

At 5 o'clock he was still waiting.

At 5:30, still waiting.

A few minutes before 6 Mr. T. closed his desk for the day and prepared to go home. The caller ventured to ask if Mr. B. was likely to return to his office that day. Mr. T. answered:

"No. He is in Buffalo and will be back next Tuesday morning."

The caller showed no anger. On the contrary, he smiled.

"Don't apologize," he said. "My business was not important, and your office has proved a pleasant lounging place. Fact is," he blandly added, "I suppose I'm coming down with the smallpox, and the doctor told me I must stay indoors and keep warm."

Fooled the Burglars.

The agent of an express company in Huntington, Ind., is a canny individual. Reasoning that money in a safe is in danger of being stolen by burglars, it has been his custom to take it out of the office safe every night and bring it home with him, so when burglars actually did break open the safe the other night they didn't get a cent.

THE SUNDAY SCHOOL.

LESSON II, FIRST QUARTER, INTERNATIONAL SERIES, JAN. 8.

Text of the Lesson, John 1, 35-46—Memory Verses, 35-37—Golden Text, John 1, 36—Commentary Prepared by the Rev. D. M. Stearns.

[Copyright, 1898, by D. M. Stearns.]

35, 36. "Again, the next day after John stood, and two of his disciples, and looking upon Jesus as He walked, he saith, Behold the Lamb of God." John was preaching and baptizing in Bethabara, beyond Jordan, and spoke of Jesus as one standing among them whom they knew not. The next day he seeth Jesus coming unto him and saith, "Behold the Lamb of God, which taketh away the sin of the world" (verse 29). The next day of this verse therefore was a third day in the story. He does not now speak of taking away sin, but only of Him who takes it away. He Himself must occupy our attention, not as a mortal man, but as He who, having purged our sins, is at God's right hand, a risen immortal man, who was and is and is to come. The phrase "as He walked" makes us think of Him as He walked in the garden of Eden in the cool of the day, for He is the same Lord God who said to Adam, "Where art thou?" and who has ever been seeking the fellowship of man since first He created him in His own image.

37. "And the two disciples heard him speak and they followed Jesus." When we, as His witnesses, so speak that those who hear will follow Him, it is well, but if they follow us it is not well, for there is no man worth following except in so far as he follows Christ. When He is by us lifted up, He will draw unto Himself, and He was lifted up on the cross that all who look unto Him might be saved.

38. "Rabbi, where dwellest thou?" As Jesus turned and said, "What seek ye?" this was their reply. I think He is always saying that to us every day that we live. "What seek ye in one house or on His holy day? What seek ye in His book when ye read it, or when ye read any other book? What seek ye in your daily occupation in home or store or office on land or sea, at home or abroad? Is your answer like that of the Greeks, "We would see Jesus?" If so, He is always ready to reveal Himself to such, but it is in the old way of I Sam. iii, 21—"The Lord revealed Himself to Samuel by the word of the Lord." Where dwellest thou? might be answered by Isa. lxvi, 2, and lvii, 15, "He dwells in the lowly heart where there is a broken and contrite spirit."

39. "He saith unto them, Come and see. They came and saw where He dwelt and abode with Him that day, for it was about the tenth hour." It was about the sixth hour when before the crucifixion on that same morning Pilate said, "Behold your King" (John xix, 14), and as He was crucified at 9 a. m., as we reckon time it must have been 6 a. m. when Pilate said those words. At the same hour of the day He talked with the woman at the well (John iv, 6). Supposing that John uses the same reckoning in all his gospel, it must have been 10 a. m., when the two disciples went with Jesus.

40. "One of the two which heard John speak and followed Him was Andrew, Simon Peter's brother." It is probable that the other of the two was John, the author of this gospel. There is an incident in each of the other gospels in which the writer probably refers to himself as the unnamed party. We are sure that it was so in the case of Matthew. See Math. ix, 10, and compare Luke v, 29. The others are Mark xiv, 51; Luke xxiv, 18. But it is Jesus whom we must see, not John or Andrew or Matthew. Mark or Luke.

41. "He first findeth his own brother Simon and saith unto him, We have found the Messiah, which is, being interpreted, the Christ." By the testimony of John and the teaching of Jesus Andrew was convinced that Jesus was indeed Israel's long promised Messiah, and he hastens to tell the glad tidings to his own brother.

42. "And he brought him to Jesus, and when Jesus beheld him He said, Thou art Simon, the son of Jona." He therewith gave him a new name, Cephas, which means a stone. He did not need to be introduced to him to be told who he was.

for He knew all men, and He knew what was in man (John ii, 24, 25). There is much pretty talk about Jesus which does not bring Him to the heart as the one altogether lovely, nor does it bring people to Him as the only one who can meet the soul's need by taking away our sins.

43. "The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow Me." We seem to have set before us the events of consecutive days, and if so this would be the fourth day of this series. Why He should go and seek Philip we do not know, but He knew, for He always knows just what He is doing and why He is doing it, and some day we shall see that He has never done without cause anything that He has done (John vi, 6; Ezek. xiv, 23).

44. "Now Philip was of Bethsaida, the city of Andrew and Peter." Perhaps the three, with James and John, were all, like Simon and Anna, looking for the promised Messiah. The eyes of the Lord run to and fro throughout the whole earth to show Himself strong on behalf of those whose hearts are perfect toward Him (II Chron. xvi, 9).

45. "Philip findeth Nathanael and saith unto him, We have found Him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph." These men were students of prophecy. They had probably talked many a time of Him of whom we read in Gen. iii and xlix, in the prophecies of Balaam, in Deut. xviii and xxxii, in Ps. ii and lxxii, in Isa. ix and xl, in Jer. xxiii and Ezek. xxxvii and, in fact, everywhere.

46. "And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see." When he came and saw and heard Him for himself, then he cried, "Rabbi, Thou art the Son of God, Thou art the King of Israel" (verse 49). Micah had said that the Messiah would be born at Bethlehem. Hosea said He would come out of Egypt. Jeremiah said He would reign at Jerusalem, but where was it ever said that He would come from Nazareth? Nathanael was impressed with the thought that he was speaking to one who saw him when he evidently thought that no mortal eye beheld him. Perhaps under that fig tree he was communing with God. Jesus surprises him still further by telling him hereafter he would see still greater things, even an opened heaven, and the angels of God ascending and descending upon the Son of Man—evidently a reference to Jacob's vision of the ladder and a yet future fulfillment. Jesus said that Nathanael would see it; so shall we. When Christ, who is our life, shall appear, then shall we also appear with him in glory (Col. iii, 4).

Tradition.

In the world dwelt a giant.
His name was Tradition.
All men bowed before him.

Lo, one day came a man
And defied the giant,
Who crushed him with quick, huge hands
Till red blood spattered the green grass,
While all the slaves shrieked "Fool!"

Years passed, and men,
Looking on his white life, said,
"There lived a hero!"
But the man was dead.

—Ernest Neal Lyon in Munsey's.

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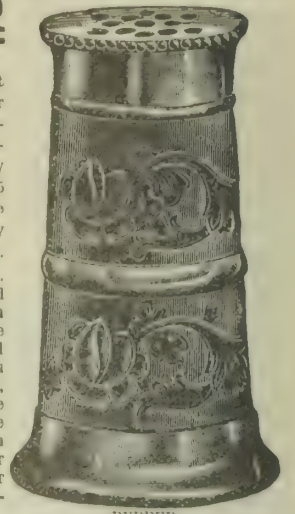
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For the past few years trees from this famous orchard have been transplanted in the surrounding country, and have proved a surprise to the people by their rapid growth, enormous size, and delicious fruit. The trees grow very tall, and spread out long, heavy limbs, and are filled with large, black heart-shaped cherries. As many as five bushels have been gathered from one tree. The fruit is very fine in flavor, and suitable for canning, pies, drying, etc., and, ripening as they do in May and June, they come in when other fruit is scarce, and sell readily at 10 cents per quart. Besides their great value as fruit trees, they make the finest of shade trees. Mr. John T. Patrick, chief industrial agent of the Seaboard Air Line, after examining them and seeing their great value as a fruit and shade tree, says:

"These trees are rapid growers; they make a good shade, and yield an abundant crop of large, black cherries, that find a ready market. One thousand trees will in five years from planting yield a revenue to the town that puts them out sufficient to pay town taxes, keep up the streets, and work the country roads leading into the town.

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Six trees by mail \$1 00 Fifty trees by express 5 00
Twelve trees by express 1 75 One hundred trees by express . 8 00

One tree free with each order, if you mention the Methodist Recorder.

Send money by registered mail, postoffice, or express money order, or check, making them payable to FRANK BRIGHT, Secretary, and address: CHERRY MOUNTAIN SUPPLY COMPANY, Ellenboro, N. C.

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Efficient
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JANUARY 5, 1899.

EPWORTH LEAGUE.

Topic For the Week Beginning Jan. 8, "A Precious Invitation."
Text, Math. xi, 28-30.

"Come unto Me."

The lot of a beast of burden in the east is far from an easy one. Heavy loads, long hours of work, scant food and abundant abuse are all too frequent. During the journey or the hours of work in the field little relief need be expected. Pathetic as is the condition of dumb animals, that of human beings is often more miserable and helpless. As the nature is higher and more capable of knowledge and spiritual pleasure it is by that very fact exposed to keener pain and consciousness of evil.

How many, even young in life, grow heartsick and soul tired, spirit hungry and utterly weary with the endless toil and strife. They crave love and good cheer. To all who find the burdens of life hard to bear, Jesus calls as a kind hearted man might call to an overloaded animal, "Come unto Me, and I will give you rest." Is it possible that in the midst of the work the pack shall be taken from the back and it shall be allowed to wander free and feed and sleep and rest? This is impossible while the caravan must move on in the desert and the plow be pulled through the furrow and the grain be trodden out on the thrashing floor. The work must go on, the load must be carried for our good and the good of others. The oasis and wells shadowed by palm trees are not yet reached. What then?

"Take My yoke upon you."

He puts His own neck into the yoke with us. He harnesses Himself alongside us to the plow. His own back shares the load we carry. His strength takes the weight that crushed us and we grow strong by His side. His presence beside us gives the thrill of companionship and cheer. He touches us as no other one does. He works so easily, so gladly, so tenderly with us. He shows us how to carry our part that still remains. The road is no shorter, the sun no less scorching, the load not an ounce less; but, oh, what a changel His yoke has made all so easy! The

soul rests. The harness no longer chafes and galls. With songs of gladness we can do our work because we are working with and for Christ.

Patron of Learning.

Methodism from the first has been the patron of learning. The movement was born in a university and has ever encouraged true investigation. Intelligent piety has been the aim of all her efforts. Scripture holiness means intelligent, understanding devotion. This is the mission of Methodism to diffuse and establish.

Wesley, among his first acts, established a school for the neglected children of the miners near Bristol, England, which still lives and does good work. Asbury and Coke made early and strenuous efforts to found a college in America. Education has been fostered from the early days to the present. The long list of academies, colleges, universities and theological seminaries under the control of the church compares favorably with that of any church in the land. In every foreign mission field the school stands side by side with the chapel and medical dispensary.

At the beginning of this century religion was at a low ebb in the colleges of the land. Atheistic thought was in the ascendant. At the present time a large body of the teaching force is actively Christian, and a greater proportion of students than ever before are consistent believers in Christ. How much of this has been brought about by Methodist influence it would be impossible to say. But no inconsiderable share in shaping these changes must be credited to this source.

"Makers of Methodism."

This is the title of the book in the Epworth League reading course intended for the social department. All the volumes in the set this year are bound in fine style, well printed and of much greater value and interest than those in any previous course issued. This volume is specially valuable and should in some way be made familiar to all members. If it is impossible to induce all the members to read it, some review of it can be presented by one who has read it. Chapters can be assigned different ones to read and discuss. The more we become acquainted with the makers of our history, the founders of our church and pioneers of our faith the more heroic does it tend to make our lives. We catch inspiration from them and our principles become more stable. One of the best correctives of the laxity and frivolity of the times lies in a new study of the fortitude and faith of the fathers and mothers of Methodism. The example of Susannah Wesley should ever be kept before the young motherhood of our land. Let the lives of the saints be studied, and saintly character will revive and flourish. Get the book and use it.

No one possessing the love of God will willingly or knowingly do what will harm his fellow man if he can possibly avoid it. If drinking causes my brother man to fall into evil, I must give up the drink, or Christ will give me up.

We Worship Thee.

We worship Thee, O blessed Lord,
With songs of loftiest praise!
Most wonderful in heaven and earth
Are all Thy works and ways.

The fountain head of life art Thou,
The source of all that's good,
Most wonderful Thy love to us;
Thy rod the holy rood.

Pilgrims are we, sojourners here,
We seek a better land.
Most wonderful, Thou leadest us
By Thy most gracious hand.

By faith we claim the promises
That he who keeps Thy way,
Most wonderful, shall reign with Thee
In realms of endless day.

—Walter J. Yates.

BEAR NATURE.

It Is Good and Bad, Something Like the Human Variety.

A little Tam O'Shanter cap afforded the text for a discourse which interested a number of visitors to Forest park the other afternoon. It belonged to a golden haired little girl, who rushed up to the bear cage, after a romp through the autumn leaves. With the buoyancy of childhood she twirled the cap about her fingers and laughed gleefully at the antics of the bears until in her excitement the Tam O'Shanter escaped her and went flying into the cage. A black paw was upon it the instant it struck the stone floor of the pit. Two black eyes surveyed it critically, and then the owner of the paws and eyes rolled over it like a football player scoring a touchdown. Miss Columbia lay in a corner of the pit and let Uncle Sam have all the fun. Suddenly the little black ball of fur unfolded. One black paw grasped the cap and bruin advanced to the iron bars outside of which many grown persons and children, one of them a crying little girl, stood watching him. His next move was surprising. He threw the cap through the bars at the very feet of its golden haired owner.

"Well, that beats anything I ever saw!" exclaimed a young man who had witnessed the whole performance.

"That observation, my boy, shows how little you know about bear nature." It was a gray bearded man, bent with age and leaning on a cane, who spoke.

"If you knew bears as I do," he continued, "you would not marvel. The black bear is the best natured fellow on earth. He is mean only when self preservation demands it. Now, if that little girl's cap had fallen in the cage of that old grizzly over there, there would not be enough of it left to cover a safe cracker's conscience. The grizzly is a confirmed pessimist. He would have taken that cap as a personal insult. He would have jumped to the conclusion that that little girl there was trying to worry him, and he'd have got even good and strong. The black bear, on the other hand, is a sunny natured optimist. He was sorry for the little girl, and when he saw her crying he just couldn't help handing back the cap. Now watch this."

The old man picked up a piece of paper, rolled it into a wad and threw it into the cage containing the black bears. It was Miss Columbia who came to the front this time. She seemed delighted beyond expression and played with the piece of paper, knocking it about from one end of the cage to the other. The gray whiskered man had meantime prepared another paper ball. This he tossed into the grizzly's pit. The big fellow hit at it viciously as it flew past him. With grunts of rage he pursued it and tore it into a thousand fragments. Then he leaped toward the bars, saying plainly in bear language that he could lick the fellow who had insulted him.—St. Louis Globe-Democrat.

No Examination For the Chief.

I have just seen a curious letter sent to Cardinal Lavigerie's white friars from Bandoenville by Mgr. Roelens. In this letter the bishop of Kongo details the results which have been achieved in the work of Christian civilization and tells the following amusing anecdote:

"Returning from Mpala one day, I stopped at St. Joseph de Kipakive and attended a catechism class for women and children. Afterward I went to see Kyanza, the chief of the district, who, I was told, had been absent for some time past from religious instruction. I pressed him to set a good example to his people and promised him the divine blessing if he followed my counsels. He has great need of it, poor fellow. He has always been a brave man, it is true, and has ever shown himself the friend

of the missionaries; but, like all the chiefs, he has never had the courage to renounce polygamy.

"He has promised me, however, that he will attend the classes regularly, but on one condition—that no questions are to be put to him. 'Monsignore,' he said, 'the words of the priest do not penetrate an old head like mine. If I were questioned, I should be unable to reply and should be the laughing stock of the children who knew better than I did. That is not seemly, for here I am the chief, and I must be respected.'"—Rome Letter in London Post.

A Royal Romance.

Those who think that the queen of the Netherlands will marry Prince William of Wied tell this story of how it came about: Princess Pauline of Wurttemberg, who is the intimate friend and sole confidant of Queen Wilhelmina, married the elder brother of Prince William of Wied.

Before her marriage the princess used to spend a part of the year with the presumptive heiress to the throne of Holland, and the two friends at times would dream dreams of the future, as young girls will do be they princesses or peasants. Engaged in this pleasant occupation one day, they thought to themselves how agreeable it would be if they were to marry two brothers and thus unite themselves by bonds of kinship as well as affection. The idea grew on them, and they determined if possible to carry it into effect.

Antiscandal League.

Some well meaning enthusiasts of the fashionable set in London are trying to start an "Antiscandal league." "Smart" society has been invited by circular to give adhesion to this novel movement. The members of the league are enjoined "to combat pleasantly any slander uttered in your presence and to enlist the offender as a member of the league." The new crusade has excited more amusement than interest, especially as it has been initiated by some members of the defunct set styling themselves "The Souls," in which Arthur Balfour was high priest and Margot Tennant (now Mrs. Herbert Asquith) was high priestess.—London Correspondence.

The Pope's Love of Chess.

It may not be known that Leo XIII is an ardent lover of chess. He has been a constant player for over 30 years, and his skill in the game is anything but mediocre. His holiness' favorite opponent used to be Father Giulio, with whom he was in the habit of playing when he was Cardinal Pecci. On being raised to the pontifical throne he summoned Father Giulio from Florence, where he was then stationed, and gave him apartments in the Vatican. Father Giulio was said to combine a rare mastery of the game with an exceedingly irascible temper. Sometimes during a game with his holiness he would burst out into an ungovernable fit of rage. On such occasions Leo XIII immediately interrupted the contest and proceeded to deliver a little homily on the virtues of Christian resignation and self control.—Rome Correspondence.

Life Imprisonment For Mrs. Botkin.

San Francisco, Dec. 31.—The jury in the case of Mrs. Botkin, charged with murdering Mrs. John P. Dunning by sending poisoned candy to her at Dover, Del., returned a verdict last evening finding the prisoner guilty of murder in the first degree, with the penalty fixed at life imprisonment.

A Reminder From Spain.

Madrid, Jan. 2.—The minister for foreign affairs, Duke of Almodovar Del Rio, is about sending a note to Washington to remind the American government of its undertaking, by the terms of the treaty of Paris, to obtain the liberty of the Spanish prisoners in the Philippines.

THE DAWNING YEAR.

DR. TALMAGE GIVES OUT SOME APT
NEW YEAR THOUGHTS.

**Life Is Not Measured by Years—Nor
Should It Be Measured by Misfor-
tune—Wealth Makes a Very Poor
Yardstick.**

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WASHINGTON, Jan. 1.—Appropriate to the exit of one year and the entrance of another year are the practical suggestions which Dr. Talmage puts in this discourse, which propose a different mode of measuring time from that ordinarily employed; text, Genesis xlvii, 8, "How old art thou?"

The Egyptian capital was the focus of the world's wealth. In ships and barges there had been brought to it from India frankincense and cinnamon and ivory and diamonds; from the north, marble and iron; from Syria, purple and silk; from Greece, some of the finest horses of the world and some of the most brilliant chariots, and from all the earth that which could best please the eye and charm the ear and gratify the taste. There were temples aflame with red sandstone, entered by the gateways that were guarded by pillars bewildering with hieroglyphics and wound with brazen serpents and adorned with winged creatures, their eyes and beaks and pinions glittering with precious stones; there were marble columns blooming into white flower beds; there were stone pillars, at the top bursting into the shape of the lotus when in full bloom.

Along the avenues, lined with sphinx and fane and obelisk, there were princes who came in gorgeously upholstered palanquins, carried by servants in scarlet or elsewhere drawn by vehicles, the snow white horses, golden bitted and six abreast, dashing at full run. On floors of mosaic the glories of Pharaoh were spelled out in letters of porphyry and beryl and flame. There were ornaments twisted from the wood of tamarisk, embossed with silver breaking into foam. There were footstools made out of a single precious stone. There were beds fashioned out of a crouched lion in bronze. There were chairs spotted with the sleek hides of leopards. There were sofas footed with the claws of wild beasts and armed with the beaks of birds. As you stand on the level beach of the sea on a summer day and look either way, and there are miles of breakers, white with the ocean foam, dashing shoreward, so it seemed as if the sea of the world's pomp and wealth in the Egyptian capital for miles and miles flung itself up into white breakers of marble temple, mausoleum and obelisk.

It was to this capital and the palace of Pharaoh that Jacob, the plain shepherd, came to meet his son Joseph, who had become prime minister in the royal apartment. Pharaoh and Jacob met, dignity and rusticity, the gracefulness of the court and the plain manners of the field. The king, wanting to make the old country man at ease and seeing how white his beard is and how feeble his step, looks familiarly into his face and says to the aged man, "How old art thou?"

Last night the gate of eternity opened to let in amid the great throng of departed centuries the soul of the dying year. Under the twelfth stroke of the brazen hammer of the city clock the patriarch fell dead, and the stars of the night were the funeral torches. It is most fortunate that on this road of life there are so many milestones, on which we can read just how fast we are going toward the journey's end. I feel that it is not an inappropriate question that I ask today when I look into your faces and say, as Pharaoh did to Jacob, the patriarch, "How old art thou?"

How Life Is Measured.

People who are truthful on every other subject lie about their ages, so that I do not solicit from you any literal response to the question I have asked. I would put no one under temptation, but I simply want this morning to see by what rod it is we are measuring our earthly existence. There is a right way and a wrong way of measuring a door, or a wall, or an arch, or a tower, and so there is a right way and a wrong way of measuring our earthly existence. It is with reference to this higher meaning that I confront you this morning with the stupendous question of the text and ask, "How old art thou?"

There are many who estimate their life by mere worldly gratification. When Lord Dundas was wished a happy new year, he said, "It will have to be a happier year than the past, for I hadn't one happy moment in all the 12 months that have gone." But that has not been the experience of most of us. We have found that though the world is blasted with sin it is a very bright and beautiful place to reside in. We have had joys innumerable. There is no hostility between the gospel and the merriments and the festivities of life. I do not think that we fully enough appreciate the worldly pleasures God gives us. When you recount your enjoyments, you do not go far enough back. Why do you not go back to the time when you were an infant in your mother's arms, looking up into the heaven of her smile; to those days when you filled the house with the uproar of boisterous merriment; when you shouted as you pitched the ball on the playground; when on the cold, sharp winter night, muffled up, on skates you shot out over the resounding ice of the pond? Have you forgotten all those good days that the Lord gave you? Were you never a boy? Were you never a girl? Between those times and this how many mercies the Lord has bestowed upon you! How many joys have breathed up to you from the flowers and shone down to you from the stars and ebullient to you with the voice of soaring bird and tumbling cascade and booming sea and thunders that with bayonets of fire charged down the mountain side! Joy! Joy! Joy! Joy! If there is any one who has a right to the enjoyments of the world, it is the Christian, for God has given him a lease of everything in the promise, "All are yours." But I have to tell you that a man who estimates his life on earth by mere worldly gratification is a most unwise man. Our life is not to be a game of chess. It is not a dance in lighted hall, to quick music. It is not the froth of an ale pitcher. It is not the settlings of a wine cup. It is not a banquet, with intoxication and roistering. It is the first step on a ladder that mounts into the skies or the first step on a road that plunges into a horrible abyss. "How old art thou?" Toward what destiny are you tending and how fast are you getting on toward it?

The Furrowed Brow.

Again, I remark that there are many who estimate their life on earth by their sorrows and misfortunes. Through a great many of your lives the plowshare hath gone very deep, turning up a terrible furrow. You have been betrayed, and misrepresented, and set upon, and slapped of impertinence, and pounded of misfortune. The brightest life must have its shadows and the smoothest path its thorns. On the happiest brood the hawk pounces. No escape from trouble of some kind. While glorious John Milton was losing his eyesight he heard that Salmasius was glad of it. While Sheridan's comedy was being enacted in Drury Lane theater, London, his enemy sat growling at it in the stage box. While Bishop Cooper was surrounded by the favor of learned men his wife took his lexicon manuscript, the result of a long life of anxiety and toil, and threw it into the

fire. Misfortune, trial, vexation for almost every one! Pope, applauded of all the world, has a stoop in the shoulder that annoys him so much that he has a tunnel dug, so that he may go unobserved from garden to grotto and from grotto to garden. Cano, the famous Spanish artist, is disgusted with the crucifix that the priest holds before him because it is such a poor specimen of sculpture, and so, sometimes through taste, and sometimes through learned menace, and sometimes through physical distresses—aye in 10,000 ways—troubles come to harass and annoy.

And yet it is unfair to measure a man's life by his misfortunes, because there are 50 marigolds and harebells; where there is one cloud thunder charged there are hundreds that stray across the heavens, the glory of land and sky, asleep in their bosom. Because death came and took your child away did you immediately forget all the five years, or the ten years, or the 15 years in which she came every night for a kiss, all the tones of your heart pealing forth at the sound of her voice or the soft touch of her hand? Because in some financial Euroclydon your fortune went into the breakers did you forget all those years in which the luxuries and extravagances of life showered on your pathway? Alas, that is an unwise man, an ungrateful man, an unfair man, an unphilosophic man, and, most of all, an un-Christian man, who measures his life on earth by groans and tears and dyspeptic fit and abuse and scorn and terror and neuralgic thrust!

Again, I remark that there are many people who estimate their life on earth by the amount of money they have accumulated. They say, "The year 1866 or 1870 or 1898 was wasted." Why? "Made no money." Now, it is all cant and insincerity to talk against money, as though it had no value. It may represent refinement and education and ten thousand blessed surroundings. It is the spreading of the table that feeds the children's hunger. It is the spreading of the table that feeds the children's hunger. It is the lighting of the furnace that keeps you warm. It is the making of the bed on which you rest from care and anxiety. It is the carrying of you out at last to decent sepulcher, and the putting up of the slab on which is chiseled the story of your Christian hope. It is simply hypocrisy, this tirade in pulpit and lecture hall against money.

The Curse of Money.

But while all this is so, he who uses money or thinks of money as anything but a means to an end, will find out his mistake when the glittering treasures slip out of his nerveless grasp, and he goes out of this world without a shilling of money or a certificate of stock. He might better have been the Christian porter that opened his gate or the begrimed workman who last night heaved the coal into his cellar. Bonds and mortgages and leases have their use, but they make a poor yardstick with which to measure life. "They that boast themselves in their wealth and trust in the multitude of their riches, none of them can, by any means, redeem his brother or give to God a ransom for him that he should not see corruption."

But I remark, there are many—I wish there were more—who estimate their life by their moral and spiritual development.

It is not sinful egotism for a Christian man to say: "I am purer than I used to be. I am more consecrated to Christ than I used to be. I have got over a great many of the bad habits in which I used to indulge. I am a great deal better man than I used to be." There is no sinful egotism in that. It is not base egotism for a soldier to say, "I know more about military tactics than I used to before I took a musket in

my hand and learned to 'present arms' and when I was a pest to the drill officer." It is not base egotism for a sailor to say, "I know better how to clew down the mizzen topsail than I used to before I had ever seen a ship." And there is no sinful egotism when a Christian man, fighting the battles of the Lord, or if you will have it, voyaging toward a haven of eternal rest, says, "I know more about spiritual tactics and about voyaging toward heaven than I used to."

Why, there are those in this presence who have measured lances with many a foe and unhorsed it! There are Christian men here who have become swarthy by hammering at the forge of calamity. They stand on an entirely different plane of character from that which they once occupied. They are measuring their life on earth by golden gated Sabbaths, by pentecostal prayer meeting, by communion tables, by baptismal fonts, by halleluiahs in the temple. They have stood on Sinai and heard it thunder. They have stood on Pisgah and looked over into the promised land. They have stood on Calvary and seen the cross bleed. They can, like Paul the apostle, write on their heaviest troubles "light" and "but for a moment." The darkest night their soul is irradiated, as was the night over Bethlehem, by the faces of those who have come to proclaim glory and good cheer. They are only waiting for the gate to open and the chains to fall off and the glory to begin.

I remark again, there are many—and I wish there were more—who are estimating life by the good they can do.

John Bradford said he counted that day nothing at all in which he had not by pen or tongue done some good. If a man begin right, I cannot tell how many tears he may wipe away, how many burdens he may lift, how many orphans he may comfort, how many outcasts he may reclaim. There have been men who have given their whole life in the right direction, concentrating all their wit and ingenuity and mental acumen and physical force and enthusiasm for Christ. They climbed the mountain and delved into the mine and crossed the sea and trudged the desert and dropped at last into martyrs' graves, waiting for the resurrection of the just. They measured their lives by the chains they broke off, by the garments they put upon nakedness, by the miles they traveled to alleviate every kind of suffering. They felt in the thrill of every nerve, in the motion of every muscle, in every throb of their heart, in every respiration of their lungs, the magnificent truth, "No man liveth unto himself." They went through cold and through heat, foot blistered, cheek smitten, back scourged, tempest lashed, to do their whole duty. That is the way they measured life—by the amount of good they could do.

The Eternal Life.

Do you want to know how old Luther was? How old Richard Baxter was? How old Philip Doddridge was? Why, you cannot calculate the length of their lives by any human arithmetic! Add to their lives 10,000 times 10,000 years, and you have not expressed it—what they have lived or will live. Oh, what a standard that is to measure a man's life by! There are those in this house who think they have only lived 30 years. They will have lived a thousand; they have lived a thousand. There are those who think they are 80 years of age. They have not even entered upon their infancy, for one must become a babe in Christ to begin at all.

Now, I do not know what your advantages or disadvantages are. I do not know what your tact or talent is. I do not know what may be the fascination of your manners or the repulsiveness of them, but I know this: There is for you, my bearer, a field to culture, a harvest to reap, a tear to wipe away, a soul to save. If you have worldly means,

consecrate them to Christ. If you have eloquence, use it on the side that Paul and Wilberforce used theirs. If you have learning, put it all into the poor box of the world's suffering. But if you have none of these—neither wealth, nor eloquence, nor learning—you at any rate have a smile with which you can encourage the disheartened, a frown with which you may blast injustice, a voice with which you may call the wanderer back to God. "Oh," you say, "that is a very sanctimonious view of life!" It is not. It is the only bright view of life, and it is the only bright view of death. Contrast the death scene of a man who has measured life by the worldly standard with the death scene of a man who has measured life by the Christian standard. Quin, the actor, in his last moments said, "I hope this tragic scene will soon be over, and I hope to keep my dignity to the last." Malesherbes said in his last moments to the confessor: "Hold your tongue! Your miserable style puts me out of conceit with heaven." Lord Chesterfield in his last moments, when he ought to have been praying for his soul, bothered himself about the proprieties of the sick-room and said, "Give Dayboles a chair." Godfrey Kneller spent his last hours on earth in drawing a diagram of his own monument.

Compare the silly and horrible departure of such men with the seraphic glow on the face of Edward Payson as he said in his last moment: "The breezes of heaven fan me. I float in a sea of glory." Or with Paul the apostle, who said in his last hour: "I am now ready to be offered up, and the time of my departure is at hand. I have fought the good fight, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, will give me." Or compare it with the Christian deathbed that you witnessed in your own household. Oh, my friends, this world is a false god. It will consume you with the blaze in which it accepts your sacrifice, while the righteous shall be held in everlasting remembrance, and when the thrones have fallen and the monuments have crumbled and the world has perished they shall banquet with the conquerors of earth and the hierarchs of heaven.

The Coming Year.

This is a good day in which to begin a new style of measurement. How old art thou? You see the Christian way of measuring life and the worldly way of measuring it. I leave it to you to say which is the wisest and best way. The wheel of time has turned very swiftly, and it has hurled us on. The old year has gone. The new year has come. For what you and I have been launched upon it God only knows. Now let me ask you all, have you made any preparation for the future? You have made preparation for time, my dear brother. Have you made any preparation for eternity? Do you wonder that when that man on the Hudson river in indignation tore up the tract which was handed to him and just one word landed on his coat sleeve, the rest of the tract being pitched into the river, that one word aroused his soul? It was that one word, so long, so broad, so high, so deep—"eternity." A dying woman, in her last moments, said, "Call it back." They said, "What do you want?" "Time," she said, "call it back." Oh, it cannot be called back. We might lose our fortunes and call them back; we might lose our health, and perhaps recover it; we might lose our good name and get that back, but time gone is gone forever.

Some of you during the past year made preparation for eternity, and it makes no difference to you really, as to the matter of safety, whether you go now or go some other year—whether this year or the next year. Both your feet on the rock, the waves may dash around you. You can say, "God is our

refuge and strength—a very present help." You are on the rock, and you may defy all earth and hell to overthrow you. I congratulate you. I give you great joy. It is a happy new year to you.

I can see no sorrow at all in the fact that our years are going. You hear some people say, "I wish I could go back again to boyhood." I would not want to go back again to boyhood. I am afraid I might make a worse life out of it than I have made. You could not afford to go back to boyhood if it were possible. You might do a great deal worse than you have done. The past is gone! Look out for the future! To all Christians it is a time of gladness. I am glad the years are going. You are coming on nearer home. Let your countenance light up with the thought—nearer home!

Now, when one can sooner get to the center of things is he not to be congratulated? Who wants to be always in the freshman class? We study God in this world by the Biblical photograph of him, but we all know we can in five minutes of interview with a friend get a more accurate idea of him than we can by studying him 50 years through pictures or words. The little child that died at six months of age knows more of God than all Andover and all Princeton and all New Brunswick.

The Center of the Wheel.

Does not our common sense teach us that it is better to be at the center than to be clear out on the rim of the wheel, holding nervously fast to the tire lest we be suddenly hurled into light and eternal felicity? Through all kinds of optical instruments trying to peer in through the cracks and the keyholes of heaven—afraid that both doors of the celestial mansion will be swung wide open before our entranced vision—rushing about among the apothecary shops of this world wondering if this is good for rheumatism and that is good for neuralgia and something else is good for a bad cough, lest we be suddenly ushered into a land of everlasting health where the inhabitant never says, "I am sick!"

What fools we all are to prefer the circumference to the center! What a dreadful thing it would be if we should be suddenly ushered from this wintry world into the May time orchards of heaven, and if our pauperism of sin and sorrow should be suddenly broken up by a presentation of an emperor's castle surrounded by parks with springing fountains and paths, up and down which angels of God walk two and two!

In 1835 the French resolved that at Ghent they would have a kind of musical demonstration that had never been heard of. It would be made up of the chimes of bells and the discharge of cannon. The experiment was a perfect success. What with the ringing of the bells and the report of the ordnance the city trembled and the hills shook with the triumphal march that was as strange as it was overwhelming. With a most glorious accompaniment will God's dear children go into their high residence when the trumpets shall sound and the last day has come. At the signal given the bells of the towers, and of the lighthouses, and of the cities will strike their sweetness into a last chime that shall ring into the heavens and float off upon the sea, joined by the boom of bursting mine and magazine, augmented by all the cathedral towers of heaven—the harmonies of earth and the symphonies of the celestial realm making up one great triumphal march, fit to celebrate the ascent of the redeemed to where they shall shine as the stars forever and ever.

Such Extravagance!

"Say! Mrs. Hetty Green has bought a steam yacht!"

"No! What will Russell Sage say?"—Cleveland Plain Dealer.

GENERAL SOUTHERN NEWS.

Wheeling, W. Va., Dec. 29.—The Intelligencer publishes a brief letter over Judge Nathan Goff's signature stating that he is not, nor does he intend to be, a candidate before the coming legislature for United States senator. The leading Republican candidates are, therefore, Governor Atkinson and Hon. N. B. Scott.

Richmond, Va., Dec. 27.—Governor Tyler tonight gave out for publication his letter to the acting secretary of the treasury, protesting against the decision of the comptroller, claiming that the money paid by the state in equipping the troops should be used as an offset for claims due to the general government by the commonwealth.

Huntington, W. Va., Dec. 27.—A blaze at Culloden last night, entailing a loss of \$6,000, originated in a very peculiar way. Some young lads tied a box of fire crackers to a dog's tail, when the dog ran under the store building of S. B. Blackwell. The building ignited and was burned to the ground, together with the contents. The loss is covered by insurance.

Raleigh, N. C., Dec. 23.—Last night Thomas Smith, colored, was brought here and jailed to save him from lynching. He lives near Smithfield. Yesterday three white boys passing his house threw in some fire crackers. Smith ran out, and with a pocketknife cut the throat of one boy named Cawthorne. The boy fell dead. Smith then cut the throat of another, but missed the jugular vein.

Thomasville, Ga., Dec. 28.—Miss Mercedes Garcia, daughter of the late Calixto Garcia, the Cuban leader, died at the Masury hotel, in this city, last evening of consumption. Mrs. Garcia and her two daughters arrived here the day General Garcia died in Washington, and while at dinner received the intelligence of his death. The contents of the telegram were never revealed to Mercedes.

Parkersburg, W. Va., Dec. 27.—Judge Henry Brannon, sitting in chambers at Weston, has granted Hon. W. R. D. Dent, of Grafton, a writ of mandamus, compelling the board of canvassers of Taylor county to declare the result of the recent recount in that county and issue to him a certificate of election to the house of delegates, in accordance with that recount. A special session has been called for Dec. 30 at Charleston to hear the case.

Knoxville, Tenn., Dec. 28.—Captain John M. Tobin, until recently quartermaster of the First brigade of the division at Camp Poland, committed suicide yesterday by firing a pistol ball into his mouth. The bullet passed through his spinal column, killing him instantly. Captain Tobin was formerly a Boston man, but he is believed to have come here from Washington. He has been morbid for some time, presumably on account of his discharge from the volunteer army when it was being reorganized.

Richmond, Va., Dec. 27.—The marriage in Manchester today of Charles W. Swann was an unusual one. The groom had been twice married to the same lady, and convicted of bigamy and sentenced to three years in the penitentiary for his first marriage to her. The first marriage to his present wife was performed after Swann had obtained a partial divorce, and he married under a misapprehension of his rights. The governor pardoned Swann, and the divorce was completed, and the wedding followed today.

Harmony Grove, Ga., Dec. 27.—Jeff Bolton, colored, was lynched at Wood's Bridge, two miles east of this place, Saturday night by unknown parties. This is the negro who is charged with having shot at Mr. Van Wyler one night last week, and of having set fire to Van Wyler's barn Thursday night. A warrant was issued for the negro's arrest, and he was tried at Dry Pond Saturday evening and committed to jail in default of bond. The officers started with their prisoner to Jefferson

Jan, but were met en route by a mob of masked men, who took the prisoner away from them.

Texarkana, Tex., Dec. 27.—Two persons were killed and another seriously injured yesterday in a shooting affray near Fouke, Ark., a town 18 miles from here on the Texarkana and Shreveport railroad. Two men named McKnight and Firquin quarreled and fought over a wagon trade. McKnight drew a revolver and fired at Firquin, but shot wildly and mortally wounded White Easley, a young man, who stood nearby. Easley died within a few minutes, but while life lasted he drew a revolver and shot into McKnight's house, killing an 18-year-old daughter of McKnight and injuring a younger daughter. McKnight is under arrest.

Morgantown, Va., Dec. 27.—Roscoe Tennant was lodged in jail here this afternoon to await the action of the grand jury. The charge is that he stabbed Will Moore in the neck in a fight Saturday night. Moore died on Monday. The fight occurred at a Christmas celebration, which a number of young toughs undertook to break up, on Jake's Run, near here. David Morrow, of Clarion county, stabbed J. E. Noel, an Allegheny citizen, in the left side seven times in a row near Flyblow, this county. Noel may die as the result of his injuries. Noel was the bully of the camp and Morrow was his butt. They were oil drillers. Morrow claims self defense.

San Antonio, Tex., Dec. 30.—The local officer of the Wells-Fargo Express company is out a money package containing \$60,000. The money was sent here from Houston for the Southern Pacific to meet its payroll west from this city to El Paso. It arrived Wednesday morning and was given to C. A. Boeler, the Wells-Fargo money delivery clerk, to hand over. Boeler started for the depot, and was seen en route. Four hours after his departure his wagon was found five miles west of the city in a thicket, the horse almost dead from the effects of hard driving. Inquiry developed the fact that no delivery had been made. There was no evidence of a struggle in the vicinity where the vehicle was found. Boehler had been in the employ of the company for nine years, and enjoyed the confidence of all. He spent several years on the frontier as a cowboy. His friends stoutly assert that he is the victim of foul play, and his wife also inclines to this belief.

The Peace of Europe.

Europe is an armed camp.
The echo of the sentry's tramp
Is heard by night in every town,
While on the heights grim earthworks
frown.
The frontiers are hedged with steel.
Their roads are grooved with cannon wheel.

New arms are forged with murderous skill,
And every man is trained to kill;
With rifle shot or cannon's breath
To strike from far with sudden death,
Hurling to judgment those that live,
Usurping God's prerogative.

And at the counter, desk and till
Merchants and clerks are soldiers still,
And, like the puppets in their box,
The showman tosses there and lox,
They will be taken forth some day
To act in dreadful tragedy.

When next the battle blast is blown,
'Twill not be army corps alone.
Whole nations in a mass shall rise
And rush to bloody sacrifice,
While from the seas their cannons roar
To answering cannon on the shore.

Peace moans and tosses in her sleep
And thinks she sees a shadow creep
To plunge a dagger in her breast.
She struggles, with the dream oppressed,
Then starts in terror from the bed.
The sword has fallen from its head.

When will it come, for come it must—
The great and awful holocaust,
The solemn cannon thunder loud,
The black and heavy sulphur cloud,
Which, like a death pall in the sky,
Shall hang where countless thousands die;

The pouring of the leaden rain
Upon the life incumbered plain,
The sudden lightnings, leaping wide
To blast the armies in their pride?
From all these millions of men,
Oh, death shall reap a harvest then!

—Maxwell Williams.

SENATOR MORRILL DEAD

The Veteran Statesman Succumbs
After a Week's Illness.

GRIP DEVELOPED PNEUMONIA.

He Had Served in Congress Continuously For Forty-four Years, Over Thirty-one of Which Were Spent as a Member of the Upper House.

Washington, Dec. 28.—Hon. Justin S. Morrill, the senior senator from Vermont, died at 1:25 o'clock this morning, in the 89th year of his age, after an illness of less than a week. With him when the end came were his sister-in-law, Miss Louise Swan, his son James, Mr. Benjamin Durfee, for a long time associated with the senator in the finance committee work at the Capitol, and Colonel S. E. Chamberlain, an intimate friend. Senator Proctor was in the house at the time, as were also several other friends. The senator never recovered from the unconscious state into which he lapsed early in the day, and his death was calm and peaceful.

The immediate cause of death was pneumonia, which developed from an attack of grip contracted about a week ago. The venerable senator was confined to his home but seven days. Despite his advanced age, he attended to his senatorial duties faithfully, and regularly went to the Capitol. About ten days ago the weather here was cold, raw and foggy and his physician



THE LATE SENATOR MORRILL.

thinks that exposure to its rigors brought on the attack of grip. The day before congress adjourned for the Christmas holidays the senator was unable to leave his residence. He grew no better as the days went on, his low vitality, due to advanced age, being unable to resist the disease. On Christmas night it developed into pneumonia, and from that time until the end he sank steadily.

Justin Morrill was born in Strafford, Orange county, Vt., April 14, 1810. He received an ordinary education in the schools of the neighborhood. When a young man he entered mercantile life, quickly acquired a modest fortune and became interested in banking and agricultural pursuits. In 1856 he was elected to the lower house of congress, serving continuously until March 3, 1868.

Mr. Morrill took his seat in the United States senate March 4, 1868, and was re-elected at the close of each term. He was the colleague for many years of Senator Edmunds, for whom he entertained a high regard. Mr. Morrill had served continuously in the senate for more than 31 years, and he was 88 years old on the 14th of April last. With the single exception of Hon. Galusha A. Grow, of the house of representatives, he was the only man in congress whose congressional career began prior to the beginning of the civil war, and he had the honor over Mr. Grow in that his congressional service had been continuous, covering in the senate and house combined almost 44 years. His present term, to

which he was chosen in 1896, would not have expired until 1903.

Emperor William Declines a Big Fee.

London, Jan. 2.—The Berlin correspondent of The Observer says that a local paper, the name of which is not given, vouches for the truth of an amusing story, according to which Emperor William received a letter from a New York publisher, enclosing a check for \$5,000, and requesting that his majesty write an article giving his views upon the Spanish-American war. The check was returned through the German embassy at Washington, with the observation that his majesty has no time nor wish at present to devote himself to a journalistic career.

Snowstorm in California.

San Francisco, Jan. 2.—A general storm prevails throughout the northern portion of California, with every indication of extending to the southern counties. In addition to generous rains in the valleys there has been a heavy fall of snow in the higher altitudes. On the Oregon line snow has fallen as far south as Red Bluff, and rain at all points between there and Sacramento. Dunsmuir has accumulated 30 inches of snow, and there is almost as much at Redding. From Colfax eastward to Reno the snowfall has been very heavy.

A Gift to the Naval Cadets.

Annapolis, Md., Jan. 2.—The naval cadets of the first class were given a New Year's gift yesterday that made them happy. Just before dinner they were informed that they would be graduated after the semi-annual examination that takes place in February. There are 53 members of the class, and they all saw service during the late war. Many of them will probably receive assignments in the navy immediately after graduation.

Revolution in Bolivia.

London, Jan. 2.—The Lima correspondent of The Times says: A serious revolution is now proceeding in the republic of Bolivia. The transit trade, by way of Mollendo, Peru, is interrupted. Ecuador is also much disturbed, but Peru is perfectly tranquil.

President Dewey, Vice President Lee.

Louisville, Ky., Jan. 2.—Henry Waterson, in a leading editorial in The Courier-Journal, under the caption "The New Year's Outlook for the Democratic Party," nominates Admiral George Dewey for president and General Fitzhugh Lee for vice president.

AMBASSADOR ROMERO DEAD.

Mexico's Representative in Washington a Victim of Appendicitis.

Washington, Jan. 1.—Ambassador Romero, of Mexico, died last Friday as the result of an operation for appendicitis.



THE LATE SENOR ROMERO.

He was 62 years old. The remains will be taken to Mexico for interment. The president sent a telegram of condolence to the Mexican government. The president and cabinet attended the funeral services this afternoon.

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Thoroughly Equipped. Terms Moderate.

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HOLIDAY GOODS.

If you contemplate buying any presents, we would advise you to see our stock as early as possible. We have

Nice Artistic Articles,

from 10c. to \$5, and in such variety as to please the fastidious. We are showing a lovely line of

FRAMED PICTURES, from 25c. to \$3.

Large variety of LADIES' CAPES AND JACKETS from \$1.25 to \$10.

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All pains cured
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Pain Cure.

Dr. David's

Unfailing
and pleasant,
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Syrup.

Anti-Bilious Liver Pills,

A VALUABLE

REMEDY FOR

LIVER COMPLAINT, BILIOUS AFFECTIONS, HEADACHE, AND ESPECIALLY SICK HEADACHE, PAIN IN THE SIDE, STOMACH, BACK OR INTESTINES, GIDDINESS, DIMNESS OF SIGHT, WEAK NERVES, LOSS OF APPETITE, COSTIVENESS, DYSPEPSIA, DERANGEMENT OF THE KIDNEYS, AND ALL DELICATE FEMALE COMPLAINTS.

DR. DAVID'S LIVER PILLS are offered to the public as the best cure for a disordered liver known, and but one trial is needed to convince the most skeptical of this fact.

These Pills are very mild and harmless in their action upon the Liver and Bowels, and where persons are suffering with any Bilious Affections, Headache, especially Sick Headache, Costiveness, Dyspepsia, or any disease of the Liver or Stomach, they should always have a box of them near at hand, and take them by directions found on the box.

The verdict of everybody that has taken Dr. David's Liver Pills is, "They are the best and most pleasant Pills I ever took." All sufferers should give them a trial. Price 25 cents a box; five boxes for \$1.00. For sale everywhere. Ask for Dr. David's Liver Pills, and have no other. Sent by mail on receipt of price.

OWENS & MINOR DRUG CO.,

RICHMOND, VA.

GEN. MILLER AT ILOILO.

He May Have Had a Fight With
Philippines Insurgents.

LANDING WITH MACHINE GUNS.

General Miller, as the Dispatch Was Sent, Was Preparing to Take Possession of Iloilo, and the Filipinos Were Apparently Prepared to Resist.

Manila, P. I., Jan. 2.—The following dispatch, dated Friday afternoon, Dec. 30, at Iloilo, Island of Panaya, has just been received by boat, telegraphic communication with Iloilo not having been resumed:

"The situation at Iloilo is grave. Fifteen hundred natives, fully armed, are at Melo, a suburb of Iloilo. Seventeen thousand more, it is reported, are awaiting orders to embark at several points on the Island of Negros, 15 hours sail from Iloilo.

"All the women have withdrawn, and many families have taken refuge with the Americans. The rebels, after a consultation, insist upon inaction until General Aguinaldo shall have been heard from. General Miller, when this demand was first made, declined to concede them time and insisted upon an answer being given him by noon today. At the same time he gave assurances that lives and property would be protected.

"The foreign residents then petitioned General Miller to grant the extension desired by the rebels, as a fight would cause inevitable loss. This also General Miller refused.

"At the designated time a native commission again boarded the United States transport Newport and asked for delay, saying that they were unable to control the army, which commanded the city and surrounding country. General Miller refused, and prepared to land forces, sending an emissary back to Manila for instructions.

"The rebels are strengthening their position, and are preparing to resist. The streets of Iloilo are full of armed soldiers, who are constantly entering in every direction. There is great excitement, which is increased by the appearance of the gunboat El Cano, flying the Spanish flag. The public buildings, churches and boats along the river are filled with rebels.

"The Newport's boats, as the dispatch boat which carries this message is about leaving, are being lowered with four machine guns mounted in their bows. The lighters are alongside the United States transport Arizona. The United States transport Pennsylvania lies three miles to the south, with steam up."

LIKE THE DUNNING CASE.

Woman Died From Poison Sent to Another as a Gift

New York, Dec. 29.—Mrs. Kate J. Adams, a well to do woman, was fatally poisoned yesterday in her handsomely furnished apartments on Eighty-sixth street. Her death is connected with a curious chain of events.

Mrs. Adams was a widow, 50 years old. She lived with her son-in-law, Edward Rogers, an insurance agent. Harry Cornish, a well known athlete and physical director of the Knickerbocker Athletic club, boards with the Rogers. Mrs. Adams awoke yesterday with a bad headache. Her daughter, Mrs. Rogers, advised her to take some bromo seltzer. Cornish declared he had some in his room, and he brought out a bottle so labeled and gave Mrs. Adams a dose, also taking a dose himself. Mrs. Adams died soon after, and Mr. Cornish is confined to his bed, though out of danger. Dr. Hitchcock declares that Cornish was saved by drinking the dregs, which turned his stomach.

Mr. Cornish states that on Christmas day he received a neat package addressed to himself containing a sterling silver medicine bottle holder in a Tiffany box, and in the holder was a bottle marked "bromo seltzer." The package was anonymously sent, but Cornish

says he thought nothing of this, as he frequently gets presents in this way. It was from this bottle that Mrs. Adams took the poison, which is said to be cyanide of potassium.

Princely Gift For the Pope.

London, Jan. 2.—The bright, cold weather of Christmastide has given the pope's health a decided change for the better. He now walks unaided during his daily constitutional in the Vatican grounds. The newspapers of Rome announce that a rich American lady has had a gold snuffbox, incrustated with superb diamonds, made by one of the best jewelers of Rome as a New Year's offering to the pope, who, it is added, will find a check of \$50,000 inside the snuffbox.

An Awful Fall to Death.

Ishpeming, Mich., Jan. 2.—While nine Finnish trammers, whose names are unknown at this time, were coming to the surface in one of the shafts of the Lake Superior Iron company the cage met some obstruction in the shaft that inclined the floor so as to let six men slide off and they fell 500 feet to the bottom, being instantly killed. The three who clung to the cage were injured slightly.

Five Poisoned by Oatmeal and Milk.

Annapolis, Md., Jan. 2.—A family of five were taken suddenly ill after eating oatmeal and milk. Pearl Holmes, a young colored girl, died and a jury of inquest has been summoned.

1899 JANUARY. 1899

Su.	Mo.	Tu.	We.	Th.	Fr.	Sa.
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

MOON'S PHASES.

Third Quarter	4 10:21 p.m.	First Quarter	18 11:36 a.m.
New Moon	11 6:49 p.m.	Full Moon	26 2:34 p.m.

Metallizing Wood.

Still another method of metallizing wood, one by which it becomes very solid and resistant and assumes the appearance of a true metallic mirror, is described in the Paris Monde with much detail. Briefly, the wood is first immersed for three or four days, as may be its degree of permeability, in a caustic alkaline lye, and thence passes immediately into a bath of hydrosulphite of calcium, to which is added, after 24 or 36 hours, concentrated solution of sulphur in caustic potash. The duration of this bath is about 48 hours, and its temperature is from 55 to 50 degrees. Finally, the wood is immersed for 30 or 40 hours in a hot solution of acetate of lead. The wood prepared in this manner, and after having undergone a proper drying at a moderate temperature, acquires under a burnisher of hard wood a polished surface and exhibits a very brilliant metallic luster—a luster still further increased in its attractiveness if the surface of the wood be rubbed thoroughly, in the first place, with a piece of lead, tin or zinc and afterward be polished with a glass or porcelain burnisher.

Carried Off a Roof by a Turkey.

Harry Dabill, at the Norwalk hotel, climbed out on the roof to catch a 32 pound turkey that had escaped and was roosting there. He took the bird by the legs. It started to fly and pulled him into the air and off the edge of the roof. Then he let go, and now he has a broken arm.—Hartford Courant.

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on account of the cost of footwear for these shoes must be sold at once, and will be sold at a very small profit. You will certainly save money and be better suited, if you buy your shoes of

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in advance. We will send you a steel of plasters. For selling one dozen packages we give a warranted gold ring. For selling 1/2 dozen we give a silver plated lock bracelet. For selling 20 packages we give a camera and complete outfit. For selling 30 packages we give a nice nickel STEM WIND AND STEM SET WATCH or you can keep half the money. This is something new, good and easy to sell, send a postal card and get an outfit to-day. Package sells at 10c.
AMERICAN SPECIALTY CO.
Richmond, Virginia

A WEEK'S NEWS CONDENSED.

Tuesday, Dec. 27.

Robbers secured \$18,162 from the American National bank at Lima, O.

The czar's disarmament conference will meet in St. Petersburg next May.

Robert Fellows, 81 years old, dropped dead while celebrating his 50th wedding anniversary at Ottumwa, Ia.

The American commissioners in Havana issue a proclamation warning Cubans against attacks on Spaniards.

Mrs. Isabel Mallon, known under her noms de plume of "Bab" and "Ruth Ashmore," died in New York, aged 39.

The Filipino congress at Malolos adjourned without formulating a constitution. Aguinaldo's "cabinet" has resigned.

James W. Clattenburg, 10 years old, Arthur Collins, 12, and Emma Miller, 14, were drowned while skating at Brookline, Mass.

Wednesday, Dec. 28.

John P. Cochran, ex-governor of Delaware, died near Middletown, Del., aged 90.

The retirement of Admiral Bunce on Sunday last makes Admiral Dewey our senior naval officer.

Captain John M. Tobin, U. S. volunteers, discharged, committed suicide by shooting at Knoxville, Tenn.

Miss Mercedes Garcia, daughter of the dead Cuban general, died of consumption at Thomasville, Ga.

Hon. Justin S. Morrill, the veteran United States senator from Vermont, died of pneumonia in Washington, aged 88 years.

The dry goods store of Henry Wesels, in Baltimore, was entered by burglars, who blew open the safe and secured \$7,000.

W. A. E. Moore, convicted in New York of working the "badger" game on Martin Mahon, was sentenced to 19 years in Sing Sing prison.

Soteros de Sarantos, a brigand for whom the Greek government offers 5,000 francs, dead or alive, is under arrest in New York for felonious assault.

Thursday, Dec. 29.

It is asserted that Carlist prisoners in Spanish prisons are being tortured.

The Island of Guam, just acquired by the United States as a naval station, will have a naval governor.

It is reported that W. K. Vanderbilt, Jr., now a Harvard student, will marry Miss Virginia Fair, of California.

When the Americans went to take possession of Iloilo, in the Philippines, they found the insurgents had already captured the place.

Harry F. Bailey, cashier of the Colebrook (N. H.) National bank, is under arrest for robbing the bank of \$35,000. The bank has suspended.

Rev. Sam Small, the evangelist, now an army chaplain, declares that he will advocate the abolition of army chaplains as a useless expense.

At a district school near Clare, Ia., Harry Garvey killed the school teacher, Miss May Thomas, and then killed himself. She had jilted him.

M. Claude Philibert de Corcelles, formerly secretary of the French legation at Washington, and a grandson of Lafayette, died in Paris, aged 96.

Friday Dec. 30.

A floating quarantine station, to cost \$70,000, is to be built at Philadelphia for Havana harbor.

The entire board of directors of the Moran (Kan.) bank are in jail, charged with violating the banking law.

The Cubans in Havana had expended \$10,000 for an evacuation celebration which was prohibited by General Brooke.

Frank Jay Gould, the youngest son of the late Jay Gould, paid \$30,000 for a seat on the New York Stock Exchange.

Arrangements have been perfected for bringing home the bodies of soldiers buried in Cuba, Porto Rico and Manila.

C. A. Boeler, a Wells-Fargo express employe at San Antonio, Tex., went to deliver a \$60,000 money package. He has disappeared with the money.

Saturday, Dec. 31.

Ex-Governor Merriam, of Minnesota,

is mentioned as ambassador to Russia.

The domestic letter rate from Canada to the United States has been reduced to two cents.

An army board will investigate the "embalmed beef" controversy between Generals Miles and Eagan.

Frank Blassington, aged 16, and his brother Joseph, aged 12, were drowned at Rock Falls, Conn., while skating.

The Merritt & Chapman Wrecking company has started to raise the sunken Reina Mercedes in Santiago harbor.

R. G. Dun's review of trade says the year 1898 far surpassed all others in financial and industrial results. New York is now the center of the world's financial power.

The Union Central Life Insurance Co., of Cincinnati, is now thirty-one years old, and has \$20,000,000 assets, with a surplus of \$3,000,000. The company is now doubling in size every five years, and the insurance reports show that it makes the highest interest rate and lowest death rate for its policy holders of all the old line companies; hence it is one of the best managed financial institutions in this country to-day, and can but make the best returns to policy holders. Its size, location, management make it an ideal company for investment, besides furnishing the very best protection to the loved ones in the event that death overtakes you early, or, as a saving to come to you in your old age, should an All-Wise Providence spare you that long.

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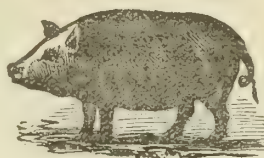
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EXIT SPANIARDS.

Formal Transfer of the Island of Cuba to General Brooke.

NO CROWDING PERMITTED.

The Masses Kept Away From the Vicinity of the Palace.

CASTELLANOS SHEDS TEARS.

The Retiring Captain General Overcome by Emotion as He Bids Farewell to Spanish Control on This Continent—Cuban Officers Took Part in the Evacuation Day Ceremonies, and Pledged Loyalty to the Stars and Stripes.

Havana, Jan. 2.—The sovereignty of Cuba passed from Spain to the United States at noon yesterday. The form of the transfer was simple, consisting only of an exchange of speeches in the salon of the palace, the hauling down of the Spanish flag and the raising in its stead of the flag of the United States on the flagstaff on the palace roof. Salutes were fired from the heavy guns of the forts and the warships before and after the change of flags. The raising of the Stars and Stripes was greeted with cheers by the people who covered the roofs of the buildings around the palace and plaza.

No crowd was permitted to gather in the streets in the vicinity of the palace to witness the epoch making function. At 9 o'clock a guard composed of the Second battalion of the Tenth infantry marched into the Plaza de Armas, under command of Captain Van Vliet, and formed around the square. Captain General Castellanos watched them with interest from the balcony of his apartments as they entered the square and were stationed at all the streets approaching the plaza. No one was allowed to enter without a pass, and all the doors of the palace facing the square were ordered to be closed. Only those who could get on the roofs and balconies of houses in the neighborhood saw what was going on before the palace.

The American Generals Arrive.

At 11:10 Major General Wade and Major General Butler, of the American evacuation commission, arrived from El Vado on horseback, accompanied by their staffs. They were met by Brigadier General Clous and Major T. Bentley Mott, of General Ludlow's staff. About the same moment Lucien J. Jerome, British vice consul, arrived. He was warmly greeted by the American officers.

Major General John R. Brooke, governor of Cuba, and Major General Ludlow, governor of the city of Havana, accompanied by their staffs, arrived in carriages. General Brooke and General Adna R. Chaffee, General Brooke's chief of staff, in the first carriage. In each of the other carriages rode a Cuban general with American officers. The Cubans were General Lacret, Mario Menocal, Maya Rodriguez, Serafin Sanchez, Jose Miguel Gomez, Nodarte, Rafael, De Cardenas Agramante and Vidal, and Colonel Valiente. As the carriages drove up the Second company of the Thirty-eighth Spanish infantry, under command of Colonel Don Rafael Salamancia, presented arms, and the American band started up with "The Stars and Stripes Forever," the Spanish colonel saluting.

At 11:45 Major General Lee, military governor of the province of Havana, with his staff, joined General Brooke. The latter then crossed the street to the palace, General Lee on one side of him and General Chaffee on the other, followed by the other American generals and the Cuban officers. The Cubans wore dark blue uniforms, brown

hats and gray gloves and carried machetes.

A flourish of trumpets greeted the procession, and the Spanish troops presented arms as the Americans entered the palace. The Cubans remained outside until escorted in by members of General Brooke's staff, the Spanish soldiers remaining all the while at "present arms." As soon as all were within the Spanish troops formed in column of fours and marched around the right side of the plaza to the docks, while the band of the Second Illinois volunteers played the Spanish royal march.

On entering the palace the American generals went to the salon facing the plaza, which is on the second floor. Here were gathered the members of the captain general's staff, Colonel Gelpi, Lieutenant Colonels Bolled, Girault and Bonitas, Major Priego, Captain Rittenne and Captains Adolfo and Ramon Castellanos, sons of the captain general.

Castellanos Greets the Cubans.

Suddenly Captain General Castellanos entered the salon without ceremony from the left and greeted General Brooke and others. After shaking hands General Brooke sat upon a sofa, while General Castellanos moved towards the group of Cuban generals. British Vice Consul Jerome introduced him to General Maya Rodriguez. Shaking both the hands of the Cuban officer, in the usual Spanish fashion, General Castellanos said:

"We have been enemies, but I respect you for your correct attitudes and opinions. I have pleasure in shaking your hand."

General Rodriguez replied: "I thank you, general. I feel sorry for the Spanish army, which has defended the banner it was sworn to defend. I also have pleasure in shaking your hands."

At the last stroke of 12 the boom of a gun brought all eyes to the point in the room where stood the captain general, who was talking with an American officer. Immediately all was silence. The captain general stepped to the left, taking his position directly in front of his staff. On his right stood Captain J. S. Hart, interpreter to the United States military commission. Next to Captain Hart, in the order named, were Generals Chaffee, Brooke, Ludlow, Lee, Wade, Butler and Clous. Immediately behind General Chaffee was Senator John W. Daniel, of Virginia.

Formal Transfer of Authority.

At this moment the band on the plaza was playing the Spanish national hymn. As the guns at Cabanas fortress ceased firing there was a breathless pause in the salon. Everybody knew that the American flag was being raised on the staff on the roof of the palace by Major Butler, son of General Butler, and that the Stars and Stripes was going up on all the other official staffs in Havana. After this second of silence the band on the plaza played "The Star Spangled Banner," while the guns of the fleet and fortresses began to roar out the national salute of 21 guns.

Immediately Captain General Castellanos handed the manuscript of his speech to Captain Hart and began to speak. Amid the strains of the band and the noise of the guns it was impossible to hear him. "Close the windows," said some one, and the casements were closed, but the sound of the cheering still visibly disturbed the captain general.

Addressing himself to Major General Wade, president of the United States military commission, though he seemed to look at the floor, General Castellanos said:

"Gentlemen: In compliance with the treaty of Paris, the agreement of the military commissioners of the island and the orders of my king, at this moment of noon, Jan. 1, 1899, there ceases in Cuba Spanish sovereignty and begins that of the United States. In conclusion, I declare you in command of the island, with the object that you may exercise it, declaring to you that I will be first in respecting it. Peace having been established between our respective governments, I promise you to give all due respect to the United States government, and I hope that the good relations already existing between our armies will continue until the termina-

tion of the evacuation or those under my orders in this territory."

After Captain Hart had translated the address General Wade said to General Brooke:

"I transfer this command to you."

Major General Brooke said:

General Brooke's Acceptance.

"I accept this great trust in behalf of the government and president of the United States, and (addressing Captain General Castellanos) I wish you and the gallant gentlemen with you a pleasant return to your native land. May prosperity attend you and all who are with you."

Generals Brooke and Castellanos then shook hands, after which General Castellanos and staff retired from the throne room.

Meanwhile the officials of Spain were saying farewell to their nation's seat of power in the new world. Turning to his officers, General Castellanos said, with tears in his eyes:

"Gentlemen, I have been in more battles than I have hairs on my head, and my self possession has never failed me until today. Adieu, gentlemen, adieu."

Then he moved swiftly toward the stairway, escorted by General Chaffee, and followed by his staff. As he crossed the plaza the American ladies who were standing in the balcony of the barracks waved their handkerchiefs, and General Castellanos responded by bowing and kissing his hand toward them. At the corner of the plaza, with tears in his eyes, he turned to take a final look at the palace. He could see the American generals on the balcony. Without a word he turned sharply in the direction of the wharf. At the dock Generals Clous and Chaffee bade him farewell, and the retiring captain general put off for the Spanish transport Rabat, on which he will proceed to Matanzas.

Major General Brooke held a reception in the palace salon, the various officials paying their respects and promising allegiance to the United States. At the close of the reception the Cuban generals were introduced. General Brooke said to them:

"I shall look to you to assist us in carrying out the purpose that brought us to these shores. It is a great trust, and I shall expect most extraordinary assistance from you."

General Lacret, who acted as spokesman for the Cuban officers, assured the United States military governor that everything in the power of the Cuban military officials would be done to help the Americans restore Cuba to a condition of peace and prosperity.

The parade of the United States troops showed the feeling of the Cuban element of the population. The roofs, the streets, the parks and the wayside in the suburban districts were crowded with curious, but for the most part silent spectators. Now and again there was a cry of "Viva Los Americanos," followed by a burst of cheering, but there was no general expression of public rejoicing, though Major General Lee, who rode at the head of the column on a gray charger, received a personal ovation along nearly the entire route.

STRICKEN WITH PNEUMONIA.

Critical Illness of Nelson Dingley, Father of the Tariff Law.

Washington, Jan. 2.—Representative Nelson Dingley, of Maine, is critically ill at his apartments at the Hamilton House, in this city, with an attack of pneumonia. Because of his age, much concern is felt over his condition. His illness dates from Wednesday of last week, when he had an attack of the grip. He rapidly grew worse, and Saturday night pneumonia set in. Yesterday afternoon it was stated that there had been a slight change for the better, which continued during the evening. Mr. Dingley is of delicate physique, is an unremitting worker, and has figured in the tariff legislation of the house for a great number of years past. He is now chairman of the committee on ways and means and is the leader of the Republican majority on the floor of the house. His wife and daughter are here nursing him in his illness, while a physician is in constant attendance at his bedside.

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THE GOSPEL ACCORDING TO SAINT MATTHEW.

CHAPTER 1.

1 The genealogy of Jesus Christ: 13 Mary's miraculous conception; Jesus is born: 21, 23 his names.

THE book of the generation of Jē'sus Christ, b the son of Dā'vid, the 'son of Ā'brā'hām.

2 Ā'brā'hām begat Ī'saac; and Ī'saac begat Jā'cob; and Jā'cob begat Jū'das and his brethren;

3 And Jū'das begat Phā'rēs and Zū'rā'of Thā'mar; and Ā'Phā'rēs begat Es'rom; and Es'rom begat Ā'ram;

4 And Ā'ram begat Ā'mīn'a-dāb; and Ā'mīn'a-dāb begat Ē'Nā-as son; and Nā-as son begat Sāl'mon;

5 And Sāl'mon begat Bō'oz of Rā'chāb; and Bō'oz begat O'bed of Rūth; and O'bed begat Jē'se;

6 And Jē'se begat Dā'vid the king; and Dā'vid b the king begat Sōl'o-mon of her that had been the wife of U'rī-as;

7 And Sōl'o-mon begat Rō'bō'am; and Rō'bō'am begat Ā'bī'a; and Ā'bī'a begat Ā'sā;

8 And Ā'sā begat Jō'sā-phāt; and Jō'sā-phāt begat Jō'ram; and Jō'ram begat O-zī-as;

9 And O-zī-as begat Jō'ā-thām; and Jō'ā-thām begat Ā'chāz; and Ā'chāz begat Ē-zē-kī'sā;

10 And Ē-zē-kī'sā begat Mā-nās'sēs; and Mā-nās'sēs begat Ā'mon; and Ā'mon begat Jō-si-as;

11 And Jō-si-as begat Jōch'o-ni-as and his brethren, about the time they were carried away to Bāb'y-lon;

12 And after they were brought to Bāb'y-lon, Jōch'o-ni-as begat Sā-lū-ti-ēl; and Sā-lū-ti-ēl begat Zō-rōb'a-bēl; and Zō-rōb'a-bēl begat Ā'bī'ud; and Ā'bī'ud begat Ē-lī'a-kim;

13 And Ē-lī'a-kim; and Ē-lī'a-kim begat Ā'zōr;

14 And Ā'zōr begat Sā'dōc; and Sā'dōc begat Ā'chim; and Ā'chim begat Ē-lī'ud;

15 And Ē-lī'ud begat Ē-le-a-zar; and Ē-le-a-zar begat Mātthan; and Mātthan begat Jā'cob;

16 And Jā'cob begat Jō'seph the husband of Mā'ry, of whom was born Jē'sus, who is called Christ.

17 So all the generations from Ā'brā'hām to Dā'vid are fourteen generations; and from Dā'vid until the carrying away into Bāb'y-lon are fourteen generations; and from the carrying away into Bāb'y-lon unto Christ are fourteen generations.

18 Now the birth of Jē'sus Christ: When as his mother

was on this wise: When as his mother

Mā'ry was espoused to Jō'seph, before they came together, she was found with child of the Hō'ly Ghost.

19 Then Jō'seph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Jō'seph, thou son of Dā'vid, fear not to take unto thee Mā'ry thy wife: for that which is conceived in her is of the Hō'ly Ghost.

21 And she shall bring forth a son, and thou shalt call his name Jē'SUS: for he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Ēm-mān'u-el, which being interpreted is, God with us.

24 Then Jō'seph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her firstborn son: and he called his name Jē'SUS.

CHAPTER 2.

1 Wise men enquire after Christ. 13 Joseph fleeth into Egypt. 16 Herod slayeth the children: 19 Christ brought out of Egypt.

NOW when Jē'sus was born in Beth-lē-hem of Jū-dā in the days of Hēr'od the king, behold, there came wise men b from the east to Jē-rū'sā-lēm,

2 Saying, c Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Hēr'od the king had heard these things, he was troubled, and all Jē-rū'sā-lēm with him.

4 And when he had gathered all the chief priests and scribes of the people together, d he demanded of them where Christ should be born.

5 And they said unto him, In Beth-lē-hem of Jū-dā: for thus it is written by the prophet,

6 And thou Beth-lē-hem, in the land of Jū-dā, art not the least among the princes of Jū-dā: for out of thee shall come a Governor, that shall rule my people Īs-ra-el.

7 Then Hēr'od, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8 And he sent them to Beth-lē-hem, and

713

Quarterly Conferences.

WEST RICHMOND DISTRICT.

Caroline, St. Paul's	Dec. 31, Jan. 1
Goochland, St. Matthew's	7, 8
Chesterfield, Chester	14, 15
S. Chesterfield, Piney Grove	16
Ashland Circuit, St. Peter's	21, 22
King William, McKendree	28, 29
W. Goochland, Gum Spring	Feb. 4, 5
Hanover, Shady Grove	12, 13
W. Chesterfield, Mt. Pilgrimage	18, 19
Powhatan, Rocky Oak	21
East Louisa, Harris'	March 3
W. Hanover, Beaver Dam	4, 5
Cartersville, Cartersville	11, 12

J. POWELL GARLAND, P. E.

RAPPAHANNOCK DISTRICT.

Spotsylvania, Lebanon	January 1
Westmoreland, Ebenezer	7, 8
Richmond, Hopewell	8, 9
Heathsville, Heathsville	14, 15
Bethany, Station	15, 16
Lancaster, Edgeley	21, 22
Whitestone, Whitestone	22, 23
Wheaton	25
Essex, Lebanon	28, 29
King and Queen, Shepherd's	Feb. 4, 5
Middlesex, Centenary	11, 12
Mathews	18, 19
W. Mathews, Mathews Chapel	19, 20

JOSEPH H. AMISS, P. E.

CHARLOTTESVILLE DISTRICT.

Mt. Pleasant, Mt. Pleasant	Jan. 1, 2
West Amherst, Burford's	5
Amherst, Amherst	7, 8
Nelson, Montreal	9
Rock Fish, Salem	10
Albemarle, Mt. Moriah	14, 15
Milton, Milton	17
Scottsville, Scottsville	19
Fluvanna, Palmyra	21, 22
Goodsonville, Goodsonville	20, 21
Louisa, Louisa	Feb. 4, 5

J. S. HUNTER, P. E.

DANVILLE DISTRICT.

Pittsylvania, Swansonville	Jan. 7, 8
Chatham, Chatham	14, 15
Halifax, Asbury	21, 22
South Boston	22 (night), 23
East Halifax, Scottsburg	23, 11 A. M.
East Franklin, Northfield	28, 29
Franklin, Red Valley	Feb. 4, 5
Rocky Mount	5 (night), 6
W. Franklin, St. James	5 (night), 6
Ridgeway, Ridgeway	11
Henry, Beckham	12, 13
Martinsville	12 (night), 13
South Franklin, Snow Creek	14
Meadows of Dan, Hunter's	18, 19
Patrick, Stuart	19, 20

W. P. WRIGHT, P. E.

FARMVILLE DISTRICT.

Chase City, Centenary	Jan. 4
Prince Edward, Keystone	7, 8
Charlotte, Drakes Branch	8 (night), 9
Mecklenburg, Canaan	13
South Hill, Pleasant Grove	14, 15
N. Mecklenburg, Shiloh	15, 3 P. M., 16
Crewe	18
Blackstone, Crenshaws	21, 22
Lunenburg, Providence	28, 29
West Lunenburg, C. H.	29 (night), 30
W. Buckingham, C. H.	Feb. 4, 5
Buckingham, Browns	5, 3:00 P. M., 6

J. H. RIDDICK, P. E.

EASTERN SHORE DISTRICT.

Onancock	Jan. 7, 8
Wachapreague	14, 15
Onley, Locustville	15 (night), 16
Bloxom, Guilford	21, 22

Atlantic, Downing's	28, 29
Chesapeake, Pocomoke	29 (night), 30
Wicomico, Allen	Feb. 4, 5
Salisbury	5 (night), 6
Berlin	12, 13
Cambridge Circuit	18, 19
Cambridge Station	19 (night), 20
Dorchester, Bethlehem	25, 26
S. Dorchester, Hosler Memorial	26 (night), 27

WM. E. JUDKINS, P. E.

NORFOLK DISTRICT.

South Princess Anne, Beach Grove	Jan. 7, 8
Princess Anne, Tabernacle	14, 15
Epworth	21, 11 A. M.
Liberty Street	22, 7:30 P. M.
Oaklette and Gilmerton, at Oaklette	29, 11 A. M.
McKendree	29, 7:30 P. M.
South Norfolk Circuit, at Good Hope	Feb. 5, 6
Haygood and Lynnhaven, at Haygood	12, 11 A. M.
East Norfolk, at Denby	19, 11 A. M.
Fox Hill Church	26, 11 A. M.

ALEX. G. BROWN, P. E.

PETERSBURG DISTRICT.

Greensville, Emporia	7, 8
Sussex, Jones'	15, 16
Dinwiddie, Ocran	21, 22
W. Dinwiddie, Corinth	28, 29
S. Brunswick, Rock Church	Feb. 4, 5
Brunswick, Lawrenceville	5 (night), 6
W. Brunswick, Macedonia	11, 12
Nottoway, Mays	18, 19
Wakefield	25, 26
Surry, Dendon	26 (night), 27
Prince George, Mt. Sinai	March 4, 5

T. H. CAMPBELL, P. E.

LYNCHBURG DISTRICT.

Concord, Bethlehem	Jan. 8, 9
West Campbell, Hermon	15, 16
N. Bedford, Big Island (Tuesday)	18
West Charlotte, White's	22, 23
Campbell, Central (Rustburg)	29, 30
Bedford, Ebenezer (Sunday and Monday)	February 6, 7
Appomattox, Hermon	12, 13
West Bedford, Union	19, 20
Staunton River, Horeb	26, 27

PAUL WHITEHEAD, P. E.

PORTSMOUTH DISTRICT.

Norfolk Circuit, Beech Grove	Jan. 1, 2
Churchland	8, 9
West Norfolk	8, at night
E. Suffolk and Magnolia, Magnolia	14, 15
Suffolk	15, 16
Whaleyville and Somerton, Whaleyville	21, 22
Southampton, Courtland	28, 29
Newsom's, Newsom's	Feb. 5, 6
Boykin's, Boykin's	11, 12
Windsor, Wesley Chapel	18, 19
Benn's, Benn's	25, 26
Ebenezer	26, 27
Smithfield	March 3, 5
Isle of Wight, Bethany	4, 5
Hampton, West End	11, 12
Hampton, First church	12, 13

W. C. VADEN, P. E.

RICHMOND DISTRICT.

Asbury, Manchester	Jan. 1, at night
Central, Manchester	8, 11 A. M.
West End Memorial	8, at night
Broad Street	15, 11 A. M.
Denny Street	15, at night
Fairmont Avenue	22, 11 A. M.
Chickahominy, Corinth	22, 2:30 P. M.
Hasker Memorial	22, at night

(Continued on page 5.)

Facts and Questions

FOR

Parents and Pastors.



"It is not enough to educate. We must put an idea into our education if it is to be saved. That idea is the Son of God."—Dr. J. C. Kilgo in address before Virginia Conference.

- (1) **Fatally Defective! What?** All education that lacks the thought quoted above as its corner stone.
- (2) **You desire your daughter** to become a well educated woman. But do you not desire most of all that she shall be a well educated CHRISTIAN woman?
- (3) **The spiritual character of the school** which your daughter attends will greatly influence her work in this world and her location in the world to come.
- (4) **As a christian man**, do you not believe that God expects you to use the very best care in this important matter, and will hold you responsible for the selection you make? Have you a right to place her in any school which does not say with emphasis that growth in grace is above social polish and mere intellectual culture?
- (5) **Can you conscientiously place her in a State school**, which from its very nature ignores religious training, even if by so doing you should save \$20 a year? If you can raise \$122 to develop her intellect can you not raise \$20 more to develop her soul at the same time?
- (6.) **The Methodist Church in the Virginia Conference** has now a system of schools to which parents can safely entrust their children, "Jesus Christ himself being the chief corner-stone." They belong absolutely to the Church. They have been built solely to meet the needs of our people. They are not private schools in any sense of the word. They do not have that serious defect of private schools—LACK OF PERMANENCY. They do not die or pass into the hands of the State or of other parties when the owner dies, or gets tired of teaching, or fails to make a success of his work. In a nut-shell, they were, not established in order to make a fortune or as a means of making a living. They have only one aim—THOROUGH INSTRUCTION UNDER POSITIVE CHRISTIAN INFLUENCES AT THE LOWEST POSSIBLE COST.
- (7.) **This system was established for your children.** Will you give them the benefit of it? The Randolph-Macon Woman's College has been established for the higher education of women.

The Blackstone Female Institute

Is one of the two schools in the Conference for younger girls which belongs ABSOLUTELY to the Church. Its success has been great from the start. Of it the Board of Education of the Annual Conference spoke as follows:

"The Blackstone Institute is owned entirely by our Church. It is not in any sense a private corporation or stock company, but stands in the same relation to the Church as the Randolph-Macon system. While not in the Randolph-Macon system, the course of study is correlated with the Woman's College, and stands related to the latter as the academies to the college at Ashland. The Institute is in a most prosperous condition, having now, at the beginning of its fourth year, a patronage of 170. It is thoroughly Methodist in ownership and spirit, every officer and teacher being an active member of our Church."

At a meeting of the Trustees of Randolph-Macon College, held June 17, 1896, the following resolution was adopted—viz:

"RESOLVED, That next to the institutions under our special care, we feel deepest interest in the Blackstone Female Institute, under the superintendency of Rev. James Cannon, Jr., which is owned entirely by our Church; and that we regard it and commend it to our people as holding a tributary relation to our Woman's College at Lynchburg, akin to that of our Academies to our College at Ashland."

Send Your Daughter to a Christian School!

THREE-FOLD WORK OF THE INSTITUTE.

- (1.) Gives Diploma of Graduation to all who complete the work of the Institute.
- (2.) Prepares for the Randolph-Macon Woman's College those desiring to take the higher work of that institution.
- (3.) Teachers' course—giving special training to those desiring to fit themselves to teach either in private or public schools.

For catalogue, address

Rev. JAMES CANNON, Jr., Blackstone, Virginia.

SOUTHERN METHODIST RECORDER.

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New Series, Vol. VII. No. 2.

REV. JAMES CANNON, JR., EDITOR,
BLACKSTONE, VA.

RICHMOND AND BLACKSTONE, VA., JANUARY 12, 1899.

BUSINESS OFFICE:
No. 8 South Tenth Street, RICHMOND, VA.

RELIGIOUS THOUGHT.

Gems Gleaned From the Teachings of All Denominations.

Peace with oneself and one's God lends the soul wings.—Rev. Dr. Newell Dwight Hillis, Independent, Chicago.

God's Goodness.

God's goodness is not manifest so much by his once offering us his love as by his insistent offer of a love that is daily scorned.—Dr. Frank Crane, Methodist, Chicago.

World Demands a Return.

No man ever gets anything from the world worth his having until he gives of himself something to the world that is worth the world's having.—Rev. George W. Stone, Unitarian, Kansas City.

Christ's Atonement.

It is only as we enter into the experience of Jesus, drinking his cup of sorrow and being baptized with his baptism of suffering, that we learn the meaning of his atonement.—Rev. Henry W. Pinkham, Baptist, Denver.

Business of the Church.

The business of the church is to show that Christianity is true, now and here, and that it has something of pressing value to offer the world which no sensible man can afford to neglect.—Rev. S. G. Smith, People's Church, St. Paul.

Make Sure of Heaven.

Better than indulge in dogmatical speculations concerning heaven is to assure ourselves that our "names are written in heaven" and that we lay up treasures in heaven.—Rev. Theodore F. John, German Evangelical, Louisville.

Golden Cords.

Our aspirations are intended to be golden cords linking us to heaven, but when sin comes in and snaps the cord the communication ceases and our ambitions become perverted.—Rev. F. C. Harding, Congregationalist, New York.

Fellowship Born of Love.

The spirit of fellowship born of love to the same Lord and Master is vastly more desirable than a mere external bond of ecclesiastical organization, which may be utterly lacking in true Christian love and service.—Rev. Dr. Robert S. MacArthur, Baptist, New York.

Automatic Morals.

The highest type of morals is not that which is wrought out laboriously in pain and struggle, but which springs forth naturally and necessarily from the character. It is, in short, automatic. It comes out of the life without effort, even without thought or will.—Dr. J. L. Jackson, Baptist, Chicago.

Life's Best Guide.

The Bible is our best guide to life. It may become literally a lamp unto our feet and a light unto our path. There we learn the divine will and our duty. No one can find his allotted place in God's plan who does not follow the divine commandments.—Rev. G. W. Wilson, Congregationalist, Omaha.

Religion as Life's Great Reconciler.

Religion is the great reconciler in life. It broadens, sweetens, deepens human nature. The busy man needs it to

save him from overwork and sudden death. He needs it to save him from avarice and materialism, from all the excesses that destroy health and weaken the spiritual nature.—Rev. George W. Stone, Unitarian, Kansas City.

Power of Prejudice.

All thinking persons know the power of prejudice. Yet over this barrier, which seems impassable, did the gospel triumph and 3,000 prejudiced Jews were enlightened and converted under one discourse. Think of such a multitude being disarmed, overcome and added to the kingdom of Jesus, even in the city of his death.—Rev. George J. Miggins, Methodist, Ashbury Park, N. J.

Love and Purchase.

Love cannot be bought. There is no relation between love and purchase. You can buy marks of outward esteem, but you cannot buy any man's or woman's love. The rich and powerful are often cut off from companionship with their fellows by the suspicion they are sought for favors they can do, for what they have instead of for what they are.—Rev. W. J. McCaughan, Presbyterian, Chicago.

Patriotism.

Another essential element is patriotism. True patriotism sets the welfare of the nation above all party politics. To men influenced by it there is presented the great opportunity to work in every sphere of life for the true glory, welfare and interest of the nation, and, last of all, there is the most essential element of all, adherence to the teachings of Christianity.—Rev. Dr. R. T. Jones, Presbyterian, Philadelphia.

Man and the Universe.

Man is but a "reed," the feeblest thing in nature, but it is a reed that thinks. It needs not that the universe arm itself to crush him. An exhalation, a drop of water, suffice to destroy him. But were the universe to crush him man is yet nobler than the universe, for he knows that he dies, and the universe, even in prevailing over him, knows not its power.—Rev. William M. Jones, Congregationalist, St. Louis.

Paul's Love For Christ's Church.

The final element in Paul's optimism to be noticed is his love for Christ's church—so deep, so strong, so all pervasive, as to give him joy even in his sufferings in its behalf. The church to Paul was the very body of Christ, the body of which Christ is the head. If we have a like love for Christ and his church, we can find roses where others find thorns, and honey where others find gall.—Rev. A. S. Coats, D. D., Baptist, Buffalo.

Our Influence.

Every one is able to influence some of his fellow creatures and lead them toward a better life, and when we neglect this we are robbing God. If we do not give our fellow men the love and charity which are their due, and if we are mean spirited and selfish, we are robbing God, for Christ said, "Whatsoever ye do unto the least of these, do ye also unto me," and if you neglect his children you rob the Lord.—Rev. T. E. Ryan, Union Mission, St. Louis.

THE LAST GOOD NIGHT.

We all have known how sweet it is to fall in sleep away,

And close our heavy eyes to all the sorrows of the day;

To feel the softening curtains drawn before the petty cares

That all day long have vexed our hearts and clogged our earnest prayers.

Gladly we welcome our repose, nor coming darkness heed;

Feeling our weariness, the more its sheltering cloud we need;

We part with hope and calmness from the fast receding light,

And our best wish to nearest friend is now,

"Good night! Good night!"

Then, O, how sweet, when evening falls and life's short day is o'er,

To sink to sleep in Jesus' arms, to wake on heaven's shore.

The night of death cannot appall, for Christian spirits know

The grave is but a quiet rest from all these toils below.

Fear enters not the blessed heart which Jesus has possessed,

And when He calls the soul away 'tis only to be blessed;

O, then, when from the realms of day, His hand and voice invite,

Hopeful and glad is that farewell—"Good night, dear love, good night!"

—F., in Christian Observer.

IMPORTANT NOTICES.

The joint Epworth League Convention of the Farmville and Petersburg districts, which was announced last week for the fifth Sunday in January, has been postponed until the fifth Sunday in April.

The Board of Education has sent out this week a circular letter to our pastors, requesting a list of names. Brethren will greatly help on the work of the Board by sending these names at once, as they must be copied and sent to Nashville as soon as possible.

EDITORIAL.

LOOK AT YOUR LABEL AND PAY UP WHAT YOU OWE US, AND WE WILL THANK YOU.

HISTORY OF RANDOLPH-MACON COLLEGE.

The work was issued last month. The first issue has been disposed of. Another is now ready.

The prices of the book named to subscribers before the book was printed have been advanced, on account of

the cost of the book and the illustrations.

Prices: Cloth bound, postage paid, \$1.50; half morocco, \$2.50; full morocco, with extra steel engravings, \$3.

The above statement is very gratifying to the friends of Captain Irby and of the College. It shows an interest in the institution, and it shows that Captain Irby has presented the history in an attractive form. The editor has intended to write an extended notice, but wished first to read the book through. He has not been able to do this yet, but has read enough to be able to say that Captain Irby was the man to write the book. It is doubtful if there is any other living man who could have done so. The book appeals, of course, with special power to the alumni of the College. They read not only the printed lines, but they fill in between the lines, and names and faces in the book call to mind countless other names and faces, and incidents came back which had been hidden away in memory's secret alcoves for many years. Few men who have entered into the life of the old college can take up the volume without smiles mingled with some tears as they enter again upon the arena of their college conflicts. Every alumnus should have a copy. The faces of the professors are alone worth far more than the price of the book.

SAINTS HELPING SATAN.

One cold Sabbath morning I preached at one of our country churches, which, if named, would be recognized by many of our preachers as the church home of one of the most faithful and consecrated societies in our Conference. As I drew near the church I noticed the men and boys sitting or standing in large numbers on the sunny side of the house. As it was cold, I wondered that they did not go in the house. But when I got inside the church, and reached the pulpit, and had time to take in the situation, I did not wonder. The superintendent of the school, with overcoat on, was standing close to the stove, reviewing the lesson. The temperature in the pulpit was not over 45 or 50 degrees, and in some parts of the house not quite that high. The stove was a large box stove, and might have warmed the room under favorable conditions, but the fire had been made late in the morning, and no supply of wood had been provided to keep it running at half blast, to say nothing of full blast. Three large panes of glass were broken out of one of the windows in the pulpit end of the house, and the current of air which swept in dared

the preacher to try to warm up to his subject. The superintendent closed the school, and the folks outside came in, as many getting on the sunny side as possible. Nearly everybody sat with upturned coat collars, and shivered. I turned to the pastor and asked him if he thought it safe to preach, and if he would do so himself if I were not there? He said he would, and thought the people would be disappointed if there were no preaching. With great misgiving as to the outcome, I began. I never preach short sermons, and unless I can "warm up" early in the service, require some time to develop a line of thought. It is hardly necessary to say that I did not "warm up," and neither did the congregation. I am sure one hand was in my overcoat pocket half the time, and the conclusion of every paragraph brought with it a query as to whether the next one should be begun. I had a better outline than usual, and knew about what I wanted to say, but the cold current of air from the rear, and the cold figures in front prevented any "warming up," and the sermon, instead of ending in a glow, ended with a shiver.

The above is simply an instance of what is occurring all over our Conference in the winter time, especially in the country. And yet there is not the slightest excuse for such a state of affairs. The reason for it is found in the words of the Master, "The children of this world are in their generation wiser than the children of light." They make things pleasant and attractive. The saloon, the dance hall, the theatre are comfortable. The aim is to make money, to have pleasure. The owner or a committee sees to these things. The business of the Church is "to catch men." But how badly the Gospel net is handled in some places. No effort or expense should be spared to make the house of God attractive and comfortable, so that young and old will be glad when it is said, "Let us go up to the house of the Lord." How many old persons there are who are afraid to go out to church because they know it will be dangerous to sit in the cold room! How many are there who do not love the service of the sanctuary, and who are glad to ease their conscience by such a good excuse? How many services have been ruined by the stinginess or the thoughtlessness of the officers of the church?

When a farmer is locating his plant-bed, he selects a warm, sunny spot, protected from the cold winds. He prepares the soil with care and properly enriches it. After sowing the seed, he buys canvas and covers the bed over. He is anxious to raise plenty of young plants. If he does not, he cannot have a crop.

With less trouble than the tobacco-grower takes with his plant-bed all our churches could be made attractive and comfortable. There is no excuse for our failure except our stinginess or our thoughtlessness or our lack of interest. If the one stove will not heat the house, then buy another, and buy them large enough and good enough to do the work. If there are drafts from under doors and around the windows, get some strips and stop the cracks. If there are window-lights out, buy some, and if when you go to town they have none the right size, wait till they cut them, or have them ordered at once, and make a spe-

cial trip for those window-lights. If it was canvas for a plant-bed, it would be obtained, even if it required a half dozen trips. If the church is hard to warm, rise up in the morning while it is yet a great while before day, and see that a fire is started and kept up. If the wood has been rotten, or wet, or green, and will not burn, make it your business to see that there is an abundance of dry wood on hand. If the lamps in the church are insufficient in number to light the room, or are so badly kept that they do not serve the purpose for which they were bought, buy some more lamps, and then see to it that they are clean. Every church can be made, and ought to be made as bright and comfortable as possible. Children and young people ought not to feel that to go to church is to go to gloom and shivers and dirt (for sometimes the dust is so thick that letters can be traced in it with the fingers, and the windows are grimy and the cobwebs wave in the drafts). **THE CHURCH IS GOD'S MEETING-PLACE WITH HIS PEOPLE.** He is the Lord of Heaven and earth, and the Giver of all our blessings. When men of great prominence, or our friends and benefactors come to see us, we desire to "put the best foot foremost," but some people act as if they thought any place was good enough in which to meet God. When God himself gave the plan for His house, He did not seem to think that way. The most beautiful and costly tent in the wilderness was the Tabernacle, where God met with His people. Perhaps as magnificent buildings as the world has ever seen were the temples built for God's worship by the Jews. To the Jewish boys and girls there was no house like the house of the Lord. Its beauty and its glory made them anxious to go there.

Just how far we should go in this matter I will not attempt to decide here, but one thing is certain, there is no good excuse for uncomfortable, gloomy, and dirty churches. If it be said that the people are too poor to build a comfortable church, to buy stoves and chandeliers, and furnish wood and oil, the answer must be made that this statement is not true, and cannot be proven. The contrary can be proven by the amount of money spent on trifles and selfish indulgences, even by poor people.

If the fault be placed upon the sexton, as it often is, that also is a worthless excuse. The officials of the church see that their own private business is attended to, and the ladies of the congregation see to it that their houses are kept clean. They would feel disgraced if their own homes were as dirty as the house of God often is. Their window-lights shine, their lamp chimneys are clean, their furniture is dusted, their floors are swept, their walls are clear of cobwebs. But not so with their church, where they go to meet with God, and where they take their children to teach them the way of the Lord.

ALL SUCH SAINTS ARE DIRECTLY AIDING SATAN. Our young people need to be taught that the brightest and best things in this world belong to the religion of Jesus Christ, and every cold, dark, dirty, bare, and uncomfortable church is an ally of the devil.

Practical application: There are

thousands of Church members who say that they would work for Christ if they knew how, and many who say that they would give but they are not able. Here is work for all such to do. The man or boy who will make it his business to see to it that the church is well warmed, will be truly working for the Lord. He may have to rise early in the morning, but he will make it possible for the hard work his pastor has put on his sermon during the week to be effectual in the conversion and sanctifying of his own family and friends. He not only will no longer shiver himself, but he will keep others from longing for the preacher to stop, and he will keep his pastor from having the discomfort and sorrow of feeling that his congregation want him to stop, and that the sermon over which he had prayed and worked and from which he had hoped so much, was wasted because his saints had aided Satan. The girls or ladies who will wash the windows and lamp chimneys and sweep the floor and dust the pews and furniture, and brush down the cobwebs, and try to make God's house bright and attractive, can not only make the money which is paid to inefficient sextons, with which to pay their own quarterage or missionary contribution, but they will make it a greater pleasure to both saints and sinners to come up to God's house.

Shall we not as Christian people stop this sinful waste? Shall we not stop paying a preacher several hundred dollars to prepare sermons for our help, and then destroy the effect of his sermons and keep people from church by our negligence or by our stinginess in failing to give the little time and the few dollars necessary to make the church comfortable and attractive?

I believe that many of our pastors could afford to preach a sermon on this special subject, and by so doing greatly advance the interest of Christ's kingdom. "The children of this world are in their generation wiser than the children of light." Shall this be true of you?

LOOK AT YOUR LABEL AND PAY UP WHAT YOU OWE US, AND WE WILL THANK YOU.

TWENTIETH CENTURY THANK OFFERING.

A press cablegram dated London, December 10th, says:

"Although the subscription list to the fund of 1,000,000 guineas which the Wesleyan Methodists are desirous of raising next year will be informally open until January, a fifth part of the total has already been guaranteed. Central meetings have been held in six out of the thirty-four administrative districts into which Wesleyan England is divided. Three London districts guaranteed £50,000; Leeds, £30,000, and Manchester, £40,000. Twenty-eight districts have not yet been heard from."

THE PRESIDING ELDERSHIP.

To the Editor of the Recorder:

Opposition to the presiding eldership, as at present filled and administered in the Virginia Conference, becomes more and more intense. It will not do to say that this opposition comes alone from the sore-heads, wet-logs, disap-

pointed ones. Most of us know who these are. We know, also, that this criticism of and opposition to this high office as it is at present filled and used, and abused, in our Conference, comes now from the truest, bravest, most efficient, most loyal members of our Conference, both of the ministry and laity. These men are aflame with zeal for the Master's cause. They love His Church above everything else. It is for the good of Zion that they say things that seem harsh and severe.

When a good piece of machinery that has done excellent work begins to screech and thump and jump and loses its efficiency, we look for the trouble, and, if we find it, we try to remedy it, and if we cannot, then we lay the machine aside for some other that will serve our purpose.

From my observation, the trouble is not with the office so much as it is with the men who fill it. The people, however, lose respect for an office, however high, in Church and State, just as soon as unworthy and incompetent men are put in it.

1. One of the complaints that I hear on almost every hand, and one that I make, is that the office is filled largely by inefficient men. It is well known that these brethren are not taken from among the most efficient preachers and pastors. The majority could not sustain themselves in the pastorate before they were appointed to the office, and they could not sustain themselves if they were put back in the pastorate. And when they can no longer walk they have to be carried, and the presiding elder wagon is pulled by preachers and people.

Sometimes the family connection with a big member of the cabinet, sometimes the influence of a big member outside, sometimes the accidental relation to a popular movement lifts an inefficient brother to the high office. And then the same dry-as-dust sermons which he gave to the people when he was preacher in charge, he unloads on the preachers and people when he gets to be presiding elder.

Surely it has been my misfortune to hear more stale sermons from presiding elders since I have been in the Conference than any other member of my years. The people do not always see the defects of these poor sermons as we preachers do. They know, however, that they are not fed or helped, and they go away and say nothing; but their respect for the high office is lowered.

2. Then again these brethren who have to ride like to be pushed as well as pulled, and they find those preachers on the district who will do this. These become the presiding elder's pets. The pets will compliment his sermons when they have no food for the mind or heart in them. They will write to the Church paper of the grand sermons preached by the elder, when a number of our undergraduates could have excelled him. To see a presiding elder fondling one of these favorites, appointing or trying to appoint him to a place he cannot fill, tends to lower one's opinion of the high office which he fills.

No man is readier to speak a word of cheer to a preacher, whatever office he fills, if his sermons edify me, than this writer. No man is readier to do a friendly and brotherly deed to another, if it is needed and is deserved.

n I, but to see grown men kissing favors disgusts me.

From what I have observed the of presiding elder tends to dry the fountain of beneficence of the upants. There are preachers who not presiding elders who are close ed, and my presiding elders may e belonged to this class before they e appointed to office; but during twenty years' ministry I do not all but one dollar that has been en by one of these dear brethren, side of a collection at Conference. I this dollar I wrung out of one af- he had preached, and I took up a sionary collection, and looked him he face and asked him how much would give. I have heard some very est appeals from presiding elders the people to be liberal, but they er set an example when I am pres-

They read from the Discipline le the collection is being taken, t your light shine before men," but y must also practice that other in- ction of our Lord, "When thou st alms let not thy left hand know at thy right hand doeth."

e have regular channels through ch the preachers and people con- ute to the various causes of the urch. I have watched these chan- s for twenty years, and have seen one dollar from a presiding elder that way. They may help the ds in the district, but I have al- ys found them mingling with people t do not need charity. I do say that office of presiding elder is one of best places for a close-fisted acher to practice his stinginess that now of. Now, who can have any ect for a stingy preacher or mem- r? The higher the office and bigger salary, the less respect we have for a.

The crowning complaint which I ke is the added burden which they ose upon the people and which no at feeling and right thinking man uld think for a moment of doing. e travelling expenses of the preach- n charge and of the presiding elders included in their salaries. The poor acher out of his meager allowance s his horse and saddle, or buggy, l buys his corn and hay and bears expenses of his travel like a man. he presiding elder urges the dis- t stewards to make him a large al- ance, as his travelling expenses are vy. Then he pays those which the roads and steamboats compel him pay, and then some of them beg and t the balance. Some of them will around a depot all day waiting for unwilling preacher or member to ve or send fifteen or twenty miles him, while he holds on to the ney which the Church has given a to pay his way. I have hung my id in shame while the stewards, h long faces, were devising some y to send the presiding elder to the ot or some distant appointment on other circuit, while he had in his ket the money which the Church l given him for his own expense of vel.

and sometimes it is the case that en a brother agrees to go for an er fifteen or twenty miles, and ex- ts to receive some compensation by e society of the elder, he is sadly appointed. One good brother re- ted after such a trip that he would

prefer to haul a load of rails; that the elder sat up and whistled to himself all the way. He would answer ques- tions in the quickest way possible, and then resume his whistling, as if the brother was not worthy of his notice. Another brother went to the depot at great personal inconvenience to him- self to meet the elder, and as soon as they started the elder pulled a book out of his satchel, settled himself in the corner of the buggy, and read until he reached the church. Another pre- siding elder wrote to a preacher to meet him at the depot twelve miles away. The preacher had an engage- ment elsewhere, and wrote the elder that he could not do it, and kindly in- formed him that there were good liv- ery stables at the depot. The elder was so unfortunately constituted that he did not appreciate the kindness, but would barely speak to the preacher at the Quarterly Conference. Other in- stances could be given, if necessary. How can men respect an office that is filled by such preachers? The coming of the presiding elder to these over- burdened people is not a great joy.

This article is not written by a sore- head. He has received everything from the Church that he deserves, and more. He loves the Church better than his own life. He asks for nothing, but takes whatever appointment they give him. He would not whine if he were sent to the humblest appointment in the Conference. He does not expect to be made a presiding elder. Cer- tainly not, if he has to get the place from the blonds, as he is not in high favor with them.

I do not sign my name to this article, because there are things in it which would become directly personal if I should do so, and I have no desire to make personal attacks, but to point out what I consider to be serious troubles.

TWENTY-YEAR PASTOR.

"THEY COMPASSED ME ABOUT LIKE BEES."

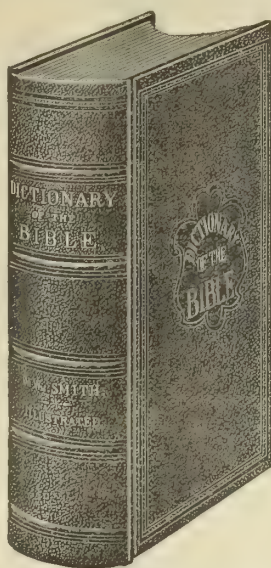
Psaln cxviii., 12.

(Herbert T. Bacon.)

We do not think David could have used a comparison more suitable to his condition than this; a man surrounded by a great swarm of angry bees; one flies into his face, and bewilders and stings him in the eyes; another stings him on his cheek; another on his hand; another entangles himself in his hair, while over his head is the roar of a great multitude with which it is use- less to try to contend. There is no refuge but in flight.

David is flying from the face of Ab- salom, his unnatural son, who has by good words and fair speeches so wrought evil in the hearts of the peo- ple toward him, that it is said, "The hearts of the people are after Absa- lom." Shimei curses and throws stones at him, accusing him of the evil that had been brought upon the house of Saul. Ahithophel, his wise coun- sellor and adviser, leaves him to fol- low Absalom. He is indeed as a man assailed by a swarm of angry, furious bees.

But it has been said, "The hour of danger is the hour of nerve," and we know from the teachings of God's Word that faith sings its loudest and best assured song in the night; that after the stars of earthly trust and



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hope have set that faith in God rises highest in the heavens shines with such brightness that no cloud of unbelief dims it. David cries out in this same psalm, "It is better to trust in the Lord than to put confidence in man; it is better to trust in the Lord than to put confidence in princes." Even when "compassed about like bees" by his enemies, blinded and stung by their malignity and hatred, he with the serenity of faith cries out, "Yet in the name of the Lord will I destroy them."

Come, brethren, let us read together slowly, thoughtfully, prayerfully, the one hundredth and eighteenth Psalm, and we will arise from its perusal with faith's vision clear and strong, and though "compassed about like bees," yet in triumph and exultation will we exclaim with the Psalmist, "The Lord is on my side; I will not fear; what can man do unto me?"

Clarksville, Va.

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RELIGIOUS NEWS.

Two memorial windows have been recently unveiled in High-Street church, Petersburg. One was in memory of Thomas Branch, Esq., for many years a prominent member of the church. Dr. A. G. Brown delivered the address. The other was in memory of Dr. E. M. Peterson, and the address was delivered by Rev. J. C. Reed.

The Methodist preachers of Norfolk Circuit held their weekly meeting at Epworth church yesterday morning, with the president, Rev. W. H. Edwards, in the chair. Prayer was offered by Rev. A. G. Brown, D. D., the presiding elder. The call of the churches was then taken up, and reports were heard from the following:

Rev. L. B. Betty had fine congregations at Monumental, Portsmouth, morning and night.

Rev. Dr. Brown was with Rev. J. W. Nicholson, of South Princess Anne Circuit. He reported very pleasant services.

At Cumberland-Street church there were good congregations, and three new members were received. There was one conversion at night.

At Port Norfolk Rev. J. F. Carey had the largest Sunday school and congregation since he has been pastor of the church.

Rev. R. H. Bennett, at McKendree, Norfolk, had his usual congregations, and two accessions to the church membership.

Rev. S. C. Hatcher reported two new members received at Queen Street.

Large congregations attended the services at Trinity. Two persons were received into the church on profession of faith, and there were twelve additions to the Sunday school.

Rev. Daniel T. Merritt had good congregations at Huntersville church, and received two new members.

Rev. J. W. Baker gave a good report from Oaklette. He had one conversion.

Rev. Mr. Beadles gave an encouraging report from Central, Portsmouth. He received seven new members, and

had several additions to the Sunday school.

Rev. Paul Bradley, of Liberty-Street, and Rev. R. M. Chandler, of Chestnut-Street, Berkley, had pleasant services Sunday.

Fine congregations heard Rev. W. T. Williams, at Lekies Memorial, Atlantic City, morning and night.

Rev. George H. Spooner gave a very gratifying report of Sunday's work at Lambert's Point. He received two new members and raised a collection that paid off the remainder of the debt on the church building.

Rev. R. T. Waterfield reported good congregations at Owens Memorial, Portsmouth, and six accessions to the church.

Rev. B. F. Lipscomb, of Washington-Avenue church, Newport News, and Rev. J. W. Nicholson, of South Princess Anne Circuit, were visitors at the meeting. The former reported fine congregations Sunday, and that the church expects to build a new and spacious edifice in the near future, and has already built a chapel near the ship-yard.—Pilot.

The following paper was introduced at the Richmond Ministerial Union, and referred to the Business Committee to report at the next meeting:

"Recognizing the right guaranteed to the citizens of this country, as individuals and in meetings peaceably assembled, 'to petition the government for redress of grievances,' and believing that serious danger would threaten our country, our churches, and our homes in seating Representative-elect B. H. Roberts, an avowed polygamist, of the State of Utah, as a member of the House of Representatives in Congress, we, the people of God, and citizens of the Commonwealth of Virginia, do hereby and herein call upon our representatives in Congress, members of the House of Representatives from this State, as they honor their country, respect the religion of the Bible, love their homes, and are concerned in the welfare and happiness of the sons and daughters of our land, to guard well their sacred trust and deal firmly and fearlessly with this case as it demands. Let Congress say to the world by refusing this man a seat therein that we are a people who value morality and virtue, respect our mothers, wives, and daughters, and honor the holy ordinance of matrimony as instituted by Almighty God."

The Union also appointed a committee to arrange for a memorial service to Dr. Hoge.

A service of much interest was held in the Trinity Sunday school in the morning. It was the occasion of reading the attendance of officers, teachers, and scholars for the past year, and presenting resolutions of respect to the memory of their late superintendent, Mr. Charles P. Rady. The attendance was very gratifying to the patrons of the school, showing 136 who had attended forty or more Sundays during the year, and many had attended every Sabbath. One entire class of six young ladies had attended school every Sunday during the year.

Methodism was planted in Richmond one hundred years ago, Trinity being the first organized church. As this is the centennial year, a movement has

been started looking to a grand and fitting centennial celebration on the part of the Richmond Methodist people some time in the spring. The official boards of all the Methodist congregations have been requested by the Trinity Board to meet together to discuss the matter, and if it is decided to undertake the celebration, to promulgate specific plans and make necessary arrangements. This conference will take place in the near future, and the action in the premises will be published in this paper. It is likely the celebration will cover several days, and that many of the most distinguished orators of the Methodist pulpit will be on hand to deliver sermons and addresses. It is likely that a handsome souvenir programme will be provided, containing, in addition to the full programme of exercises, an epitome of Richmond Methodist history for one hundred years, pictures of the several churches, prominent pastors, etc. The promoters of the celebration are very sanguine of a complete success if the Methodist people generally will interest themselves in the matter. The occasion would not only be one of great interest to Methodists, but one in which all other church folk, no less than our citizens generally, would take pride.

Next Sunday Dr. Starr, pastor of Broad-Street Methodist church, will preach morning and night at the University of Virginia. He was at one time pastor of the Methodist church in Charlottesville, and had the pleasure of preaching to large numbers of the students every Sabbath night.

At the first Quarterly Conference of Central church, Manchester, a committee was appointed to take under consideration the building of a new church, the building to be erected on their lot at Thirteenth and Porter streets.

Rev. Jesse A. Cunningham, one of the oldest and best known Methodist preachers in North Carolina, died in Greensboro Saturday night.

There are 750,000 Africans in Protestant churches, and 140,000 children in Protestant schools in Africa.

As a mark of progress in the Holy Land it is announced that a daily newspaper will soon be published in Jerusalem.

The Sultan has issued instructions that in future no land in Palestine shall be sold to a Jew, even though he may be a native of the Turkish Empire.

The vote of the Conferences of the Methodist Episcopal Church on the proposition for equal ministerial and lay representation in the General Conference up to date is 7,263 for and 1,429 against. The vote of these same Conferences last year was 3,507 for, and 5,034 against.

One hundred and seven new members were gathered about the altar of the Jefferson Park church, Chicago, on a recent Sunday morning. This makes about 450 new members Rev. Frank DeWitt Talmage has received since he

became pastor in Chicago, a little a year ago—making an average over one new convert for each day the whole year, with about one hundred names to spare. The original membership of the church was now the church enrolment is over The Sunday school was 90, now an enrolment of 585.

The latest reports concerning the Episcopal Church in Hawaii, which he transferred to the American Episcopal Church, show that there are the islands seven clergymen, six churches, and a membership of 1 of whom fifteen are Hawaiians. There are 30,000 Congregationalists, and 600 Roman Catholics in the islands.

According to a statement prepared by Rev. Dr. Strong, the missionary societies of the United States, Great Britain, Continental Europe, Asia and Australia number 249, with 4 stations, and 15,200 out stations. There are 11,695 missionaries, 65,000 native workers, and a million and a quarter communicants. The income from all these counts approximates \$13,000,000.

THE HONEY MOON.

An early Anglo-Saxon custom, still followed by newly-married couples was that of drinking diluted honey thirty days after marriage. From this custom comes the word honeymoon.

BIBLE KISSES.

There are eight kind of kisses mentioned in the Scripture: Salvation (Sam., 20: 41; I. Thess., 5: 26); Valediction (Ruth, 1: 9); Reconciliation (Sam., 14: 33); Subjection (Ps., 2: 12); Approbation (Prov., 24: 26); Adoration (I. Kings, 14: 18); Treachery (Matt., 23: 35); Affection (Gen., 45: 15).

A CONSECRATED LIFE CLOSE

The Founder of the Fulton Street Prayer Meeting Passes Away.

With the recent death of Mr. J. Lanphier, the founder of the Fulton Street Prayer Meeting, there passed away a personality which had become familiar to many thousands of New Yorkers. And not to New York alone, but to thousands of Christians throughout the Union, for Mr. Lanphier was in a sense a national character. He was an earnest Christian business man, who loved the Lord's work, and who gave up a lucrative business that he might devote himself wholly to bringing wandering souls into the Redeemer's Kingdom.

In 1857, during a time of great business anxiety and distress, the Fulton Street Prayer Meeting was founded. It had been decided by the Old Dutch Church in Fulton street to adopt new methods of reaching the masses with the Gospel message and employ a missionary to go from house to house, visiting the sick and the discouraged. To this task Mr. Lanphier then an active, energetic, and magnetic man, in the prime of life, was signed. He devoted himself to it body and soul, and it proved a blessing to that section of the city. It became his habit to turn into the consist-

om of the church every day, and ere "shut to the door and commune ith his Father who is in secret," and in fresh spiritual strength for his ities. It occurred to him that there ust be many, in that time of anxious ncern, who would benefit by such asons of prayer. He spoke of it to a w friends, who agreed with him. he consent of the consistory to hold e meetings in their room was ob- ined, and notices of the first meet- g were issued. Mr. Lanphier was nctual at his post, but for nearly lf an hour no one joined him. He mained, however, and presently one rson came, and afterwards ur others. At the next meet- g there were twenty pres- nt. The meetings were held every ednesday, but at the fourth, when ere was a large attendance, one of e persons present spoke of the bene- he had derived from the meeting, d urged that it be held daily. His roposal was put to the vote and car- ed unanimously. From that time to e present, a period of forty-one years, ere has been no interruption. Regu- rly at noon on every business day, e voice of prayer and praise has e up from the company of believers the Fulton Street Prayer Meeting. as necessary, as the number grew, e transfer the meeting from the con- story room to a larger hall.

Until September, 1893, the meeting ntinued under the charge of its nder, Mr. J. C. Lanphier. But the firmities of age began to press hea- ly on the venerable Christian worker, d it was evident that he must soon ve place to another. On the thirty- th anniversary of the first meeting, e formally committed the charge to r. C. F. Cutter, who has conducted e meetings ever since.

During Mr. Lanphier's incumbency, conductor of the work, 11,232 meet- gs were held, over 36,000 prayers ere offered, and nearly a quarter of million requests for prayer were re- ived and laid before the meetings. is on record that a multitude of e prayers offered in the Fulton Street ayer Meeting have been most won- derfully answered. Probably no sim- r work in any country in the world s been more marvellously productive spiritual results.—Christian Herald.

LETTER FROM CUBA.

The climate to me is not agreeable. ere are no fireplaces, and a portion the time fire would give comfort to ybody but a person reared in this mate and accustomed to do without ificial heat altogether. There is uch in habit. A man accustomed to e, wants it; a man accustomed to do thout fire, makes it a point never to t cold. I sleep with two or three nkets, while a native will snore un- r a single sheet.

Here they cook altogether with wood, hich is packed from the country on rses. The hay is packed, not haul- . I see many a movable stack of nes with a load of green grass on his ck, and can't avoid the reflection at if it were in his stomach instead on his back, the ratio between the nes and flesh might be altered for e better. I see many a man on a rse, when the question naturally es as to which ought to be on top; in some cases, it seems to me, they

are hardly cases of mind controlling matter.

The diet is, no doubt, good, but not suitable to an American. Certainly, I am not yet acclimated to it. "Accli- mated to the diet?" you will say. Yes; acclimating does not wholly consist in getting used to the atmosphere and temperature of a country; it consists partly in getting adjusted to the diet; not merely to the cooking, but to the materials cooked. Grain, meat, and vegetables are what the soil and cli- mate make them. Grain raised here, vegetables raised here, and meat raised here are not what these things are in Tennessee. Hence, when you betake yourself to Cuban diet, your digestive machinery must be readjusted; and the readjustment is likely to create incon- venience, if not sickness. Everything here tastes and smells like Cuba. O, for one whiff of Tennessee cuisine!

Cuba is what Weyler left it, who did not have it soon enough. His policy devastated the island. Concentration and reconcentration vacated the fields and crowded the towns with starving multitudes. Without employment and without incomes, the population has wasted away. Intelligent men here es- timate that Spanish inhumanity in the late war superinduced sufficient fam- ine and pestilence to destroy the lives of six hundred thousand people—men, women, and children! This estimate does not include those who fell in bat- tle on the Cuban side, a number said to be inconsiderable; for the Cuban commanders adopted the Fabian pol- icy, knowing that in their great pau- city of men victory would often be a defeat. Weyler's war was mainly on women and children. His policy was to save the island to Spain by annihi- lating its people.

I am almost afraid to saunter out in this town by myself, even in daylight; for when I do I am followed by a pack of hungry wolves in the persons of starving, cadaverous women and chil- dren, who beg only for a penny. I walked along one of the narrow streets (and all are narrow) yesterday for a mile, and I saw to the right and left nothing but filth, want, and squalor. The low, flat houses, or rather huts, solid blocks on both sides, were liter- ally crowded by these poor wretched specimens of humanity, all thinly clad, and some as naked as they were born. The only security against having one's heart broken by such scenes is either more religion than most Christians en- joy, or the stolid indifference cultiva- ted by the men and women who daily witness them. It would take a million of dollars spent in charity to arrest the war of extermination now being waged by famine on the people of the island. What charity does here she must do quickly. The Government of the United States ought forthwith to appropriate five million dollars and put it into honest hands to arrest the hu- man extermination now going on. The best thing that can be done is to loan the people money on mortgages to en- able them to renew the planting and grazing industries, which have been laid aside, and which cannot be re- newed without aid from without. The most insistent beggars are those who least need help, though all the beggars need it. Those most easily repudiated are they who are so reduced by hun- ger that they have no strength left to

realize it or to care for life.—Rev. R. N. Price, in Nashville Advocate.

Santa Clara, Cuba, Dec. 19, 1898.

IT CAN BE DONE.

Lexington, Ky.—Every saloon in the city was closed yesterday, Sunday, by mutual agreement of the proprietors. This action was brought about by the fact that the recent grand jury indicted all saloon keepers for violating the Sunday law.

This is good news, but it is not the first indication that the Blue Grass State, famous too long for its whiskey stills, is taking a leading place in the advancement of sobriety, good morals, and religion. A dispatch from another part of the State has just informed us that a local judge has created a big stir by preparing an "inebriate list," a copy of which he has furnished to every saloon man in town. It is made up of those who have been arraigned in po- lice courts for drunkenness, and is a lengthy roll of both whites and blacks. The penalty is \$50 fine to sell drink to an inebriate. The saloon men and the "inebriates" are loud in their com- plaints, but the judge has taken a firm stand, and says he means to sober up the town. One man who bought liquor for one of the "listed" men, was promptly fined \$50, and sent to the workhouse. It is said that the saloon men are standing by the notice, so far, and some of the worst drunkards in town are becoming as dry as a powder- horn. The scheme is a little novel, but let us welcome anything which will curb the reign of this dread monarch, Drink.—Pam's Horn.

LOOK AT YOUR LABEL AND PAY UP WHAT YOU OWE US, AND WE WILL THANK YOU.

A BROKEN CHEST.

Astuteness is not a persistent ele- ment in the intellectual equipment of all those who adorn the judicial bench, if this story, from "Household Words," is to be relied upon:

Mr. Justice Ball, an Irish judge, once tried a case, in which a man was in- dicted for robbery at the house of a poor widow. The first witness was the young daughter of the widow, who identified the prisoner as the man who entered the house and smashed her mother's chest. "Do you say that the prisoner at the bar broke your mother's chest?" said the judge, in astonish- ment. "He did, my lord," answered the girl; "he jumped on it till he smashed it entirely." The judge turn- ed to the crown counsel, and said: "How is this? Why is not the prisoner indicted for murder? If he smashed this poor woman's chest in the way the witness has described, he must surely have killed her." "But, my lord," said the counsel, "it was a wood- en chest."

LO, THE POOR INDIAN.

From Omaha comes this incident, an echo of the exposition recently held in that thriving city, of a contest between an Indian and a Boston girl, in which the honors seem to have been carried off by the former:

One of the attractive features of the Mississippi Exposition at Omaha was an Indian department, where the red men dwelt in their tepees, and mimicked

their own history in dances and mock fights. After one of the latter exhibi- tions a Boston girl undertook to talk to a young Indian brave sitting beside her. "Heap much fight," she said.

Lo smiled a stoical smile, drew his blanket closer about his stalwart form, and replied:

"Yes; this is indeed a great exposi- tion, and we flatter ourselves that our portion of the entertainment is by no means the least attraction here. May I ask who it is that I have the honor of addressing?"

The dear girl from Boston was thun- derstruck. She blushed a rosy red— even Boston girls can blush when they thaw out—and hastily fled.

She had been addressing one of the Carlisle Indian School graduates.

HARDNESS NOT TO BE ENDURED.

A British volunteer has had the hard- hood, according to "The London Week- ly Telegraph," to make the following confession. He says:

Some time ago I spent a week with a garrison battery in a South Coast fort. On the last day the sergeants sat down to an exceptionally fine din- ner, the crowning glory of which was a large plum pudding. I had made the pudding two days before, had it boiled, and now, reheated, it made its appear- ance amid the welcome shouts of my brother warriors; and I naturally felt a bit proud of it, for I hadn't been a ship's cook for nothing.

"Seems mighty hard," remarked the sergeant major, as he vainly tried to stick his fork into it. "Have you boiled us a cannon ball, Browney?"

"Or the regimental football?" asked another.

"Where did you get the flour from?" questioned Sergeant Smith.

"Where from?" I retorted. "From store No. 5, of course."

"The deuce you did!" roared the quartermaster sergeant. "Then, hang you, you've made the pudding with Portland cement!"

And so it proved. The pudding is now preserved in the battery museum.

THE CHIEF JUSTICE IN ERROR.

Representative-elect John L. Bur- nett, of Gadsden, Ala., who will suc- ceed Milford W. Howard, the Popu- list, will probably be the smallest man in the Next House of Congress. He is, nevertheless, an able lawyer. A story is told of him, and one of the Alabama delegation vouches for its truth. When he first appeared in the Supreme Court of the State to argue a case, he stood up in front of a high bench, which it is the custom there to place in front of the seats of the judges. On this bench the lawyers rest their books and their papers while making arguments.

Mr. Burnett, according to the story, arose and addressed the court, pro- ceeding with his argument. The judges peered out toward the high bench, and were unable to perceive the attorney. He was so short that his head was not apparent over the high bench.

"Mr. Burnett," remarked the chief justice, in dignified tones, "it is cus- tomary for lawyers to arise in address- ing this court."

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THE SUNDAY SCHOOL.

LESSON III, FIRST QUARTER, INTERNATIONAL SERIES, JAN. 15.

Text of the Lesson, John 4, 1-11.
Memory Verse, 11—Golden Text,
John 4, 11—Comments—Prepared
by the Rev. D. M. Stearns.

[Copyright, 1888, by D. M. Stearns.]

1. "And the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there." The third day's work in Gen. 1 was the appearing of the dry land and its being covered with grass, herbs and fruit trees. It was on the third day that Abraham received Isaac back from the dead in a figure (Gen. xxi, 4; Heb. xi, 19). On the third day Jonah, being delivered from the belly of the fish, started for Nineveh as God's messenger. These, with many other third day stories, are very suggestive of the resurrection of our Lord on the third day, and as, apart from His resurrection preaching, faith, baptism and all ordinances are in vain we cannot wonder that the Scriptures make so much of the truth of His resurrection. It is also most interesting to note that the Bible begins with a marriage in Eden and ends with the marriage of the Lamb, and the first miracle wrought by the Lamb of God was at this marriage in Cana.

2. "And both Jesus was called and His disciples to the marriage." One of the very first institutions in the Scriptures, and the one that expresses most fully our oneness with God and with Christ, the one also that shall usher in the glorious kingdom on the earth. He said of Israel, "I am married unto you" (Jer. iii, 14), and of us who now believe in Him it is said that we are married to the Lord that we should bring forth fruit unto God (Rom. vii, 4). The words used by Adam concerning Eve in Gen. ii, 23, 24, are used in reference to Christ and the church in Eph. v, 30-32, and in Heb. xiii, 4, it is said that marriage is honorable in all.

3. "And when they wanted wine, the mother of Jesus saith unto Him, 'They have no wine.'" There is a want found at this marriage—they have not enough of wine. Whether more people had come than they had expected or whether some one had been mistaken in the quantity needed we are not told.

4. "Jesus saith unto her: 'Woman, what have I to do with thee? Mine hour is not yet come.'" There is neither unkindness nor any lack of courtesy in this word to His mother. There could not be, for God is love, and love is kind, and He was God manifest in the flesh. He virtually said at least this—I will see to it at the right time. The Lord is a God of judgment or discernment; blessed are all they that wait for Him (Isa. xxx, 18).

5. "His mother saith unto the servants, 'Whatsoever He saith unto you, do it.'" Thus she placed the matter in His hands and quietly left it there. She directed the servants to Him for all further instruction and withdrew from all further responsibility. She knows it will be attended to, and she leaves it. Do we thus cast every care upon Him, every burden and anxiety, and quietly leave it with Him? We are reminded of Pharaoh's word to the Egyptians, Go unto Joseph; what he saith to you do.

6. "And there were set there six water pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece." The pots were evidently empty, judging from the next verse. When the Lord would use vessels in which to show His power, He requires empty vessels. When He would pay the widow's debt, she was told by the prophet to borrow empty vessels, not a few, and as long as there was an empty vessel the oil flowed to fill it (II Kings iv, 3).

7. "Jesus saith unto them, 'Fill the water pots with water, and they filled them up to the brim.'" Now His hour is about come in which He will on this occasion glorify the Father, and He tells the servants what to do. It is always His to command; it is ours simply to obey. From water everything has come, for in Gen. 1, 2, we see nothing but water. In the first seven chapters of this gospel there is much to be learned from the use of this element. In Eph. v, 26, it is an emblem of the word by which we are cleansed.

8. "And He saith unto them, 'Draw out now and bear unto the governor of the

feast. And they bare it.'" The Son of Man came to minister unto others (Math. xx, 28), and He permits us to be the bearers of His bounties. As He permitted the twelve to bear the bread and fish which He multiplied to the hungry thousands and these servants to bear His wine to the governor of the feast, so He permits us to bear the living bread and water and His love, which is better than wine, to all who will receive it.

9. "When the ruler of the feast had tasted the water that was made wine and knew not whence it was (but the servants which drew the water knew), the governor of the feast called the bridegroom." The water was made wine. He did it, and whether it be by the process of the vine and the grapes or directly, as in this case, it is all equally easy to Him. He is the vine; He is the true wine that maketh glad the heart of man. Not a cup of cold water shall lose its reward; therefore those who give much water now shall have much wine or joy in the kingdom. We are the earthen vessels, and if we fill them up to the brim with the water of His word He will change it to wine in us, and we shall be full of joy. The more sorrow for His sake now, the more joy we shall have hereafter.

10. "And saith unto him, 'Every man at the beginning doth set forth good wine, and when men have well drunk then that which is worse, but thou hast kept the good wine until now.'" Then it was good wine, the best of wine, which our Lord Jesus made. This testimony is from the ruler of the feast, not knowing whence the wine came. He only makes the best of everything; that which man makes is always inferior. If, as one has said, He keeps His best things for the few, it is not because He is not willing to give His best to many, but rather because only the few are willing to receive them.

11. "This beginning of miracles did Jesus in Cana of Galilee and manifested forth His glory. And His disciples believed on Him." This was His first miracle; therefore all the apocryphal tales of the miracles of His childhood cannot be true. He manifested His glory. How? By changing water into wine or by pointing onward, as in the transfiguration, to the time of His kingdom and glory when as He said at the last passover (Luke 22). He would not drink again of the fruit of the vine until He would drink it anew in the kingdom. His glory must be associated with His kingdom. His disciples, who must have believed on Him before (or they would not have been His disciples), are growing in confidence in and devotion to Him. So should it ever be (II Pet. iii, 18).

His Head Burned Off.

New York, Jan. 9.—As John Ferris, watchman at a lime kiln in Williamsburg, was making his early rounds yesterday, he noticed a man who appeared to be sleeping at the edge of the kiln. Stepping closer to get a better view of the stranger Ferris was horrified to see that the man had no head, it having been burned off completely. He had evidently wandered to the kiln to get warm, and the gases rising from the furnace overcame him. He probably was dead before the fire reached his head. The man was unidentified.

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"It would be a big advertisement that will be worth thousands of dollars to be able to say 'our town has fruit-bearing trees enough on its sidewalks and public parks to pay the expenses of the town and build good country roads,' and will give you a world-wide reputation for thrift, enterprise, and good judgment."

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The trees can be set any time from October 20th to March 30th, and is a very rare thing for one to die. So rare that we gladly send another in place of any that die the first season, that has been carefully set out. We carefully pack all trees, so as to arrive in good condition. We can furnish them either by mail or express one to three years old. Small trees grow off better, and will make a large tree as quick as a ten-foot one, but we will furnish them any size up to ten feet high. We prepare all trees when cash accompanies the order. So it does not make any difference where you live, they will be delivered at the following prices:

One tree by mail 25c. Twenty tree by express \$2.50
Six trees by mail \$1.00 Fifty trees by express 5.00
Twelve trees by express 1.75 One hundred trees by express 8.00

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Send money by registered mail, postoffice, or express money order, or check, making them payable to FRANK BRIGHT, Secretary, and address CHERRY MOUNTAIN SUPPLY COMPANY, Ellenboro, N. C.

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and
Efficient
Instruments
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the Soul.

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2. Influences. *POSITIVELY CHRISTIAN.* The Institute is the property of the Church. It was built to give *Christian* education. Every teacher is a Christian. The students are continually thrown with the teachers. Every officer and teacher lives in the building, and the girls meet them in the dining-room, reading-room, gymnasium, and in the daily walks, and in all the gatherings of the school life. There is a great value in this. Nothing is more helpful in forming character than association with bright, cultivated, Christian women.

3. Cost. As low as possible, consistent with thoroughness of instruction and nourishing fare. No *Rent* or *Taxes* to pay. No *Profits* to be made for owners. The Institute was not built to make money. It has but one aim: It was established to train the minds of our girls under positively Christian influences at the lowest possible cost.

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JANUARY 12, 1899.

EPWORTH LEAGUE.

Topic For the Week Beginning Jan. 15, "Where Am I Going?"
Text, Ps. cxix, 57-64.

"I thought on my ways and turned my feet unto Thy testimonies."

It is a bad sign when we don't want to be alone, when we are determined not to think. There is such a thing as brooding over the past and becoming morbid, despondent and utterly discouraged if we shut ourselves in from the world too long and think only of ourselves. But it is surely as bad for us to stifle all conviction and repress feeling and confuse all purpose in a continual whirl of worldly excitement.

It is also possible that we may be so full of work, even religious work, that we dissipate the deepest spiritual impressions. Time is needed for meditation. No growth in grace is adequate which doesn't base itself on earnest thought. It is particularly irksome to many minds to bring the thought in from wandering, fix it on some one subject and think. Especially is this true when there have been wrongs committed and duties neglected. It is painful to turn the searchlight upon one's own conduct, feelings and intentions. But it is safe, and there is safety in no other course. Take time to know yourself. Analyze your motives, see how much of your zeal is pride, how much of devotion is love of excitement, how much your freedom from temptation is due to shirking God's work, how much self-indulgence has taken the place of self-denial.

Take time to think out the Bible rules and apply to the problems of your own life. Some of the questions are as complicated as any algebraic equation. How can you solve them unless you think soberly and earnestly?

"I made haste and delayed not to keep Thy commandments."

That is the only safe way. "Put not off until tomorrow what today can do as well" is an old adage and a safe one to follow, especially in regard to all religious duties. Intuitions are strongest at the first, and the more they are examined the dimmer they grow. Most of the impulses to right come as intuitions

and should be followed immediately. Delay blunts the edge of purpose and loses the opportune moment. While the iron is hot we must strike it or fail to shape it as desired.

An English Leader.

One of the most widely and favorably known of the younger generation of English Wesleyans is Rev. Hugh Price Hughes. Some years since he rose into particular prominence in connection



REV. HUGH PRICE HUGHES.

with aggressive mission work in the west end of London, in a field particularly difficult. Services in St. James hall were instituted and the most skillful methods of evangelistic work employed. Associated with him was Rev. Mark Guy Pearse, well known on both sides the ocean by his quaint writings on spiritual themes. Mr. Hughes has an abundance of force and tact and has succeeded where a less positive man would have met absolute failure. He is editor of one of the most influential Methodist weeklies, and altogether one of the most conspicuous members of the Methodist church in England. He has made a visit to this country and became known to a large circle of Epworth Leaguers. The cut represents him as he appears at Grindelwald in his frequent trips among the Swiss Alps.

Start Early.

The new year has opened and active work in all departments of the League should be at once instituted if not already well under way. The end to be aimed at is the development of sincere piety. This should be simple, genuine and intelligent. All departments are needed for the highest success. A regular course of services is the most useful. If a meeting can be held once a week and the books of the reading course used, it will give a good start. There is a book for each department. "The Founding of a New World" is written for the spiritual department and deals with the first 300 years of the Christian church. Let this form the basis for discussion for 30 minutes of the session. A chapter can be read aloud or the events described can be presented in a short paper, address or conversation. Maps, pictures, blackboard and other books can be used to explain more fully the incidents of the early Christian life. Songs, prayers, testimonies and exhortations can fill another half hour and the result of the short hour of service be a quickening of the intellectual and spiritual pulse of every member.

Leaguers at School.

A host of our members are absent from home at school. Remember them specially in prayer this week. Pray that they may be kept from falling. Peculiar temptations surround them. Home restraints are removed. Unwonted freedom of action is given. Experience has not rendered them cautious and wise. Homesickness may press them to seek companionship not of the best. New truth may unsettle old faith. Old habits of devotion may be broken by pressure of new duties. Pray for them!

FATAL HOTEL FIRE.

Three Dead and Five Badly Injured In a Pittsburgh Conflagration.

Pittsburg, Jan. 9.—A fire broke out in the Hotel Richelleu at 3:15 yesterday morning and resulted in a property loss of only about \$15,000, but three lives were sacrificed and five people badly hurt. The dead are: Amos S. Landis, Grapeville, Pa.; George A. Walters, Camden, N. J.; Mrs. Katherine Boyle, Pittsburg. The three victims were guests of the hotel and all were suffocated by the dense smoke.

The injured are: Dr. Robert Blackley, of Plymouth, Pa., fracture of vertebrae, caused by falling from third floor window, will probably die; Henry Painter, Grapeville, Pa., small blood vessels of lungs ruptured by inhaling smoke, may recover; John L. Mills, proprietor of the hotel, face and body badly burned; Miss Mills, his daughter, cut by glass while breaking through window to escape; William Garretson, Clearfield, Pa., delegate to miners' national convention, painfully burned about the back and hips.

The fire originated on the second floor from an explosion of gas, and within a few moments the building was a mass of flames and blinding smoke. The noise of the explosion awakened most of the guests, about 20 in number, and a frantic fight for life ensued.

Robert N. Thompson, of Kalaska, Mich., was the means of saving at least six lives. In the first moments after the explosion he rushed into the hallway of the second floor and stumbled over the unconscious form of a woman, whom he dragged into the reception room. Five others, three men and two women, who had been turned back from the stairway by the flames, were shrieking and fighting for some exit. Thompson forced them all into the big room and locked the door. Knowing that it meant death to go into the hall he fought the desperate men back until the arrival of the firemen, when all were rescued.

FOUR TRAINMEN KILLED.

Mistake Caused a Head On Collision on the Southern Railroad.

Knoxville, Tenn., Jan. 9.—Four dead, two injured, one of these perhaps fatally, and the loss of property of the Southern railroad to the amount of about \$100,000 is the result of a wreck which occurred yesterday on the Knoxville and Ohio branch of the Knoxville division of the Southern railway, one and a half miles east of Elk Valley.

The dead are Engineer J. D. Maxey, Fireman Frank Reddy (colored), Brake-man Ironsea Hoover (colored) and Flagman W. A. Dillon.

The injured are: Engineer Goff, badly but not fatally cut in the head and bruised; Fireman George Huskinson, badly burned and may die.

A double headed freight train, loaded with coal and merchandise, crashed into a mixed local passenger train while both were running at the rate of 35 miles an hour. The engines met head on, the force of impact being terrific. The coming together of the two trains was so sudden that the trainmen were unable to jump and save their lives. The passenger train was running 15 minutes late, having waited at Knoxville for connection with a western train, and had the right of way. All the freight trains on the division had been notified that the passenger train was on a late run, and the only cause for the accident that can be given is that Engineer Maxey, of the freight train, misread orders.

THE "PEACEFUL" CZAR.

He Is Constantly Strengthening His Own Fighting Forces.

London, Jan. 9.—The Sebastopol correspondent of The Times, who has been touring in European Russia for two months to discover, if possible, some evidence on the part of the Russian government to give effect to the disarmament proposals of Emperor Nicholas, says all his observations were quite to the contrary. The correspondent says:

"At the naval dockyards I found feverish activity. Not a man has been

withdrawn from the frontiers. The ministers of war and marine have been inspecting all the important military and naval stations, urging an acceleration of the preparations for defense, but apparently never mentioning the czar's manifesto. The number of men enrolled in the army and navy during the months of October and November last were larger than ever before. Reinforcements are being sent to the far east as fast as they can be transported, and all the garrisons along the Russo-Turkish frontier are being largely increased."

The Flower of the American Army.

Chicago, Jan. 9.—Major General H. W. Lawton, who was recently assigned to the command of the military forces in the Philippines, arrived in Chicago yesterday on a tour of inspection of the troops that have been ordered to Manila. A rigid examination of the Fourth Infantry at Fort Sheridan was made during the day, with the result that 40 or 50 of the soldiers were disapproved and will not accompany their regiment to the Orient. General Lawton said his command would be made of the flower of the American army. "The United States," he said, "will be on exhibition before the powers of Europe, and it is important that we have the finest type of American manhood represented in our army."

CITY TREASURER SLAIN.

Found Dying in His Office, Which Had Been Robbed.

New Castle, Pa., Jan. 9.—John Blevins, city treasurer of New Castle, was found Saturday midnight in his office unconscious and dying. His head had been beaten to a jelly, the safe broken open and perhaps \$200 in money taken. Saturday evening Blevins went to the tailor's for a new suit of clothes. The garments were not ready, and he went to his office, which is over the jail, to wait until the tailor had finished. When at midnight he had not returned home his son went to his office. He found his father lying on the floor, unconscious in a pool of blood. He died soon afterward. The robbers and murderers left no clew to their identity. The prisoners in the jail said they heard a sound as of something falling about 9 o'clock, and that was about the time Blevins went to his office.

The Per Diem Pension Bill.

Columbus, O., Jan. 9.—The committee appointed by the National Encampment of the Union Veterans' Legion to pass on the merits of the pension measure known as the "per diem bill" has completed its report and forwarded it to Adjutant General Hay. The committee reaches the conclusion, after an extended and exhaustive examination of the bill, that an annual saving to the government of \$31,000,000 can be accomplished under its operation, and an additional saving of over \$12,000,000 in the event examining boards are abolished. The bill is not framed so that the Union Veterans' Legion alone will enjoy its benefits, but every Union soldier can come under its provisions.

Wanted the Title.

A correspondent of the Toronto Globe at Washington says that at a luncheon given to the Canadian commissioners the women present kept the menu cards and got the commissioners to write their names upon them, that they might have a souvenir of the occasion. One woman saw with undisguised concern her card filling up with plain everyday names. She was astonished that Sir Wilfrid and the other Canadian knights signed their names without the prefix of Sir, but as she neared Lord Herschel she felt that things would be different, for was he not a lord high chancellor of England?

Her astonishment turned to dismay when the card again came back, this time with the single word Herschel. "Herschel!" she said. "Herschel! Why doesn't he sign it 'Lord Herschel'?" In vain it was explained to her that peers signed only their titles, and that it would be very bad form to put Lord before it. She had been bunkoed and knew it.

CLING TO THE CROSS.

DR. TALMAGE PREACHES A POWERFUL SERMON.

Men of Talent Have Special Opportunities For Doing Good—Heroes at Home as Well as on the Battlefield. The Greatest Warrior of All.

(Copyright, 1899, by American Press Association.)

WASHINGTON, Jan. 8.—From a text probably never before discoursed upon Dr. Talmage in this sermon shows how some people multiply their resources for usefulness and in a novel way urges the putting forth of more energy in right directions; text, II Samuel xviii, 3, "Thou art worth 10,000 of us."

One of the most wondrous characters of his time was David. A red haired boy, he could shepherd a flock or carry "ten loaves and ten slices of milk cheese to his brothers in the regiment," or with lathern thong, stone loaded, bring down a giant whose armor weighed two hundredweight of metal, or cause a lion which roared at him in rage to roar with pain as he flung it, dying, to the roadside, or could marshal a host, or rule an empire, or thumb a harp so skillfully that it cured Saul's dementia—a harp from whose strings dripped pastorals, elegies, lyrics, triumphal marches, benedictions. Now, this man, a combination of music and heroics, of dithyrambs and battlefields, of country quietudes and statesmanship, is to fit out a military expedition. Four thousand troops, according to Josephus, were sent into the field. The captains were put in command of the companies, and the colonels in command of the regiments, which were disposed into right wing, left wing and center. General Joab, General Abishai and General Ittai are to lead these three divisions. But who shall take the field as commander in chief? David offers his services and proposes to go to the front. He will lead them in the awful charge, for he has not a cowardly nerve in all his body. He did not propose to have his troops go into perils which he himself would not brave, and the battlefield required as much courage then as now, for the opposing forces must, in order to do any execution at all, come up to within positive reach of saber and spear. But there came up from the troops and from civilians a mighty protest against David's taking the field. His life was too important to the nation. If he went down, the empire went down; whereas, if the whole 4,000 of the ranks were slain another army might be marshaled and the defeat turned into victory. The army and the nation practically cried out: "No! No! You cannot go to the front! We estimate you as 10,000 men! 'Thou art worth 10,000 of us!'"

That army and that nation then and there reminded David and now remind us of the fact which we forget or never appreciate at all that some people are morally or spiritually worth far more than others, and some worth far less. The census and statistics of neighborhoods, of churches, of nations, serve their purpose, but they can never accurately express the real state of things. The practical subject that I want to present today is that those who have especial opportunity, especial graces, especial wealth, especial talent, especial eloquence, ought to make up by especial assiduity and consecration for those who have less opportunities and less gifts. You ought to do ten times more for God and human uplifting than those who have only a tenth of your equipment. The rank and the file of the 4,000 of the text told the truth when they said, "Thou art worth 10,000 of us."

In no city of its size are there so many men of talent as are gathered in this capital of the American nation.

Some of the states are at times represented by men who have neither talents nor good morals. Their political party compensates them for partisan services by securing them to congress or by securing for them position in the war or navy or pension or printing departments. They were nobodies before they left home, and they are nobodies here, but they are exceptional. All the states of the Union generally send their most talented men and men of exemplary lives and noble purposes. Some of them have the gifts and qualifications of ten men, of a hundred men—yea, of a thousand men—and their constituents could truthfully employ the words of my text and say, "Thou art worth 10,000 of us."

Power For Good.

With such opportunity, are they augmenting their usefulness in every possible direction? Many of them are, some of them are not. It is a stupendous thing to have power—political power, social power, official power. It has often been printed and often quoted as one of the wise sayings of the ancients, "Knowledge is power." Yet it may as certainly be power for evil as for good. The lightning express rail train has power for good if it is on the track, but horrible power for disaster if it leaves the track and plunges down the embankment. The ocean steamer has power for good, sailing in right direction and in safe waters and under good helmsman and wide awake watchman on the lookout, but indescribable power for evil if under full headway it strikes the breakers. As steam power or electricity or water forces may be stored in boilers, in dynamos, in reservoirs, to be employed all over a town or city, so God sometimes puts in one man enough faith to supply thousands of men with courage. If a man happens to be thus endowed, let him realize his opportunity and improve it. At this time millions of men are a-tremble lest this nation make a mistake and enter upon some policy of government for the islands of the sea that will founder the republic. God will give to a few men on both sides of this question faith and courage for all the rest. There are two false positions many are now taking, false as false can be. The one is that if we decline to take under full charge Cuba and Porto Rico and the Philippines we make a declaration that will be disastrous to our nation, and other nations will take control of those archipelagoes and rule them, and perhaps to our humiliation and destruction. The other theory is that if we take possession of those once Spanish colonies we invite foreign interference and enter upon a career that will finally be the demolition of this government. Both positions are immeasurable mistakes. God has set apart this continent for free government and the triumphs of Christianity, and we may take either the first or the second course without ruin. We may say to those islands: "We do not want you, but we have set you free. Now stay free, while we see that the Spanish panther never again puts its paw on your neck." Or we may invite the annexation of Cuba and Porto Rico and say to the Philippines, "Get ready by education and good morals for free government, and at the right time you shall be one of our territories, on the way to be one of our states."

And there is no power in Europe, Asia or Africa, or all combined, that could harm this nation in its world-wide endeavor. God is on the side of the right, and by earnest imploration for divine guidance on the part of this nation we will be led to do the right. We are on the brink of nothing. There is no frightful crisis. This train of Republican and Democratic institutions is a throughtrain, and all we want is to have the engineer and the brakemen and the conductor attend to their business and the passengers keep their

places. We want men in this nation with faith enough for all. We want here and there a David worth 10,000 men.

Confidence Lacking.

A vast majority of men have no surplus of confidence for others and hardly enough confidence for themselves. They go through life saying depressing things and doing depressing things. They chill prayer meetings, discourage charitable institutions, injure commerce and kill churches. They blow out lights when they ought to be kindling them. They hover around a dull fire on their own hearth and take up so much room that no one can catch the least calorific, instead of stirring the hearth into a blaze, the crackle of whose backlog would invite the whole neighborhood to come in to feel the abounding warmth and see the transfiguration of the faces. As we all have to guess a great deal about the future, let us guess something good, for it will be more encouraging, and the guess will be just as apt to come true. What a lot of ingrates the Lord has at his table! People who have had three meals a day for 50 years and yet fear that they will soon have to rattle their knife and fork on an empty dinner plate. How many have had—winter and spring and summer and fall—clothing for 60 years, but expect an empty wardrobe shortly! How many have lived under free institutions all their days, but fear that the United States may be telescoped in some foreign collision! Oh, but the taxes have gone up! Yes, but thank God, it is easier with money to pay the taxes now than they are up than it was without money to pay the taxes when they were down. We want a few men who have faith in God and that mighty future which holds several things, among them a millennium. Columbanus said to his friend, "Deicolus, why are you always smiling?" The reply was, "Because no one can take my God from me!" We want more men to feel that they have a mission to cheer others and to draw up the corners of people's mouths which have a long while been drawn down, more Davids who can shepherd whole flocks of bright hopes, and can play a harp of encouragement, and strike down a Goliath of despair, and of whom we can say, "Thou art worth 10,000 of us."

I admit that this thought of my text fully carried out would change many of the world's statistics. Suppose a village is said to have 1,000 inhabitants, and that one-half of them—namely, 500—have for years been becoming less in body, and through niggardliness and grumbling less in soul. Each one of these is only one-half of what he once was or one-half of what she once was. That original 500 have been reduced one-half in moral quality and are really only 250. Suppose that the other 500 have maintained their original status and are neither better nor worse. Then the entire population of that village is 750. But suppose another village of 1,000, and 500 of them, as the years go by, through mental and spiritual culture, augment themselves until they are really twice the men and women they originally were, and the other 500 remain unchanged and are neither better nor worse, then the population of that village is 1,500. Meanness is subtraction and nobility is addition. According as you rise in the scale of holiness and generosity and consecration, you are worth 5 or 10 or 50 or 100 or 1,000 or 10,000 others.

Humble Heroes.

Notice, my friend, that this David, warrior, strategist, minstrel, master of blank verse and stone slinger at the giant, whom the soldiers of the text estimated clear up into the thousandfold of usefulness on this particular occasion, staid at home or in his place of temporary residence. General Joab, General Abishai and General Ittai, who commanded the boys in the right wing and left wing and center, did their

work bravely and left 25,000 of the Lord's enemies dead on the field, and many of the survivors got entangled in the woods of Ephraim and mixed up in the bushes and stumbled over the stumps of trees and fell into bogs and were devoured of wild beasts which seized them in the thickets. But David did his work at home. We all huzza for heroes who have been in battle and on their return what processions we form and what triumphal arches we spring and what banquets we spread and what garlands we wreath and what orations we deliver and what bells we ring and what cannonades we fire! But do we do justice to the stay at homes? David, who was worth 10,000 of those who went out to meet the Lord's enemies in the woods of Ephraim, that day did his work in retirement.

Oh, the world needs a day of judgment, to give many of the stay at homes proper recognition. In the different wars the sons went to the front and on ship's deck or battlefield exposed their lives and earned the admiration of the country, but how about the mothers and fathers who through long years taught those sons the noble sentiments that inspired them to go and then gave them up when perhaps a few words of earnest protest would have kept them on the farm and in the homestead? The day of final reward will reveal the self sacrifice and the fidelity of thousands who never in all their lives received one word of praise. Oh, ye unknown, ye faithful and Christian and all enduring stay at homes! I have no power now to do you justice, but I tell you of one who has the power and of the day when he will put it forth. It will be the day when the thimble, and the laddle, and the darning needle, and the washtub, and the spinning wheel, and the scythe, and the thrashing machine, and the hammer, and the trowel, and the plow, will come to as high an appreciation as a 74 pounder, or the sword, or the battering ram that pounded down the wall or the flag that was hoisted on the scaled parapets.

A Great Soldier.

The warrior David of my text showed more self control and moral prowess in staying at home than he could have shown commanding in the field. He was a natural warrior. Martial airs stirred him. The glitter of opposing shields fired him. He was one of those men who feel at home in the saddle, patting the neck of a pawing cavalry horse. But he suppressed himself. He obeyed the command of the troops whom he would like to have commanded. Some of the greatest Sedans and Austertitzes have been in backwoods kitchens or in nurseries, with three children down with scarlet fever, soon to join the two already in the churchyard, or amid domestic wrongs and outrages enough to transform angels into devils, or in commercial life within their own counting rooms in time of Black Friday panics, or in mechanical life in their own carpenter shop or on the scaffolding of walls, swept by cold or smitten by heat. No telegraphic wires reported the crisis of the conflict, no banner was ever waved to celebrate their victory, but God knows, and God will remember, and God will adjust, and by him the falling of a tear is as certainly noticed as the burning of a world, and the flutter of a sparrow's wing as the flight of the apocalyptic archangel.

Oh, what a God we have for small things as well as big things! David no more helped at the front than helped at home. The four regiments mobilized for the defense of the throne of Israel were right in protesting against David's exposure of his life at the front. Had he been pierced of an arrow or cloven down with a battleax or fatally slung from snorting war charger, what a disaster for the throne of Israel! Absalom, his son, was a low fellow and unfit to reign; his two chief characteristics were his handsome face and his long hair—

so long that when he had it out that which was scissored off weighed "200 shekels, after the king's weight," and when a man has nothing but a handsome face and an exuberance of hair there is not much of him. The capture or slaying of David would have been a calamity irreparable. Unnecessary exposure would have been a crime for David, as it is a crime for you.

Some people think it is a bright thing to put themselves in unnecessary peril. They like to walk up to the edge of a precipice and look off, defying vertigo, or go among contagions when they can be of no use but to demonstrate their own bravado, or with glee drive horses which are only harnessed whirlwinds, or see how close they can walk in front of a trolley car without being crushed, or spring on a rail train after it has started, or leap off a rail train before it has stopped. Their life is a series of narrow escapes, careless of what predicament their family would suffer at their sudden taking off or of the misfortune that might come to their business partners or the complete failure of their life work, if a coroner's jury must be called in to decide the style of their exit. They do not take into consideration what their life is worth to others. Taken off through such recklessness they go criminals. There was not one man among those four full regiments of 4,000 Israelites that would have so much enjoyed being in the fight as David, but he saw that he could serve his nation best by not putting on helmet and shield and sword, and so he took the advice of the armed men and said, "What seemeth to you best I will do." I warrant that you will die soon enough, without teasing and bantering casually to see if it can launch you into the next world.

Keep Out of Peril.

In nine cases out of ten the fatalities every day reported are not the fault of engineers or brakemen or conductors or cab drivers, but of the stupidity and recklessness of people at street or railroad crossing. They would like to have the Chicago limited express train, with 300 passengers and advertised to arrive at a certain hour in a certain city, slow up to let them get two minutes sooner to their destination, not one farthing of their own or any one else's welfare dependent on whether they arrive one minute before 12 o'clock or one minute after. You ought to get permission from a railroad superintendent to mount beside the engineer on a locomotive to realize how many evils of recklessness there are in the world—funeral processions whipping up to get across before the cowcatcher strikes the hearse; man of family, with wife and children beside him in a wagon, evidently having made close calculation as to whether a stroke from the locomotive would put them backward or forward in the journey to the village grocery; traveler on a railroad bridge, hoping that he could get to the end of the bridge before the train reaches it. You have no right to put your life in peril unless by such exposure something is to be gained for others. What imbecility in thousands of Americans during our recent American-Spanish war, disappointed because the surrender came so soon and they could not have the advantage of being shot at San Juan hill or brought down with the yellow fever and carried on a litter to transport steamers already so many floating lazarettos instead of thanking God that they got no nearer to the slaughter than Tampa or Chattanooga or the encampment at their own state capital; mad at the government, mad at God, because they could not get to the front in time to join the 4,000 corpses that are now being transported from the tropics to the national cemeteries of the United States. Exposure and daring are admirable when duty calls, but keep out of peril when nothing

practical and useful is to be gained for your family or your country or your God. I admire the David of my text as he suppresses himself and enters the gate of his castle as much as I admire him when with his four fingers and thumb clutched into the grisly locks of Goliath's head, which he had decapitated, and Saul admiringly asks, "Whose son art thou, young man?" and David, blushing with genuine modesty, responds, "I am the son of thy servant, Jesse, the Bethlehemite."

Help Others.

Now, here is another important point. As there are so many people in the world who amount to little or nothing you ought to augment yourself, and if not able, like David, to be worth 10,000 times more than others, you can command God's re-enforcing grace to make yourself four times or three times or twice as much as some others. Pray twice as much, read twice as much, give twice as much, go to church twice as much. Instead of spending your time finding fault with others, substitute your superior fidelity for their dereliction and default. In any church there are ten members worth all the other thousand. In every great business firm there is one man worth the other three partners. In every legislative hall, state or national, there are five men worth all the other 50 or 100. Take the suggestion of my text and augment yourself. Make your one talent do the work of two, or your five talents do the work of ten, or your ten talents do the work of 20. Multiply your words of encouragement. Multiply the number of boosts you can give to those who are trying to climb. Instead of being one man in a battalion by your faith in God and new consecration be a whole regiment. I like the question of a general of a small army, when some one was counting the number of officers and soldiers of the opposing forces and the small number of their own army, and the general cried out in indignation, "How many do you take me to be?" David was 10,000 men. You ought to be at least two men in this battle for God and righteousness.

The daily papers say that my old friend Jeremiah C. Lanphier of New York is dead at 90 years of age. But they are mistaken. That man can never die. He will live as long as heaven lives. He was the father of vitalized, vivified and arousing prayer meetings. He established the noonday Fulton street prayer meeting, famous throughout Christendom and more honored of God than any devotional meeting since the world began. He introduced the little bell on the prayer meeting table which always tapped when prayers were too prolix or exhortations too long winded. Finding that many business men are from 12 noon to 1 o'clock at comparative leisure, he widely announced that at 12 o'clock of 23d of September, 1857, there would begin a prayer meeting of one hour in the small upper room of the Reformed church, on Fulton street, New York. Lanphier went to that room at 12 o'clock and sat alone. At half past 12 a man entered, and others came until there were six worshippers present. The meeting on the following noonday numbered 20, and the next day 40. Then the meeting became too large for the room, and it was taken into the main auditorium, and for 41 years that service has been the religious center of Christendom. Requests for prayer from all parts of the earth have come there, and the prayers offered been answered sometimes with a resound that was heard throughout Christendom. Hundreds of thousands of souls have stepped into that Bethesda and been healed. That meeting started the great revival of 1858, in which it is estimated 500,000 souls were converted. When Monday morning, Dec. 26, his soul ascended, I think he was met at

the gate of heaven by a welcoming throng as mighty as that which has greeted any admitted soul for five centuries. Humble and without any pretension and without anything brilliant in his make up, through faith in God and concentrated prayer he shook the earth and enraptured the heavens. He was worth 10,000, yea 100,000, ordinary Christian workers. Dear old friend Lanphier, how I loved you!

Worth Ten Thousand.

When the consul general came in his official rowboat to take us off our great steamer in the harbor of Constantinople, there were many things I wanted to see in that city of multiform enchantments, but most of all I was anxious to see that architectural charm of the ages, the St. Sophia—once a church, but now a mosque. I do not wonder that when Lamartine saw it he thanked God, and Pouqueville felt himself lifted into some other world. What pillars of porphyry, and walls of malachite, and hovering arches, and galleries which seemed to have alighted from heaven instead of being built up from earth! Mosaics and mother of pearl, and seraphim with wings bediamonded, and dome which scoops the sky and staggers with its height and circumference all those who gaze into it until they can look no more, but each succeeding time you look it seems higher and wider and grander and more supernatural. All the then known world taxed to furnish the splendor of the mosque, and many of the great blocks of stone brought from Alexandria, from Athens, from Thebes, from Baalbec. Marbles veined and starred and striped and interlaced, and the whole building adorned with depths of blue, and whiteness of snow, and glow of fire, until all terms of magnificence are a depreciation, and years after your most extravagant dreams struggle to rebuild it. But, after all, I cannot forget that it is a destroyed church, and that one day that building, which had been dedicated to God, was transferred to that religion which has Mohammed for its prophet. One day, centuries ago, 100,000 people had fled between its walls from the devastating war of the Turk, but all in vain, for Mohammed II, on horseback and followed by infuriate mobs, rode into that church, the hoofs clattering the sacred floors, while the conqueror shouted the victory of superstition and invoked Allah, the god of Arabs and Turks, to accept the stupendous pile in dedication. What a desecration and what worldwide despair! But that which the nations now most need is a hero, a leader, a champion, an incarnated God, to turn all the mosques of superstition and all the basilicas of sin into temples of righteousness, and to rededicate this world, so long given up to wickedness and sin, to the God who in the beginning pronounced it very good. Such a hero, such a leader, such a champion, such an incarnated God we have. He comes riding in upon the white horse of eternal victory, and we can, in more exalted sense than that which the soldiers of David felt, cry out, "Thou art worth 10,000 of us."

Conqueror of Worlds.

The world has had other conquerors, yet they subdued only a nation or a continent, but here is one who is to be a conqueror of hemispheres. Other physicians have cured sufferings, but here is a Doctor who gave sight to those who were born blind and without surgery straightened the crooked back and changed the numbness of paralysis into warm circulation, and who will yet extirpate all the ailments of the world, until the last cry of the world's distress shall change into a song of convalescence. Other kings have ruled wide realms, but here is a King that will yet reign in all the earth as he now reigns in heaven. There have been other historians who told the story of nations.

but here is one who tells us of things that occurred before the world was. There have been other generals who commanded men, but here was a General who commanded seas and hurricanes. There have been other prophets, but here is one out of whose life and career Moses and David and Jeremiah and Ezekiel and Micah and Malachi and Zechariah dipped their inspiration. There have been other merciful hearts all up and down through the ages, but here is one who loves us with an everlasting love and whose mercy antedates the birth of the first mountain, and the wash of the first sea, and the radiance of the first aurora, and the chant of the morning stars at the creation and will continue after the last rock has melted in the final conflagration, and Atlantic and Pacific oceans have rolled out of their beds, and the last night shall have folded up its shadow, and our Lord shall have cried out in the same words that sounded through the night of John's banishment on Patmos, "I am Alpha and Omega, the beginning and the end, the first and the last." Then all the mightiest of heaven will gather around the incarnated God of whom I preach, each one saying it for himself, but all together uttering it in mighty chorus, "Thou Son of David, thou Son of Mary, thou Son of God, thou art worth 10,000 of us."

But I must not close without commending to you this wonderful Christ here and now as your pardon for all sin and your solace for all grief and your triumph in all struggle. Down at Norfolk a few days ago, a gentleman was telling me of one of our warships in Cuban waters. Before it left a northern harbor some Christian ladies at much expense and with fine taste bought and furnished for that war vessel a pulpit, from which the chaplain might read the service and preach while on shipboard. The pulpit was made in the shape of a cross and it was beautifully damasked and tasseled. The ship got into the battle before Santiago, and the vessels of the enemy began to sink, and their crew were struggling in the waters, when, from this ship I speak of, the officers and sailors began to throw over chairs, planks, tables, to help the drowning save themselves. After awhile everything movable had been thrown overboard, except the pulpit in the shape of a cross. After objection by some that it was too beautiful and valuable to be cast into the waters, the cross was dropped into the sea. One of the drowning men seized it, but let go, and another seized, and the shout went from many on deck to those struggling in the waves: "Cling to the cross! Cling to the cross!" Several of the drowning took the advice and held on until they were rescued and brought in safety to deck and shore and home, and I say to all the souls today sinking in sin and sorrow, now swept this way and now that: Though the guns of temptation and disaster may splinter and knock from under you all other standing, and everything else goes down, take hold the cross and cling to it for your present and everlasting safety. Cling to the cross, for he who died upon it will save to the uttermost, and he is so good and so lovely and so mighty that he is worth infinitely more than 10,000 of us.

Lady Yarborough, previous to her marriage the Baroness Conyers, is almost six feet in height and is the most beautiful and stately of English peeresses.

Filipinos Deny Charges of Massacre.

Hong Kong, Jan. 9.—According to the statements of people who have just arrived here from the Island of Balabac, south of the Island of Palawan, there is no truth in the report that the Spaniards there have been massacred by the Filipinos. They say that the story is an invention of the priests to prejudice the Filipino cause.

WORDS OF WARNING.

The Late Colonel Waring on the Reeking Filth of Havana.

NECESSITY FOR PROMPT ACTION.

The Investigator Who Sacrificed His Life While Serving the War Department Completed an Exhaustive Report Before His Death.

Washington, Jan. 9.—The war department, division of customs and insular affairs, makes public a very full synopsis of the late Colonel George A. Waring's report of his visit to Havana under the special instructions of the war department, given him early last autumn, to thoroughly inspect the sanitary condition of the city and to make such recommendations for the future improvement of the town as might be suggested by said inspection. Colonel Waring's investigation was most thorough, and in pursuing it he contracted an illness which resulted in his death a few days after his return to his home in New York.

Colonel Waring says he found the street cleaning without an adequate organization or funds and the markets offensive and dangerously filthy for the distribution of American food with the exception of two, Tacon and Colon markets. He also found the machinery used for sweeping the streets ineffective, the garbage being thrown into the streets in entire disregard of the ordinance requiring it to be set in proper receptacles. The work of the contractor was all done in the latter part of the night, and absolutely in the dark.

Foul pools were found in the streets in which rubbish and filth had been deposited, which the contractor was not required to clean. This filth was turned over to the buzzards. Some of the streets in the compact part of the city are paved with large stone blocks, others with Belgian blocks and the remainder are unpaved. These streets are filled with dirty holes, which in turn are filled up with house garbage. There is practically no sewerage. In many cases households connect their private vaults with loose brick or stone drains just under the pavement along their frontage. These allow the liquid filth to leach out into the ground close to the surface, enabling the householder to get out of much hiring of night scavengers to bail out and carry away accumulations.

Slaughtering pens, while superficially clean, are brutally disgusting while the work is going on. Blood and offal are



THE LATE COLONEL WARING.

washed by copious floodings from the water supply into an adjoining creek and harbor, reeking with putrid filth. There is no systematic disposal of garbage and sweepings. It is deposited on the surface in and near the town, where the buzzards feast upon it to their full satisfaction. Dead dogs, cats and

chickens are left in the streets until the buzzards pick them to the skeleton. And all this is done under an intense sun. Bad as these conditions are, they are not comparable with the disgusting conditions of the domestic life.

The water supply of Havana, says Colonel Waring, is of the purest and most excellent character. This, with the winds of the gulf, save the city from being absolutely and unqualifiedly bad. The city is a veritable plague spot. Its own people, largely immune though they are to yellow fever, which has prevailed in Havana without interruption for 163 years, fall constant victims to the pernicious malaria and depressing influences to which they are always subjected. It needs only the immigration of fresh material, which the enterprise of an American population is sure to bring in, to create a sacrifice such as has not yet been known. Commerce, says Colonel Waring, will carry the terrible scourge of yellow fever to our shores, until we rise again in a war of humanity and at all costs wipe out an enemy with which no military valor can cope.

Colonel Waring suggests many improvements as absolutely essential to the health of Havana. The cost of these improvements, Colonel Waring declares, will not exceed \$10,000,000. It has been estimated, continues Colonel Waring, that single epidemics introduced into the United States from Havana have cost in the Mississippi valley alone \$100,000,000 in loss to industries and to commerce, aside from the loss of life, amounting in 1878 and 1879 to 13,911, in addition to the enormous cost of the sickness of those who recovered. Colonel Waring further states that in his judgment the complete execution of the work indicated would completely eradicate yellow fever from Havana for all time, would relieve it from the malaria, which is now so fatal, and would reduce its normal death rate from its present high figure (not far from 50 per thousand) to about 20 per thousand. He says the work must all be done before June 1, 1899. If it is not all done there is reason to fear that yellow fever will be rife in Havana next season, because of the large number of unprotected persons who would go there.

Dreyfus in Perfect Health.

Paris, Jan. 9.—According to The Matin this morning, Madame Dreyfus has received a cablegram from her husband, saying that his health is perfect, physically and morally.

Interested Queen Victoria.

Queen Victoria took a good deal of kindly interest in the recent marriage of the niece of the late John Brown. Miss Brown was one of her majesty's many goddaughters and was named Victoria. As a child she often accompanied her uncle to the castle, and the queen gave her hosts of pretty toys. For a wedding gift her majesty sent her a silver teapot inscribed "V. B., From Victoria, R. I., November 8, 1898," as well as presenting her with a handsome wedding dress and a bridal veil with orange blossoms and lucky white heather.

The Seat of the Soul.

The facetious man aubled gingerly over the icy pave.

"These are the times that try men's soles," he called to a passing friend. He threw a heavy emphasis on the "soles" and the friend smiled.

At that moment the punster's feet flew from under him and he came down with a resounding thwack.

"I see," said the passing friend, with much gravity, "that the exact seat of the soul is still a matter of doubt."—Cleveland Plain Dealer.

Her Suggestion.

"Do you know what is the best way to kill time in the winter, Dick?" said an Alleghany girl to her steady company.

"I know several ways. But which is the best way?"

"Sleigh it."—Pittsburg Chronicle Telegraph.

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INSURGENTS' THREATS.

Prepared to Burn Iloilo at the First American Shot.

ALL THE STREETS BARRICADED.

Colonel Potter, General Otis' Special Envoy, Believes Our Troops Will Establish a Camp on Guimaras Island—Aguinaldo's Proclamation.

Manila, Jan. 9.—Colonel Potter, the special emissary of General Otis between Manila and Iloilo, arrived yesterday afternoon with dispatches from the latter point. The situation when he left there was practically unchanged. The streets were barricaded, and it was reported that the principal buildings had been "kerosened," the insurgents having threatened to destroy the whole business section by fire at the first shot of bombardment. The banks were shipping their treasure to the United States transport Newport and other vessels. The family of the American vice consul has gone on board the Newport.

Colonel Potter reports that President McKinley's proclamation had to be typewritten aboard ship, as the printers on shore declined to work, and when the text of the proclamation was read to them ridiculed the notion that conciliation was possible.

Privates Harry Silvey and Frank Kirkpatrick, of the Sixth United States artillery, while guarding a water boat astern of the Newport, were attacked by the natives of the crew. Private Silvey's skull was fractured fatally and Private Kirkpatrick fell overboard, but escaped with a flesh wound.

The United States gunboat Petrel arrived at Iloilo on Friday, and Colonel Potter reports that the United States troops will probably land on Guimaras Island, about midway between the Island of Panay and the Island of Negros, where a camp will be established.

There is no change in the situation here. On Friday night public demonstrations were held in Pampangas province, in ratification of Aguinaldo's proclamation, and the excitement was intense. In this proclamation Aguinaldo declares that he has natives and foreigners as witnesses that the American forces recognized, not only by acts, that the Filipinos were belligerents, but by publicly saluting the Filipino flag "as it triumphantly sailed these seas before the eyes of all nations." The revolutionary leader then calls upon all his followers to work together with force, and assures them he is convinced that they will obtain absolute independence, and urging them never to return "from the glorious road" on which they have "already so far advanced."

A Diabolical Invention.

Details are given of an invention which fills us with dismay. According to the account furnished by the inventor, his new phonographic voice trumpet magnifies musical and vocal sounds in such volume as to render them unendurable in a room and satisfactorily distinct two miles off. In time he hopes to extend the stentoraphonic capacity of this terrible trumpet to thrice that distance. His first idea was to enable ship captains to converse in a heavy sea fog or at night. Now, however, he has realized that by the aid of his sound magnifier telephones can be made which will allow a political speaker or professional vocalist to entertain three or four audiences seated in halls wide apart at one and the same time.

The power which is thus placed in the hands of those who are fond of hearing their own voices is nothing short of devastating. Imagine again the inflammatory effect of a debate in the French chamber being "switched" on to the working quarters, or of Sir Ellis Ashmead-Bartlett simultaneously ravishing

the ears of the house of commons and of a "demonstration" in Hyde park. Seriously, it is impossible to profess enthusiasm for an invention calculated to enhance the dominion of him under which modern dwellers in cities incessantly groan. —London Spectator

CHOATE FOR AMBASSADOR.

The New York Lawyer to Succeed Hay in London.

Washington, Jan. 5.—The announcement is made on the highest authority that Hon. Joseph H. Choate, of New York, would be nominated ambassador



JOSEPH H. CHOATE.

to Great Britain. The nomination will not be sent to the senate for a few days, but those near the president say this delay does not indicate any possibility of a change in his plans.

Mr. Dingley Somewhat Better.

Washington, Jan. 9.—The reports from Representative Dingley's bedside are a trifle more encouraging, and his family believe there is still a chance for him to rally. Extreme weakness and the poison in his system, as a result of his sickness, are the principal symptoms which the physicians now have to combat, which in a man of Mr. Dingley's age make the outcome uncertain. The nervousness and delirium have partially subsided, and the periods of consciousness are much more frequent. Mr. Dingley's two sons have arrived from Kalamazoo, Mich., but have not yet been permitted to see him.

Delaware Deadlock Ended.

Dover, Del., Jan. 7.—The deadlock which had been hanging in the Delaware house of representatives since Tuesday was broken yesterday, after 91 ballots had been taken, by electing Theodore F. Clark, of Delaware City, as speaker. Benjamin F. Sheppard, of New Castle county, was elected clerk on the first ballot. Andrew Esham was elected sergeant-at-arms on the fifth ballot. Rev. Joseph Brown Turner (Presbyterian) was elected chaplain on the fourth ballot.

An Expensive French Soldier.

It is open to question whether France has had her money's worth out of Private Petit, who was recently serving in the One Hundred and Fifty-eighth infantry regiment at Lyons. Petit was born in the republic of Paraguay, of French parents, who neglected to make the necessary declaration at the consulate. Ignorant of this, he came to France and was promptly arrested as a deserter and sentenced to a term of imprisonment. When this was over, he did his three years' service, at the expiration of which he demanded, in accordance with the law, his expenses for his journey home. Attempts were made to persuade him that France was a more desirable country to reside in than Paraguay, but he refused to be convinced and insisted on the sum to which he was entitled being paid him. Expenses being allowed at the rate of so much per kilometer, Petit's little bill came to 4,125 francs. It may be doubted if his services to his country were worth this amount. —Paris Letter.

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SENATE HAS TREATY.

The Peace of Paris Sent In For Ratification.

VOLUMINOUS CORRESPONDENCE.

It Shows That Our Consuls Encouraged the Insurgents in the Belief That Our Government Would Aid Them in Establishing Their Independence.

Washington, Jan. 6.—The peacetreaty of Paris was transmitted to the senate at yesterday's executive session, with the following brief message from the president:

"I transmit herewith, with a view to its ratification, a treaty of peace between the United States and Spain signed at the city of Paris on Dec. 10, 1898, together with the protocols and papers indicated in the list accompanying the report of the secretary of state."

Accompanying the treaty, all the points of which have been already published, is a great mass of correspondence, making a printed volume of 675 pages. This includes among other things all of the credentials of the American commissioners to Paris and the protocols, which are the records of the daily proceedings of the commissioners that lead up to the final treaty of peace. There is also included all the correspondence that passed between the French embassy here and the department of state.

There is included all of the Philippines correspondence that passed between the department of state and the United States consuls at Manila, Hong Kong and Singapore. Consul Williams, at Manila, before the actual outbreak of war, reported a series of most horrible outrages by the Spaniards upon the Filipinos. He declared that 5 per cent of the latter are loyal to Spain.

Consul Williams, at Hong Kong on Nov. 3, telegraphed that General Agoncillo was coming to Washington. He said: "He has power to make treaties with foreign governments, and has proposed an offensive and defensive alliance with the United States." Agoncillo asked for arms to aid the rebellion. Acting Secretary Cridler, on Dec. 15, replied, telling Wildman to advise Agoncillo that the United States does not negotiate treaties, and it is not possible to forward arms. A long letter of date of July 18 from Consul Wildman defends Agoncillo as a man who has been systematically blackened. Says he: "According to his own statement, he has been approached by Spain and Germany, and has tempting offers from the Catholic church."

April 28 Consul Pratt telegraphed from Singapore: "Aguinaldo gone my instance Hong Kong arrange with Dewey co-operation insurgents Manila."

June 20 Secretary Day telegraphed Pratt: "Avoid any negotiations with Philippine insurgents."

Pratt replied that he had no intentions of negotiating. Says he: "Left that to Dewey, who desires Aguinaldo to come."

All of the statements made by General Merritt before the American commission at Paris appear in the document. In substance he said the insurgents would fight if the attempt was made to surrender Luzon to Spain. Spain could not produce the islands unaided. Asked whether the insurgents were capable of government he replied that it would take time; they would have to be educated up to it. Senator Frye asked if the natives would enlist under the American flag if Aguinaldo could be given a command, and Merritt replied in the affirmative to both questions. Further he said that Major Bell's report showed that the insurgents had 39,500 stand of arms. Aguinaldo had \$300,000 in bank in Hong Kong and \$220,000 of public funds in Bacoor. Major Bell expressed the opinion that if the United States should govern the islands for a year Aguinaldo would have no army left.

General Greene's statement is also

produced. He said there were 13,000 Spanish prisoners in the Philippines, including 400 officers, with 22,000 arms and 22,000,000 rounds of ammunition. He described Aguinaldo's character, and said much tact would be required in dealing with Aguinaldo. In his opinion that chieftain did not command the support of a large body of Filipinos. Then it must be remembered that the insurgents were all Tagalos, only one of the 30 races in the Philippines. At the time he spoke none of the 2,000,000 Visayas, a people of equal abilities, had taken any part. He was asked what chance there would be for native government, to which he replied: "No native government can maintain itself without the active support of a strong foreign government."

The Union Central Life Insurance Co., of Cincinnati, is now thirty-one years old, and has \$20,000,000 assets, with a surplus of \$3,000,000. The company is now doubling in size every five years, and the insurance reports show that it makes the highest interest rate and lowest death rate for its policy holders of all the old line companies; hence it is one of the best managed financial institutions in this country to-day, and can but make the best returns to policy holders. Its size, location, management make it an ideal company for investment, besides furnishing the very best protection to the loved ones in the event that death overtakes you early, or, as a saving to come to you in your old age, should an All-Wise Providence spare you that long.

To-day is the time to insure. Tomorrow may never come. Death may overtake you, bad health may claim you as a victim at any moment; hence, do not put off such an important step, but take your insurance right away.

Call or write to R. S. Tuck, General Agent, Chamber of Commerce Building, Richmond, Va., at once, and learn of the matchless advantages of the Union Central and investigate the new guaranty policy they write, which is unquestionably the most model policy contract issued by any company, and if you need any assistance the company will always help you in carrying it. R. L. CLIBORNE, Local Agent, Blackstone, Va.

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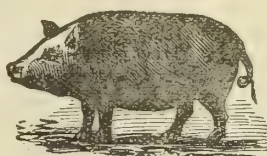
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CHICKEN AND HOG POWDER.

Farmers can **cure the sick** ones and prevent the well animals from taking the disease by giving freely by directions found on each package of the **Dixie Chicken and Hog Powder**. Don't delay giving this valuable Powder until your Hogs are sick, but as soon as the Cholera appears in your neighborhood begin at once to give it as a preventive.

The "Dixie Chicken and Hog Powder" is equally as good for Cholera in **Fowls**, and the careful housewife will not wait until the disease has made havoc in her flock, but upon the first symptoms she will give at once

DIXIE CHICKEN AND HOG POWDER,

and thus prevent the spread of the disease to the whole flock.

Hens will lay more and look better, and become perfectly healthy if given "Dixie Chicken and Hog Powder." It is well to give to the young chicks, in corn meal dough, a little "Dixie Chicken and Hog Powder" twice a week, and thus prevent disease and make them healthy and strong.

Price, 25 cents a package; \$2.50 per dozen.

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Owens & Minor Drug Co.,

RICHMOND, VA.

Ask your Druggist or Merchant for "Dixie," and take no other.

Unfailing and pleasant, Dr. David's Cough Syrup.

GENERAL SOUTHERN NEWS.

Richmond, Va., Jan. 4.—News is received from Lexington that the superintendent of the Virginia Military Institute yesterday issued an order dismissing the entire first class of that institution, consisting of 35 cadets. The young men dismissed represent 12 states, and their offense was a breach of discipline committed New Year's eve in the face of special warning.

Irvington, Va., Jan. 3.—Mrs. Sarah Norris, an aged white lady, living near Millenbeck, committed suicide Saturday by drowning in the western branch of the Corrotoman river. No cause is assigned. Her daughter, who was living near her, saw her rush out of the house and jump into the river. The body was recovered before death, but the services of two physicians failed to resuscitate it.

Charlottesville, Jan. 4.—Some weeks ago a young farmer named Vanosdoll was brutally assaulted in his bed and robbed of a small sum of money. Frank Hargrove, colored, who lived in the neighborhood, was charged with the crime, and on the trial of the case, which was concluded this morning, Vanosdoll testified that Hargrove was his assailant. As the evidence, however, proved an alibi, the prisoner was acquitted.

Richmond, Va., Jan. 5.—Governor Tyler is much interested in the fate of the 35 students dismissed from the Virginia military institute, at Lexington. While he is a firm believer in discipline, the executive hopes the board will reinstate the dismissed students. These young men, Governor Tyler thinks, have been taught a lesson of obedience. If they will apologize and promise to do better the board, the governor is inclined to believe, will reinstate them.

Louisville, Ky., Jan. 3.—The little daughter of John Cardwel, of New Albany, has received the following characteristic letter from Admiral Dewey: "My Dear Little Friend: I have received and enjoyed your letter so much. I am very much obliged to you for your picture, and it is the very nicest present you could have sent me. I am very sorry that I have nothing to send you, for I would like to very much. So many people have already asked me for buttons and pictures that I have a long time ago given them all away. I don't have enough buttons left now even to button my coat."

Winchester, Va., Jan. 5.—The city of Winchester has just received another large instalment of the specific bequest of the will of the late Judge John Handley, of Scranton, Pa. The amount already received is \$60,000, which was promptly invested in Virginia bonds. One hundred and ninety thousand dollars more will likely be received during the next few months, and this amount will also be invested for the city's benefit. When the \$250,000 above named shall have accumulated a like amount, then the \$500,000 will be used for the erection of industrial schools and a public library in this city.

Savannah, Ga., Jan. 9.—A severe cyclone is reported to have passed over a section of Liberty county, some 20 miles south of this city, Saturday afternoon. The wind attained a velocity of not less than 75 to 80 miles an hour. At Johnston Station, between here and Waycross, it is estimated the wind blew 90 miles an hour for ten minutes. In the village considerable damage was done. The storm swept through a turpentine country, and the trees were leveled in the path of the wind for miles. The path, however, was fortunately narrow, being not more than one or two hundred yards wide.

Richmond, Va., Jan. 7.—Rev. Dr. Moses D. Hoge, pastor of the Second Presbyterian church, died yesterday, aged 81 years. He was one of the best known citizens of Richmond, and his death is universally mourned. The recognized approach of death was unable to rob him of the measure of dignity that characterized his life. Two weeks or more ago he himself dictated a notice

for use in the local papers concerning his condition, which forecast his death. He not only set his own house in order for the grim visitor, but consulted the officers of his church as to his successor, and calmly awaited the inevitable.

Huntington, W. Va., Jan. 3.—On Sunday night last William Robinson, a teamster of this place, had trouble with his 13-year-old son, and dealt him several blows with a cane. The lad finally escaped from his father's wrath, and fearing to return home climbed into a barn loft to sleep for the night. Yesterday morning the lad's mother found him in an unconscious condition, he being almost frozen to death. Physicians were summoned, but he did not regain consciousness until late this afternoon, and his recovery is yet extremely doubtful. Particulars of the occurrence did not become known until tonight, and indignation is great among to resuscitate her.

Alexandria, Va., Jan. 5.—The United States court, Judge Waddell, had an interesting case today. Edward M. Lewis, a boy 15 years old, neat, handsome and aristocratic looking, and nicely dressed, was at the bar of the court charged with stealing a letter from the Fredicksburg postoffice. The youth is of excellent family. The case was mainly heard on the statement of the accused, and the jury, after 20 minutes' absence, returned a verdict of guilty on two of the counts of the indictment. The lad had nothing to say why sentence should not be pronounced. He was sentenced to the reform school of the District of Columbia for two years.

Charleston, W. Va., Jan. 9.—The legislature assembles on Wednesday, and party leaders are already here for the preliminary work in the organization of that body. Although the balloting for a successor to Senator Faulkner does not begin till Monday, Jan. 23, the most important action will be taken within the next three days. The legislature is so close politically that its control will depend upon its organization, as that will carry with it the probable settlement of contested seats. Among these contests are two for the seats of Republican members who served in the army during the Spanish war. Although they did not resign, the Democrats elected members in their places and have entered proceedings in the courts to secure the seats.

A WEEK'S NEWS CONDENSED.

Tuesday, Jan. 8.

Ottawa, Canada, voted to continue running street cars on Sunday.

Dr. Charles F. Gillou, ex-surgeon U. S. N., died in New York, aged 85.

The condition of Hon. Nelson Dingley of Maine, who is ill with pneumonia at Washington, is favorable.

British authorities have issued a warrant for the arrest of M. Zola, on the request of the French government.

In Paris it is asserted that Dreyfus was en route to France, but was taken back to his prison home to avert disorders.

The Georgia commission appointed for the purpose has located nearly 22,000 Confederate graves in the northern states.

The lower house of the Delaware legislature is deadlocked over organization, the Addicks and anti-Addicks factions being unable to agree.

Wednesday, Jan. 4.

The battleship Oregon, now at Callao, has been ordered to proceed to Honolulu.

The war board is investigating the refrigerated beef sent to soldiers in Cuban and Porto Rico.

General Gomez issues a proclamation opposing the disbandment of the Cuban army until the soldiers are paid.

Grand Duke Cyril Vindimirovitch, of Russia, in an interview at New York, predicts that we will have war with the Filipinos.

John Mitchell and Patrick Dolan are candidates for president of the United Mine Workers at next week's convention in Pittsburg.

The boiler of a Philadelphia and

Reading engine exploded at Bowers Station, Pa. Engineer Weaver was killed and three others injured.

In a list of volunteers ordered mustered out is the Sixty-ninth New York, Fifteenth Pennsylvania, Third New Jersey and Third North Carolina.

Pennsylvania Republican legislative caucus renominated Quay to succeed himself in the national senate. But many refused to attend the caucus, and he needs 19 more votes.

Thursday, June 5.

Spain's floating debt amounts to 554,810,595 pesetas.

Minnie French Evans, the actress, died in New York of apoplexy.

The Massachusetts supreme court declares the indeterminate sentence act unconstitutional.

General Ludlow, at Havana, has suppressed immoral dances at the theaters and indecent literature.

Maine Republicans' senatorial caucus unanimously renominated United States Senator Eugene Hale.

Barrooms on our transport vessels, at which exorbitant prices were charged the soldiers, may lead to the dismissal of two quartermasters.

Comptroller Dawes has decided that the Philadelphia Record must be sold to protect the interests of the failed Chestnut Street bank depositors.

Olive F. Sampson, daughter of the admiral, was married last night at her father's home in Glen Ridge, N. J., to Henry H. Scott, of San Francisco.

Friday, Jan. 6.

Mrs. Moore, the financial backer of Keeley, of motor fame, died in London, aged 75.

The British completely routed the dervishes on the Blue Nile, but Emir Ashmed Fedil escaped.

General Polavieja, ex-governor general of the Philippines, may succeed Sagasta as Spanish premier.

It is reported that Count Leo Tolstoi will be banished from Russia for championing the cause of the disenterers.

Captain Sigsbee's share of the prize money for the British ship Rothermel is \$976.88. Sailors get \$4 and \$5 each.

In a fight with six fleeing robbers in Chicago Policeman Wallner was killed and Policeman McCauley wounded. One robber escaped.

British steamer Rosshire and French steamer Duquesclin collided off Revose Head, Wales. Eleven of the latter's crew were drowned.

Saturday, Jan. 7.

Stringent regulations have been issued for regular inspections of army camps.

At a shipbuilding works at Barking, England, a boiler exploded, killing nine people.

Exploding acetylene gas killed Gustav Kiel, a prominent merchant of Pemberville, O.

Governor Roosevelt rode on a locomotive from Albany to New York in record breaking time.

Rev. Newell D. Hillis, of Chicago, has been chosen for the pastorate of Plymouth church, Brooklyn, vice Lyman Abbott.

J. B. Bertholf, Western Union manager in Jersey City, has been indicted for "aiding and abetting a green goods swindle," in accepting the sharpers' telegrams.

Schoolhouse Destroyed, Three Killed.

Little Rock, Ark., Jan. 9.—A heavy wind storm swept over the remote section of Scott county last Friday. At Boles a schoolhouse was blown down and three pupils killed, another fatally wounded and a dozen or more sustained more or less serious injuries. Those killed were the children of Joseph Lawrence, Mr. Frost and Mrs. Rutledge, respectively. A child of Joseph Lawrence was fatally wounded.

Life Sentence For Spanish Commander

Madrid, Jan. 7.—Colonel Julison San Martin, who was in command of the Spanish garrison at Ponce, Porto Rico, when the United States troops under General Miles landed in the island, and who abandoned the place without resistance, has been sentenced to life imprisonment. He will be incarcerated at Ceuta, the Spanish penal colony in Morocco, opposite Gibraltar.

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BLACKSTONE, VA.

THE GOSPEL ACCORDING TO

SAINT MATTHEW.

CHAPTER 1.

1 The genealogy of Jesus Christ: 13 Mary's miraculous conception; Jesus born: 21, 23 his names.

1 Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren;

3 And Judah begat Phares and Zarah of Thamar; and Phares begat Esrom;

4 And Esrom begat Arah;

5 And Arah begat Amminadab; and Amminadab begat Nahshon; and Nahshon begat Salmon;

6 And Salmon begat Booz of Rahab; and Booz begat Obed of Ruth; and Obed begat Jesse;

7 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Uriah;

8 And Solomon begat Roboam; and Roboam begat Abiam; and Abiam begat Asa;

9 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

10 And Ozias begat Joash; and Joash begat Jeroboam; and Jeroboam begat Zedekiah; and Zedekiah begat Shallum;

11 And Shallum begat Sennacherib; and Sennacherib begat Manasse; and Manasse begat Amon; and Amon begat Josiah;

12 And Josiah begat Jechonias and his brethren, about the time they were carried away to Babylon;

13 And after they were brought to Babylon, Jechonias the king begat Salathiel; and Salathiel begat Zorobabel;

14 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

15 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

16 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

17 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

18 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

19 Now the birth of Jesus Christ was on this wise: When as his mother

A. M. 4000.

CHAP. 1.

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Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

CHAPTER 2.

1 Wise men enquire after Christ. 13 Joseph fleeth into Egypt. 16 Herod slayeth the children: 19 Christ brought out of Egypt.

NOW when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,

6 And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and

Quarterly Conferences.

WEST RICHMOND DISTRICT.

Caroline, St. Paul's ..Dec. 31, Jan. 1	
Goochland, St. Matthew's	7, 8
Chesterfield, Chester	14, 15
S. Chesterfield, Piney Grove	16
Ashland Circuit, St. Peter's	21, 22
King William, McKendree	28, 29
W. Goochland, Gum Spring ..Feb. 4, 5	
Hanover, Shady Grove	12, 13
W. Chesterfield, Mt. Pizgab	18, 19
Powhatan, Rocky Oak	21
East Louisa, Harris'	March 3
W. Hanover, Beaver Dam	4, 5
Cartersville, Cartersville	11, 12

J. POWELL GARLAND, P. E.

RAPPAHANNOCK DISTRICT.

Spotsylvania, Lebanon	January 1
Westmoreland, Ebenezer	7, 8
Richmond, Hopewell	8, 9
Heathsville, Heathsville	14, 15
Bethany, Station	15, 16
Lancaster, Edgeley	21, 22
Whitestone, Whitestone	22, 23
Wheaton	25
Essex, Lebanon	28, 29
King and Queen, Shepherd's, Feb. 4, 5	
Middlesex, Centenary	11, 12
Mathews	18, 19
W. Mathews, Mathews Chapel	19, 20

JOSEPH H. AMISS, P. E.

CHARLOTTESVILLE DISTRICT.

Mt. Pleasant, Mt. Pleasant ..Jan. 1, 2	
West Amherst, Burford's	5
Amherst, Amherst	7, 8
Nelson, Montreal	9
Rock Fish, Salem	10
Albemarle, Mt. Moriah	14, 15
Milton, Milton	17
Scottsville, Scottsville	19
Fluvanna, Palmyra	21, 22
Gordonsville, Gordonsville	29, 30
Louisa, Louisa	Feb. 4, 5

J. S. HUNTER, P. E.

DANVILLE DISTRICT.

Pittsylvania, Swansonville ..Jan. 7, 8	
Chatham, Chatham	14, 15
Halifax, Asbury	21, 22
South Boston	22 (night), 23
East Halifax, Scottsburg	23, 11 A. M.
East Franklin, Northfield	28, 29
Franklin, Red Valley	Feb. 4, 5
Rocky Mount	5 (night), 6
W. Franklin, St. James	5 (night), 6
Ridgeway, Ridgeway	11
Henry, Beckham	12, 13
Martinsville	12 (night), 13
South Franklin, Snow Creek	14
Meadows of Dan, Hunter's	18, 19
Patrick, Stuart	19, 20

W. P. WRIGHT, P. E.

FARMVILLE DISTRICT.

Chase City, Centenary	Jan. 4
Prince Edward, Keystone	7, 8
Charlotte, Drakes Branch	8 (night), 9
Mecklenburg, Canaan	13
South Hill, Pleasant Grove	14, 15
N. Mecklenburg, Shiloh	15, 3 P. M., 16
Crewe	18
Blackstone, Crenshaws	21, 22
Lunenburg, Providence	28, 29
West Lunenburg, C. H.	29 (night), 30
W. Buckingham, C. H.	Feb. 4, 5
Buckingham, Browns	5, 3:00 P. M., 6

J. H. RIDDICK, P. E.

EASTERN SHORE DISTRICT.

Onancock	Jan. 7, 8
Wachapreague	14, 15
Onley, Locustville	15 (night), 16
Bloxom, Guilford	21, 22

Atlantic, Downing's	28, 29
Chesapeake, Pocomoke, 29 (night), 30	
Wicomico, Allen	Feb. 4, 5
Salisbury	5 (night), 6
Berlin	12, 13
Cambridge Circuit	18, 19
Cambridge Station	19 (night), 20
Dorchester, Bethlehem	25, 26
S. Dorchester, Hosier Memorial	26 (night), 27

WM. E. JUDKINS, P. E.

NORFOLK DISTRICT.

South Princess Anne, Beach Grove,	Jan. 7, 8
Princess Anne, Tabernacle	14, 15
Epworth	21, 11 A. M.
Liberty Street	22, 7:30 P. M.
Oaklette and Gilmerton, at Oaklette	29, 11 A. M.
McKendree	29, 7:30 P. M.
South Norfolk Circuit, at Good Hope	Feb. 5, 6
Haygood and Lynnhaven, at Haygood	12, 11 A. M.
East Norfolk, at Denby	19, 11 A. M.
Fox Hill Church	26, 11 A. M.

ALEX. G. BROWN, P. E.

PETERSBURG DISTRICT.

Greensville, Emporia	7, 8
Sussex, Jones'	15, 16
Dinwiddie, Ocean	21, 22
W. Dinwiddie, Corinth	28, 29
S. Brunswick, Rock Church, Feb. 4, 5	
Brunswick, Lawrenceville, 5 (night), 6	
W. Brunswick, Macedonia	11, 12
Nottoway, Mays	18, 19
Wakefield	25, 26
Surry, Dendon	26 (night), 27
Prince George, Mt. Sinai	March 4, 5

T. H. CAMPBELL, P. E.

LYNCHBURG DISTRICT.

Concord, Bethlehem	Jan. 8, 9
West Campbell, Hermon	15, 16
N. Bedford, Big Island (Tuesday)	18
West Charlotte, White's	22, 23
Campbell, Central (Rustburg)	29, 30
Bedford, Ebenezer (Sunday and Monday)	February 6, 7
Appomattox, Hermon	12, 13
West Bedford, Union	19, 20
Staunton River, Horeb	26, 27

PAUL WHITEHEAD, P. E.

PORTSMOUTH DISTRICT.

Norfolk Circuit, Beech Grove, Jan. 1, 2	
Churchland	8, 9
West Norfolk	8, at night
E. Suffolk and Magnolia, Magnolia,	14, 15
Suffolk	15, 16
Whaleyville and Somerton, Whaleyville	21, 22
Southampton, Courtland	28, 29
Newsom's, Newsom's	Feb. 5, 6
Boykin's, Boykin's	11, 12
Windsor, Wesley Chapel	18, 19
Beun's, Benn's	25, 26
Ebenezer	26, 27
Smithfield	March 3, 5
Isle of Wight, Bethany	4, 5
Hampton, West End	11, 12
Hampton, First church	12, 13

W. C. VADEN, P. E.

RICHMOND DISTRICT.

Asbury, Manchester ..Jan. 1, at night	
Central, Manchester	8, 11 A. M.
West End Memorial	8, at night
Broad Street	15, 11 A. M.
Denny Street	15, at night
Fairmont Avenue	22, 11 A. M.
Chickahominy, Corinth	22, 2:30 P. M.
Hasker Memorial	22, at night

(Continued on page 5.)

Facts and Questions

FOR

Parents and Pastors.



"It is not enough to educate. We must put an idea into our education if it is to be saved. That idea is the Son of God."—Dr. J. C. Kilgo in address before Virginia Conference.

- (1) **Fatally Defective! What?** All education that lacks the thought quoted above as its corner stone.
- (2) **You desire your daughter** to become a well educated woman. But do you not desire most of all that she shall be a well educated CHRISTIAN woman?
- (3) **The spiritual character of the school** which your daughter attends will greatly influence her work in this world and her location in the world to come.
- (4) **As a christian man**, do you not believe that God expects you to use the very best care in this important matter, and will hold you responsible for the selection you make? Have you a right to place her in any school which does not say with emphasis that growth in grace is above social polish and mere intellectual culture?
- (5) **Can you conscientiously place her in a State school**, which from its very nature ignores religious training, even if by so doing you should save \$20 a year? If you can raise \$122 to develop her intellect can you not raise \$20 more to develop her soul at the same time?
- (6) **The Methodist Church in the Virginia Conference** has now a system of schools to which parents can safely entrust their children, "Jesus Christ himself being the chief corner-stone." They belong absolutely to the Church. They have been built solely to meet the needs of our people. They are not private schools in any sense of the word. They do not have that serious defect of private schools—LACK OF PERMANENCY. They do not die or pass into the hands of the State or of other parties when the owner dies, or gets tired of teaching, or fails to make a success of his work. In a nut-shell, they were, not established in order to make a fortune or as a means of making a living. They have only one aim—THOROUGH INSTRUCTION UNDER POSITIVE CHRISTIAN INFLUENCES AT THE LOWEST POSSIBLE COST.
- (7) **This system was established for your children.** Will you give them the benefit of it? The Randolph-Macon Woman's College has been established for the higher education of women.

The Blackstone Female Institute

Is one of the two schools in the Conference for younger girls which belongs ABSOLUTELY to the Church. Its success has been great from the start. Of it the Board of Education of the Annual Conference spoke as follows:

"The Blackstone Institute is owned entirely by our Church. It is not in any sense a private corporation or stock company, but stands in the same relation to the Church as the Randolph-Macon system. While not in the Randolph-Macon system, the course of study is correlated with the Woman's College, and stands related to the latter as the academies to the college at Ashland. The Institute is in a most prosperous condition, having now, at the beginning of its fourth year, a patronage of 170. It is thoroughly Methodist in ownership and spirit, every officer and teacher being an active member of our Church."

At a meeting of the Trustees of Randolph-Macon College, held June 17, 1896, the following resolution was adopted—viz:

"RESOLVED, That next to the institutions under our special care, we feel deepest interest in the Blackstone Female Institute, under the superintendency of Rev. James Cannon, Jr., which is owned entirely by our Church; and that we regard it and commend it to our people as holding a tributary relation to our Woman's College at Lynchburg, akin to that of our Academies to our College at Ashland."

Send Your Daughter to a Christian School!

THREE-FOLD WORK OF THE INSTITUTE.

- (1.) Gives Diploma of Graduation to all who complete the work of the Institute
- (2.) Prepares for the Randolph-Macon Woman's College those desiring to take the higher work of that institution,
- (3.) Teachers' course—giving special training to those desiring to fit themselves to teach either in private or public schools.

For catalogue, address

Rev. JAMES CANNON, Jr., Blackstone, Virginia.

SOUTHERN METHODIST RECORDER.

Established 1893. \$1 a Year.

DEVOTED TO THE SPREAD OF SCRIPTURAL HOLINESS.

New Series, Vol. VII. No. 3.

REV. JAMES CANNON JR., EDITOR,
BLACKSTONE, VA.

RICHMOND AND BLACKSTONE, VA., JANUARY 19, 1899.

BUSINESS OFFICE:
No. 8 South Tenth Street, RICHMOND, VA.

RELIGIOUS THOUGHT.

Gems Gleaned From the Teachings of All Denominations.

To be possessed by the spirit of love is to be pure in heart, and purity of heart brings the beatific vision of God himself.—Rev. George W. Stone, Unitarian, Kansas City.

Whom God Likes.

God likes the one who changes from his old views and narrow views to a newer and grander view of God, man and life.—Rev. W. W. West, Baptist, Pittsburgh.

Perfect Manhood.

If there is desired a Christian manhood—and that alone is perfect manhood—there must be implicit faith in the Son of God, through whom alone human perfection is attainable.—Rev. F. G. Coxson, Methodist, Philadelphia.

Basis of Matrimony.

The basis of matrimony is, first, then, a community of feeling or love; secondly, a community of sentiment or religion, and, thirdly, a community of thought or reverence.—Rev. J. Leonard Levy, Rabbi, Philadelphia.

Mission of Americans.

With other Christian nations our mission is to open the world to the ingress of the gospel, which has made us free and has exalted us to a first place among the sisterhood of nations.—Rev. J. G. Butler, Lutheran, Washington.

Man and His Victories.

Man is constructed almost without limitations, and each victory he acquires through the best use of his remarkable God given powers is an accomplishment in testimony of his Maker.—Rev. A. J. Van Cleft, Methodist, Scranton, Pa.

Application of the Gospel.

Today while we apply the principles of the gospel not less than formerly to the salvation of the individual we are yet turning our thoughts more and more to the gospel's application to society.—Rev. J. G. Butler, Lutheran, Washington.

True Preacher's Mission.

The mission of the true preacher is to build up and develop believers in the deep things of the gospel. This is the Pauline idea, and on this stands every divinely equipped proclaimer of the Word.—Rev. Edward McHugh, Methodist, Cincinnati.

Gospel of Prospection.

Jesus taught a gospel not of introspection, but of prospection. Look out, look forward, look up, behold the future. His method was to fix the human eye on high ideals, to win man to a higher life by showing him the charm and beauty of that life.—Rev. Dr. Bristol, Methodist, Washington.

Our Own Development.

We have got to develop our home markets. We have got to raise the standard of living among our own people so as to increase our production and consumption. We cannot rule subject races because we have not yet mastered the art of ruling ourselves.—Professor Felix Adler, Ethical Culture, New York.

God's Care For Us.

We are not alone in our most difficult

times. God cares for us individually. By the fine inspiration of his presence in our lives we are able to withstand temptation, to endure delay in good enterprises, to stand steady in the tide of sorrow and to attain a disciplined character.—Rev. C. E. St. John, Unitarian, Pittsburgh.

Wisdom of God.

God's wisdom is displayed in nature. This wisdom appears in the sun diffusing light and heat, atmosphere sustaining life. In "stars forever singing as they shine the band that made us is divine." But the manifold wisdom of God is seen only in redemption. In the incarnation life, death, resurrection and ascension of Jesus it is unfolded.—Rev. Dr. L. Y. Graham, Reformed, Philadelphia.

God Is Always Near.

If you would be at peace, if you would love this beautiful world and would make the most out of its discipline, if you would look forward with something like happy anticipation to the morning after death, because you and your dear ones will meet again, you must think of God as always near, always helpful and always surrounding you with infinite love and sympathy.—Rev. George H. Hepworth, Congregationalist, New York.

Heroic Ideal For Our Age.

The only wise, noble, heroic thing for our age is to go forth to make real the higher moral ideals; to think justice until justice becomes the life of man, the life of the people, the life of labor, business, the glory, the honor of government. Thus the dualism will be gone. Man will stand here and justice stand far off out there. Man and justice will be one in the jury of a great brotherhood of love on earth.—Dr. H. W. Thomas, People's Church, Chicago.

Preparations For a Heavenly Life.

The best way to fit men for a perfect life in heaven is to fit them first for life here. The church is concerned with everything on earth that pertains to man's mental, moral and physical self, just as much as with the spiritual. If the church is willing to deem Christianity as something narrower than philanthropy, it will occupy a very little space in the world's future. It is the duty of the church to instruct conscience; therefore the sphere of the church is as broad as life itself.—Dr. Josiah Strong, Broadway Tabernacle, New York.

Our Duty Toward Others.

It is our duty to look after the interests of the working people. Those who are working over hours or are underpaid need our aid in order that their wrongs may be righted. The system of working too many hours per day is bad for the people who are overworked, and it also operates as an injustice to other persons who are idle and need employment. The work should be more evenly distributed in order that the welfare of the whole community may be subserved. It is only in making others happy that we can have real happiness for ourselves.—Rev. Dr. John P. Peters, Episcopal, New York.

MAGDALENA—A TRUE INCIDENT.

(By Earl Williams, M. D.)

In the temple of the Master
Spoke, with burning words, the pastor,
Of the sinner's awful danger and of
Jesus' love and power.
Soon in sorrow at the altar
Many souls were seen to falter
As they felt the gracious presence of
the Spirit in that hour.

One among the "mourners" kneeling,
Trembled with excess of feeling;
All her soul, so guilty, moaning, crying
for the cleansing blood.
She was young and dowered with
beauty;
But, from paths of right and duty
She had wandered; sin had swept her
in the torrent of its flood.

As she kneels, her tears fast falling,
Lo! a voice comes, sweetly calling:
"I forgive thee freely, fully; go in
peace, and sin no more."
In new life, spotless, holy,
Came she pleading, meek and lowly.
For communion with the blood-washed
to the open, thronged church door.

But, her plea most coldly spurning,
With contemptuous anger burning,
Pharisaic, heartless members barred
the way lest she come in.
Then she bows her head in sadness;
In her heart the new-found gladness.
Dies in shame, forlorn, rejected; must
she turn once more to sin?

Cursed be the Godless people
That, beneath the sky-tossed steeple,
Mock the Master with their soulless,
selfish ministry of pride;
Blood-red stains are on their fingers,
And the wrath of God but lingers
For such hypocritic worship, where the
Christ is crucified.

—Ram's Horn.

HAVE YOU FILLED IN YOUR
BLANK AND SENT IT TO THE
SECRETARY OF THE BOARD OF
EDUCATION? IF NOT, PLEASE
DO SO AT ONCE. GIVE THE
BOARD YOUR HELP.

EDITORIAL.

LOOK AT YOUR LABEL AND PAY
UP WHAT YOU OWE US, AND WE
WILL THANK YOU.

"BLONDS."

In the article in last week's Recorder on the Presiding Eldership, the writer wrote "beloveds," and not "blonds," as it appeared in the Recorder.

CHURCH STATISTICS.

In accordance with our usual custom, we copy from the Independent the general summary of statistics of the churches. These give the gains for the denominations without showing the gain or losses of the various branches of the same denomination. The greatest gain, as usual, is that of the Roman Catholic Church—219,791—but this is to be contrasted not with any single Protestant denomination, but with all the Protestant churches, the gain in which is 633,000.

The gain in all the churches reaches 862,300, and the total number of Church members is 27,714,523, of which the Romanists have between one-third and one-fourth, the Methodists between one-fourth and one-fifth, and the Baptists about one-seventh. The two great Protestant denominations, Baptists and Methodists, make up a total of about 10,250,000, or somewhat over one-half of all the Protestants in the United States.

SOUTHERN METHODISM.

Methodism still leads Protestant churches in numbers and in gains, but to our sorrow, our own denomination has no part in this triumph. Southern Methodism for the first time in years is reported as not only not swelling the grand total of gains, but as diminishing it by nearly 25,000. For five years this editor has been publishing this summary, and never before has he been obliged to look with sorrow at the figures of his own Church. But this time there is not only sorrow, but there is shame. The letter written for the Independent by the Rev. Dr. Hoss, as our representative, is given on another page. In that letter he gives the matter of the "war claim" as the reason for our failure to reap our usual harvest of souls. He says: "The hurt and damage have been immense. It is certain that an honorable settlement will be reached sooner or later, but nothing can cure all the ill consequences from which we have already suffered." Those who have been inclined to make light of this matter, and who have desired to hush it up, must by this time see the folly of such conduct.

"Be sure your sin will find you out," said the leader of Israel, and his word has been true for all the ages. Southern Methodism has sinned officially, through its Book Committee and book agents, and defeat has followed. God will not honor a tainted Church. Although the great bulk of the Church is pure, and the great Conferences have repudiated the sin, yet the Church is dishonored and weak, so long as these

repudiated leaders hold up their shameless heads, and dare to call themselves representatives of the Church. Dr. Hoss is "certain" that an honorable settlement will be effected sooner or later."

It is greatly to be desired, but many have come to believe that an "honorable settlement," as defined by Dr. Hoss, will not restore the honor of our Church before the world and before Almighty God. The only "honorable" settlement of this matter is that the present representatives be retired, both Book Committee and agents. The great bulk of our people wonder why the bishops sit so quietly, with folded hands, and allow the present disgraceful situation to continue. Book Committee and book agents know that they no longer represent the Church, but they do not retire. What is to be done?

The bishops should call a meeting of the Book Committee and demand their resignations, one by one. As each one is retired let a new man be nominated and elected, and thus a new committee be formed. Then let the new committee call for the retirement of the agents, and if the agents will not retire, let them be put on trial for their official administration, and be suspended from office and new agents appointed. If, however, the Book Committee will not resign at the request of the bishops, then let a General Conference be called, and the whole matter brought before that body and judgment be rendered.

Until every possible effort is put forth to cut off the official heads of these "false guides" (which strained at a goat and swallowed a camel, as, for example, the trial of Dr. Steel and the defence of Barbee & Smith), the Church is responsible for them; and just now the responsibility is resting squarely on the shoulders of the bishops. The Church is waiting to see what they will do. The time has come when they must act. They cannot shirk it. NOT TO ACT IS, IN THIS CASE, TO ACT. Non-action will line them up side by side with the disgraced representatives of the Church. It is, indeed, a matter of supreme importance that the Bishops do not waver in this matter. The loyalty of our people has been put to a severe strain by the strenuous efforts of OFFICIALISM to palliate and condone the violation of God's law by some of the officials. The people are beginning to ask, with bated breath as yet, "Are the bishops going to purge the Church from this foul public sin, or are they also going to adopt the 'hush' policy? Are they going to stand by and protect officialism, or will they stand by the high and lofty standard of morality taught in God's law?" This is the question to-day. To do nothing is to defend Barbee & Smith and the Book Committee. To do nothing is to invite a repetition of the past disgraceful year. Church statistics cannot always be relied upon, but the lesson from the statistics of the past year seems to be plain.

THE CHURCH MUST BE ABOVE SUSPICION OF WRONGDOING. If not, she has no power with the sinful world. God will not live in and work through an impure Church. If all other action and resolutions have failed, will not this bring the Book Committee and book agents to their senses?

Does not this decrease in the harvest of souls appall them? Do they not yet realize how they and their conduct stand in the pulpit with every preacher in Southern Methodism, and weakens every word he utters, as he tries to denounce sin and to call sinners to repentance? It has the same effect that a presiding elder's travelling on Sunday trains has upon the preaching of the pastor on Sabbath observance. The pastor may demonstrate his point, but the presiding elder steps off the Sunday train and preaches at night, and those who had been convicted of breaking the fourth commandment in the morning at once comfort themselves by the thought that the presiding elder must be a good man and understand the Bible, and that if the preachers disagree it cannot be very sinful. So all our preaching on honesty and fair dealing in business is neutralized by

the conduct of our doctors of divinity, book agents, etc.

May the Great Head of the Church relieve us in some way and bring us out of this disgrace! Certainly there are thousands of our preachers and laymen who cannot pass the matter off in the easy style of Dr. Hoss in his letter, given later on, and say: "On the whole, we are in good position, thankful for God's guidance in past years, and trusting Him for time to come." It is placidity of this sort in OFFICIAL circles which renders our situation so dangerous and disgraceful.

In addition to the statistics published on another page, the letters to the Independent by the representatives of the Methodist Episcopal Church, the Methodist Episcopal Church, South, the Salvation Army, and the American Volunteers are given as likely to be of interest to our readers.

STATISTICS OF THE CHURCHES.

(Taken from the Independent.)

Table II.—General Summary and Net Gains.

	—General Summary, 1898.—			—Net Gains in 1898.—		
	Ministers	Churches	Members	Minist'rs	Church	Mem'rs.
Adventists, 6 bodies	1,483	2,195	84,454	82	55	2,509
Armenians, 2 bodies	15	21	5,924	8	15	5,689
Baptists, 13 bodies	32,145	50,289	4,364,427	33	2,687	131,466
Brethren (River), 3 bodies	179	111	4,739			
Brethren (Plymouth), 4 bodies		319	6,722			
Catholics, 4 bodies	11,051	14,699	8,395,178	180	*181	219,791
Catholic Apostolic	95	10	1,491			
Chinese Temples		47				
Christadelphians		63	1,277			
Christians, 2 bodies	1,493	1,598	124,368	*7	103	2,868
Christian Catholics, Dowie	20	40	14,000	13	27	9,000
Christian Missionary Association	10	13	7-4			
Christian Scientists	10,000	415	00 070	10,000	412	30,000
Christian Union	183	291	18,214			
Church of God (Winnebrennarian)	460	580	38 000			
Church Triumphant (Schweinfurth)	117	12	384			
Church of the New Jerusalem		100	6 702	*22	*50	*902
Communist Societies, 6 bodies		31	3 930			
Congregationalists	5,475	5,614	625,864	60	68	10,669
Disciples of Christ	5,922	10,088	1,085,615	142	59	34 536
Dunkards, 4 bodies	2,791	1,116	109,194	71	90	8 000
Evangelical, 2 bodies	1,479	2,471	175,904	58	252	21,164
Friends, 1 bodies	1,436	1,093	118,626	*26		
Friends of the Temple	5	4	340			
German Evangelical Protestant	45	15	36,500			
German Evangelical Synod	872	1,130	119 234	*6		4 616
Greek Church, 2 bodies	45	32	48,030	27	17	34 326
Hare	301	570	1,200 000			
Latter Day Saints, 2 bodies	3,900	1 306	340 639	1,300	106	43,269
Lutherans, 20 bodies	6,482	10 513	1,526 552	276	344	36,6 8
Waldenstromians	140	150	20 000			
Mennonites, 12 bodies	1,001	656	56 318	*20	25	1,774
Methodists, 17 bodies	37,188	52 779	5,898 094	1,956	1,831	162,196
Moravians	125	120	14 553	5	8	333
Presbyterians, 12 bodies	11,703	14,891	1,542,401	379	190	52 289
Protestant Episcopal, 2 bodies	4,357	6 899	689 347	112	213	21,844
Reformed, 3 bodies	1,735	2,481	370 277	*1	95	13 056
Salvationists	2,653	740	40 000	209	24	
Schwenkfeldians	3	4	306			
Social Brethren	17	20	913			
Society for Ethical Culture		5	1,400		1	236
Spiritualists		334	45,000			
Theosophical Society		122	3,000			
United Brethren, 2 bodies	2,424	4,356	285 940			5,823
Unitarians	551	454	75,000	16	*1	5,000
Universalists	758	787	48,856	*15	*62	2 169
Volunteers	590	205	2,000	*80	5	
Independent Congregations	54	156	14,126			
Total in the United States	149,868	188,488	27,714 523	15,017	6,337	862,300

*Decrease.

HAVE YOU FILLED IN YOUR BLANK AND SENT IT TO THE SECRETARY OF THE BOARD OF EDUCATION? IF NOT, PLEASE DO SO AT ONCE. GIVE THE BOARD YOUR HELP.

The following letters are from the Independent:

THE METHODIST EPISCOPAL CHURCH.

(By Bishop John F. Hurst, D. D., LL. D.)

The Methodist Episcopal Church, as a distinct ecclesiastical organism, is one hundred and fourteen years old; as an integral part of the revival of evangelical Christianity known as Wesleyanism or Methodism, it is in its one hundred and fifty-ninth year, and as a spiritual succession of primitive Christianity, it is rounding out its nineteenth century.

The year now closing has been one of steady and quiet but energetic ac-

tivity in all the various departments and channels through which the diversified beneficence of the large body is carried on. The operations of the Missionary Society, both in the home and foreign fields, have been unusually productive of spiritual results. This has been notably true in the North India field, where the conversions have been numbered by the thousands, and where the call for teachers and helpers is most urgent to take care of the multitudes of young but genuine disciples. The interest of the home Church in this world-wide work is most beautifully evidenced by the extinguishment of the debt of \$186,000 which rested upon the Missionary Society on November 1, 1897. This great achievement has been made under the pressure of the great financial stress which has prevailed for the past four years; and side by side with this annihilation of the debt, a substantial increase has been made to the regular income over that of a year ago. The annual meet-

ing of the General Missionary Committee, recently held in Providence, was one of profound interest and far-reaching issues. Actual operations have been begun in Alaska under the leadership of the Rev. C. J. Larsen, provision has been made for beginning work in Porto Rico, and tentative efforts are now being directed to the opening of missions in the Philippine Islands.

The successful operations of the Church Extension Society have continued, and 406 churches have been aided either by gift or loan, or by both, during the past year. This makes a total of 10,888 churches which have been helped during the last thirty-three years.

Early in the month of January a most significant event was the meeting in Washington, D. C., of the Joint Commission on Federation, from the Methodist Episcopal Church and the Methodist Episcopal Church South. The harmonious and cordial sessions resulted in several unanimous recommendations to the General Conferences of their respective bodies. These were, in brief: The preparation of a common catechism, hymn-book, and order of public worship; the recognition and regulation of the International Epworth League conventions; the joint administration of publishing interests in China and Japan; the co-operative administration of foreign missions; that new work be not organized by either Church where the other is established and supplying the needs of the people without the consent of the bishop having jurisdiction, and co-operation in the work of higher education, especially during the years 1900 and 1901, and the commendation of the American University at Washington, D. C., for special contributions during those years.

Among movements affecting the polity of the Church, the most important and significant is the pronounced vote, about four to one, among the ministers in favor of the constitutional change proposed by the Rock River Conference, making the numerical representation of the laity equal to that of the ministry in the General Conference. The change will probably go into effect at the next session of that legislative body of May, 1900, which, by the recent action of the special commission on location, will be held in Chicago.

The year has been marked by the initial steps taken by many of the Annual Conferences toward some monumental action at the turn of the centuries, and by the Board of Bishops, who at their recent meeting in Springfield, Mass., gave the movement both a new momentum and a very appropriate name—the Twentieth Century Thank Offering. In an appeal to the members and friends of the Church, the bishops call for a new consecration of "body, soul, and substance to Him who loved us and gave Himself for us," and that in addition to all ordinary gifts the sum of \$20,000,000 be contributed within three years from January 1, 1899—\$10,000,000 of which should be given for our educational institutions, and \$10,000,000 for charitable institutions and the payment of debts on Church property. Each contributor is left free to designate to which object his special gift shall be applied, and all undesig-

nated gifts are to be held in trust by the agents of the book concern and be appropriated by the General Conference of 1900 for the aid of educational institutions. A General Executive Commission of seven bishops, eight ministers, and fifteen laymen was appointed to take charge of and to give direction to this extraordinary enterprise. Large and abundant fruit may be expected from this general movement, which has already awakened universal interest.

Washington, D. C.

THE METHODIST EPISCOPAL CHURCH, SOUTH.

(By the Rev. E. E. Hoss, LL. D., Editor of the Christian Advocate.)

The year just closing is one that will not speedily be forgotten among Southern Methodists. It opened with very bright prospects. Writing to another journal at that time, I said: "There is not a fleck of cloud upon our sky." The expectation was general that we should witness a decided forward movement in all the forms of Christian enterprise. Up to the meeting of the General Conference in May, nothing had been done to disappoint that expectation. From all quarters of the Church came tidings of good cheer. The delegates assembled in the historic city of Baltimore under the most encouraging auspices, and transacted their business with scarcely any friction.

Before adjournment, however, the air began to be filled with rumors concerning the methods employed to collect the long-standing claim of \$288,000 against the government for the occupancy, use, and damage of our publishing house during the civil war. Ever since that date this matter has been a burning issue among us, distracting and diverting the minds of ministers and laymen from all other concerns. The hurt and damage have been immense. It is certain that an honorable settlement will be reached sooner or later, but nothing can cure all the ill consequences from which we have already suffered.

In spite of such untoward facts, there have been large gains in many of the Annual Conferences, more than enough to offset the losses in other sections, but not enough to furnish a basis for jubilation. The old missionary debt of \$148,000 has been entirely wiped out without diminishing the regular collections. Within the past few years there has been a most remarkable growth of the missionary spirit among us. Bishop Warren A. Chandler and Dr. Walter R. Lambuth, the senior secretary of our Board of Missions, have just returned from a tour of inspection in Cuba, and are making a loud call for funds to open the work on a large scale in that island. We have a number of trained and capable Cubans who have been doing mission work for several years among their fellow patriots at Tampa and Key West. Chief of these is the Rev. H. B. Someillan. He and others will doubtless be sent forward at a very early day as a sort of advance guard of the coming hosts.

Our educational work is prospering. Trinity College, North Carolina, has received another gift of \$100,000 from Mr. Washington Duke, making in all \$850,000 that he has given to that in-

stitution. The Southwestern University at Georgetown, Texas, is putting up a magnificent building of white stone, at a cost of \$50,000 or \$75,000. A great many minor improvements are noted. On the whole, we are in good position, thankful for God's guidance in past years, and trusting Him for time to come.

THE SALVATION ARMY.

(By Commander Fred. Booth Tucker.)

The Salvation Army in the United States has now 735 corps or stations, where daily meetings are conducted under the management of 2,800 officers, with an unpaid force of more than 20,000 active workers, and a regular body of worshipers, numbering about 375,000, while it is calculated that every week not less than one and a half million persons are directly reached by the indoor services, and at least twice that number by the meetings held in the open air.

The membership and congregations of the Salvation Army consist almost entirely of those who do not attend any other place of worship, but special demonstrations are continually conducted, illustrating the work of the Army, when persons of every denomination attend the meetings and join in supporting the work.

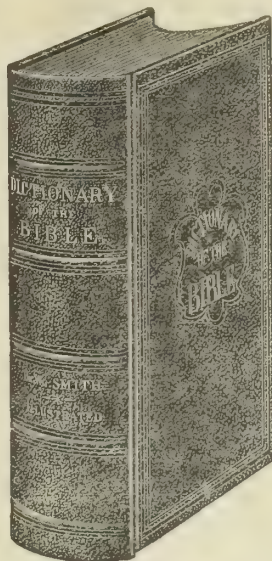
The last year has been one of rapid and substantial advance. Fifty thousand persons have publicly professed conversion, many most notorious characters being included. Especially marked has been the extension of the social relief operations among the poorest of the poor. A year ago there were 81 institutions of this character; there are now 120. The officers and employees in charge of the same have increased from 250 to 400, while the actual accommodation has been multiplied from a capacity of 3,800 to over 6,000 nightly.

The occupants have contributed in cash about \$100,000 during the year toward the expenses.

The most important departure in this direction has been the establishment of three farm colonies, for the removal of the surplus population of the great cities to small homestead farms, of which they shall ultimately become the owners. The colonies are in California, Colorado, and Ohio. At an outlay of \$43,000, fifty cottages have been built, in addition to barns, out-houses, stores, etc. Some fifty families, consisting of about two hundred men, women, and children, have been located; 1,400 acres of land have been obtained on favorable terms, and the prospects before these colonies are of the most encouraging character. It has been substantially proven that the people are willing to go, willing to stay, willing to work, and willing to pay. A committee of business gentlemen who have investigated the working of the plan have given it cordial support.

During the progress of the recent war active work was carried on among the soldiers and sailors in the army and navy; tents were erected and regular services conducted at Camp Alger, Tampa, and Chattanooga, while a representative of the Salvation Army sailed with the forces to Manila.

The literature of the Salvation Army in the United States has a paid circulation of about one hundred and five



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thousand copies weekly, and includes a New York, a San Francisco, a German and Scandinavian edition of the War Cry, monthly magazine named Harbor Lights, a children's paper, and a small sheet named Social News.

There are now about one hundred rescue homes for fallen women. Through these pass about five thousand girls annually, 75 per cent. of them being permanently restored to lives of virtue. Twelve of these homes are in the United States, and about one thousand women have passed through them during the last twelve months.

The world-wide operations of the Salvation Army embrace forty-five different countries and colonies, where work is carried on in twenty-eight different languages by more than 15,000 officers, with a weekly circulation of 1,000,000 copies of literature. About 250,000 persons have professed conversion at the meetings conducted by the Army throughout the whole world during the twelve months.

VOLUNTEERS OF AMERICA.

(By Col. J. G. Hallimond, National Secretary.)

Within twenty-four hours of the closing of our financial year, on November 30th, it was our pleasure to have an annual report and financial statement off the press and in the hands of many of our friends and people. We cannot but feel a little pardonable pride in this almost unique promptitude in "giving an account of stewardship."

With regard to the finances, we have abundant cause for gratitude to God, and have not the slightest doubt but that all our contributors, the great bulk of whom are among the lower and working classes, will be thoroughly satisfied with the way their money has been spent. It was no small task to inaugurate a new movement, over such a necessarily wide geographical area, on a few hundred dollars borrowed capital, but this has been done, and our balance sheet shows an excess of resources over liabilities of \$19,639.

We are also gratified at what we believe to be almost a phenomenon in the way of economy, a little over \$10,000 having been expended on general work, and \$7,715 on social work.

Such a result has not been accomplished without the greatest amount of self-sacrifice on the part of our devoted people, cheerfully, even eagerly, rendered by all, including our brave and trusted leaders, General Ballington and Mrs. Booth, who have given seven days a week, with an average of fourteen hours per day, and taken absolutely no salary or remuneration of any kind.

As far as statistics go, and they give but an inadequate idea of the real work done, but, such as they are, we are pleased to give:

Number of posts, 205; number of commissioned officers, 590; number of members (workers), 2,000; conversions during the year, 15,000; open-air meetings during the year, 23,400; indoor meetings during the year, 70,000; attendance at indoor meetings during the year, 2,000,000; attendance at outdoor meetings during the year, estimated very carefully at 2,000,000.

The last year's work in our general spiritual work has done much toward helping the Christian public to realize

the true attitude of the Volunteer movement to the churches.

The most recent utterance of General Ballington Booth leaves no doubt as to it:

"The aim is not so much to build up a new organization as it is to carry the Christ message of hope and love to the unreached; and whether the souls saved join us or not matters little compared with their being safely united to our Lord and divine leader."

The officer in charge of each post is instructed and furnished with the proper machinery for carrying out this idea by promptly handing over to the care of the nearest pastor any person converted in our meetings who expresses a desire to join a church.

In further prosecution of this affiliation with the churches a staff of evangelistic workers is always held in readiness at headquarters, under the direction of the commander-in-chief, who, as time and opportunity permit, assist the pastors of the churches.

The Volunteer Prison League, under Mrs. Ballington Booth, is now established in nine of the largest convict prisons. Over 3,000 men have enrolled in the League, several hundred have graduated, and are now useful members of society again. There are three prison homes (Hope Halls) in existence, and much excellent work has been done in the families of the prisoners. Prison wardens and chaplains, newspaper men, and governors of States unite in endorsing Mrs. Booth's work in the warmest and most glowing terms.

The children of the cities have not been neglected. Sunday schools in many parts have been opened, tens of thousands of little ones have been fed and cared for during the holiday seasons, and this will be a very prominent feature of Volunteer work in future.

Poor men's homes have been opened in twelve cities for homeless, workless, or starving men.

We delight to regard ourselves as the sheepdogs of the churches. Our business is out on the dark mountains, the highways and hedges, the factories and docks, the saloons and the streets, not only reclaiming the fallen and degraded, but stretching out a loving hand and flashing out a warning light to prevent the innocent and the upright from falling at all. Surely the field is wide enough, the need deep enough, the demand loud enough for a hundred such societies as ours.

New York City.

HAVE YOU FILLED IN YOUR BLANK AND SENT IT TO THE SECRETARY OF THE BOARD OF EDUCATION? IF NOT, PLEASE DO SO AT ONCE. GIVE THE BOARD YOUR HELP.

NOT STINGY.

Editor Recorder.—Please allow me space in the Recorder for brief reply to point 3, in the article headed, "The Presiding Eldership," and signed, "Twenty-Year Pastor." My observation and experience is so different from "Twenty-Year Pastor," I feel that I must relate for his benefit, as well as in justice to the elders with whom I have been associated, some things in particular and some things in general. The presiding elders with whom I

have been associated, whenever opportunity presented, have been liberal in their contributions to the various causes of the Church. By reference to my books, I find that four elders, Drs. Brown and Whitehead, Revs. O. Littleton and William E. Payne, the latter of precious memory and now a saint in glory have contributed fifty-seven dollars to benevolent collections of the Church, and on charges served by the undersigned.

One of the above-named elders, last year, gave to a worthy cause nearly one-tenth of the entire assessment on individual churches for his support.

One of the above-named elders sent the poor of my church in the city last Christmas a year one barrel of flour.

One of the above-named elders gave me a most liberal cash subscription to aid in completing a beautiful house of worship.

One of the above-named elders, on blank charge because the cash was not sufficient for my support, would not allow a division to be made, but turned it all over to me, and waited till the close of the year for his proportional amount.

These men are not close-fisted. These men are not stingy. I have found them ever ready, ever willing to respond to all worthy causes and objects. I have so learned them. I write this in simple justice to the benevolence of the elders with whom I have been associated the past eleven years.

G. H. McFADEN.

NORFOLK LETTER.

McKendree and Epworth churches adopted resolutions requesting the district stewards to cut the presiding elder's salary on this district down to \$1,200, but his salary was fixed at the same amount as before—\$1,800—and as far as known the above churches are the only ones that wanted the change. There may have been some other district stewards present who were in sympathy with the move; if so, they did not have the backbone to vote as they felt.

The salary ought to have been reduced, as \$1,200 for this district is on the basis of \$1,800 for a full district of thirty churches. It is astonishing how long our laymen have put up with this presiding-elder business. The small districts in this Conference makes the work very easy. The General Conference ought to have made the districts unlimited, allowing the size of them to be determined by the circumstances. The districts in this Conference that include the cities ought to contain forty to fifty churches; even then the work would not equal that of a minister in charge of an average size congregation. He is entirely relieved of all pastoral work, and our ministers know that visiting, attending the sick, and consoling the bereaved, etc., etc., is more wearing than preaching. The Philadelphia District of the Methodist Episcopal Church has ninety charges, and one in Chicago has a hundred. Of course these presiding elders can't possibly preach four times at each church; in fact, they don't preach at all during the year at some of the charges. By the way, why is it our presiding elders seem to think it their bounden duty to preach four times at each church? There is no law requiring it, and it would often be a great relief to a num-

ber of our churches if they would omit some of these appointments, or all of them, as the pastor is far more acceptable. Isn't it strange that not a single one of our presiding elders have ever thought of this? It seems that they would make their four appointments if they knew they would have only five people present!

The presiding elder's Sunday in some of our churches has become the subject of many jokes, and is generally regarded as a dull day. If any of our presiding elders should slight Epworth in their rounds I will guarantee they will on that account be thought none the less of by that congregation.

Going back to the salary question—it would have been no hardship to have reduced the salary on our district at this time, as it is understood that Dr. Brown expects to reside where he is—in Ashland—hence he will be at no expense of moving or renting a house here in the city; besides he has income from other sources to help out.

By making Wednesday night appointments, the entire round on this district can be made in six weeks; hence the work can be done, and half of the time devoted to other interests.

I wish to say I am not opposed to paying our ministers good salaries. I think in many cases they are underpaid, and I would rejoice to see the rank and file better paid, because they have plenty of work to do; and when our districts are enlarged so that the work equals that of an average pastorate, then I favor paying the presiding elders accordingly. Epworth church also sent to the district stewards a strong protest against the unjust discrimination against it in apportioning the assessments, and this protest was heeded to some extent, as the presiding elder's salary was cut down from \$364 to \$330. This amount is still over 18 per cent. of the presiding elder's salary, and carries with it the same percentage of the assessments on this district.

Our stewards had about decided that if their protest was unheeded that they would cut the assessments down to suit themselves. Some years ago McKendree church, Nashville, Tenn., was treated in this way, until one year they sent a blank sheet to Conference as far as the assessments were concerned, and they never had any trouble after that.

There are some other matters I had intended to write about, but this is long enough, and must do for the present.

H. CLAY KILBY.

LOOK AT YOUR LABEL AND PAY UP WHAT YOU OWE US, AND WE WILL THANK YOU.

WHO IS THE FANATIC?

(By Rev. J. W. Heckman.)

At the Annual Conferences for the last few years I have heard some of the ministers give tobacco the black eye, but the speaker almost invariably would apologize with, "I am no fanatic on tobacco."

Now, let us see what constitutes a fanatic. In a nut-shell, a fanatic is one who is "wild and extravagant in opinions." It is generally conceded by nearly all the leading physicians of today that tobacco is very poisonous, and therefore injurious, producing disease and death in a great many cases. It is not recommended by the doctors as be-

ing a good medicine. It is conceded that hundreds of boys are hastening to premature graves from the cigarette habit. The writer was a slave to the habit, chewing the filthy weed for about twenty-two years. He saw that it was injuring him in more ways than one—first, his health; secondly, his influence in Christian work; and thirdly, his soul. Was he a fanatic to give it up? Would he not have been a fool to have kept on? Surely a man must have wild opinions who advocates a habit condemned by the best medical authority in the world.

When I see many boys killing themselves by indulging in the habit of cigarette smoking, am I a fanatic to "cry aloud and spare not"? But suppose I warn the boys of their danger, and they see me with a cigar or quid in my mouth, would they not say, "Physician, heal thyself"? Would I not rather by example encourage them to go ahead? Is it not a sin to deliberately commit suicide? We should not defile the temple," and our bodies "are temples of the Holy Ghost." It is our duty to take care of our bodies. Who, then, is a fanatic, the man who opposes such a deadly, soul-destroying evil, or the man who by example and word encourages the habit? I would as soon encourage the opium habit. I believe it is killing more people than the liquor habit. The Lord save us! If I were in any way to encourage the evil, I would consider myself more than a fanatic—I would be a fool, as I see the light now.

Would the writer have been saved if he had not given it up? Before he saw the evil, yes; but after the Holy Spirit lead him into the light, no. He would be as certainly lost as for any other evil. "He that is filthy, let him be filthy still."

Again, a man who indulges in the habit in any of its forms becomes as much a slave to it as the man who is addicted to the opium habit. Jesus says: "No man can serve two masters." Is tobacco one of your masters? Do you love the cigar or quid? Can you give it up? If so, why not do so now?

Hundreds of Christians have no faith in a smoking or chewing preacher. Has such a minister any influence over such? Does he not cause his brother to offend? "If meat," much less tobacco, "make my brother to offend, I will eat no more meat while I live."

Look at the waste of money for a useless, injurious, filthy weed. Would it not be better to give the money to missions? Who is the fanatic? Let common sense answer.

Brother, are you a slave? Do you want to be free? "If Christ shall make you free, you shall be free indeed." The writer knows this. He got deliverance in a day through the blood of Jesus, and has been free more than three years. Glory to His name! Amen.

LOOK AT YOUR LABEL AND PAY UP WHAT YOU OWE US, AND WE WILL THANK YOU.

A Michigan boy, the son of a Baptist clergyman, has inherited all the baptism-by-immersion principles, and by close attention given to the ceremony as performed by his fond parent is able to repeat it word for word. A few

days ago he filled a tub with water in the back kitchen, and, catching the family cat and her two kittens, proceeded to teach them the essential rites of the Baptist church. The kittens underwent the ordeal without protest, but the cat showed her displeasure by scratching the boy's face. Throwing the offending animal down, he said in disgust: "Go it, then, and be a shouting Methodist still, if you want to."—Exchange.

HAVE YOU FILLED IN YOUR BLANK AND SENT IT TO THE SECRETARY OF THE BOARD OF EDUCATION? IF NOT, PLEASE DO SO AT ONCE. GIVE THE BOARD YOUR HELP.

A CONVERTED GRIP.

A commercial traveller of our acquaintance was converted about a year ago. He had been a man of the world. Not a hard drinker, yet he frequently took a glass with a customer to seal a sale. And sometimes he took a glass without a sale or a customer either. He was not a gambler, yet he always carried a pack of cards in a certain corner of his grip. But through a good wife's prayers and solicitations he was converted. Then came the test of the first trip out.

It is a common saying among commercial men that "when you are in Rome you must do as Romans do." They declare that you cannot sell goods without taking a drink with the customer who drinks, or without passing over the cigars for the customer who smokes—and most of them do.

Our friend had said these things so often himself that he almost believed them. But here he was, converted and dedicated to God unconditionally. Now he was about to go out again over the same old territory, to meet the same old companions with whom he had smoked and drunk many a time. What should he do? It made him perspire to turn the interrogation over in his mind.

But he packed his grip with a firm resolve. He took the train with a prayer upon his lips. The first town he "made" knew that something had happened. When he opened his grip there was no pipe there. There were no cigars. There was no flask of liquor. And in the corner where the well-worn deck of cards always lay, was a small Bible.

The grip had met with a change of heart!

The first customer laughed. Ha, ha! Good joke! capital!" roared he. The second customer whistled and looked quizzically at the drummer. The third customer said: "Why, my dear fellow, what's up? Haven't turned preacher, have you?" But our friend met them all alike. Pleasantly, but earnestly, he spoke it right out: "Boys, I've turned around!" The fourth customer was a Christian man. He looked the drummer in the eye without saying a word, and pointed to the Bible. The converted man said, slowly, but positively: "I mean it." The tears sprang to the customer's eyes in a flash, and the two men grasped hands with the warmth and tenderness of friends meeting in a strange land.

Everybody found it out. They talked of it all along the road. Everybody who knew the young fellow knew that

something had happened—something wonderful. The converted grip told the story. And then he backed up its testimony with his own.

Hard? Well, yes, at first. But it is not so now. He cut a clean swath the first trip, and it has been easy ever since. And the brother knights of the grip profoundly respected him for it. "The fellow is in earnest," they say, "and lives up to his principles; we believe in that."—Epworth Herald.

CHEERFUL PESSIMISM.

A preacher on board of a vessel during a storm was annoying the captain with his inquiries about the ship's danger. He took the gentleman to the fore-castle and showed him a party of sailors playing cards and swearing. "Look at that," said he; "they never do that when there is any danger of the ship's going down." The storm continued to rage, but every now and then the good man would greet the captain with: "Thank God, they are swearing still." We in this land of liberty take up our morning paper and say with a smile on our faces: "Thank God, the country is going to the dogs still."—Exchange.

JOKES ON THE BISHOPS.

The Bishop's Thanksgiving Sermon.

Bishop Blank was holding an Annual Conference on the occasion of Thanksgiving. The Conference invited him to preach the usual Thanksgiving sermon. When the time arrived, instead of giving a recess in the proceedings before preaching, the Bishop just quoted his text, and went straight along talking. He had been talking for fifteen or twenty minutes, when one of the members of the Conference could keep still no longer. He rose and said:

Excuse me, Bishop. I don't want to interrupt you. But the hour for preaching has come some time ago; I move we adjourn for worship."

The effect on the audience may be imagined. The Bishop was non-plussed. He looked at the brother for a moment, and said:

"Well, sir, if I ain't preaching now, what do you think I'm doing?"

The brother will probably wait till he quits next time.

CLOSE THE DOOR.

Bishop Blank is a great sufferer from that most annoying malady, "hay fever." When his hay fever is on, he is not always in the saintliest mood, but being a conscientious, faithful man, he does not let it keep him from his post of duty. On this occasion, he was presiding in a District Conference, and dividing his time between wiping "his weeping eyes" and wielding his gavel to keep the saints in order. At length, a loquacious brother got the floor, and held it. In vain the tearful bishop tried to quiet him. He knew his rights and kept on. At length the Bishop looked around and discovered the door was open, so he said to a brother standing near it:

"Brother, I wish you would close that door. I can't stand wind blowing on me from both sides at once."

The laugh that followed closed the speech as well as the door.

HAY FEVER.

Speaking of the Bishop's hay fever,

they tell a good one on him out West. The Bishop is noted for his keen wit and satire. He sometimes scores delinquent preachers with his sarcasm. In a Conference in Texas, so the story runs, the Bishop had been "rubbing it in" on one of the preachers, whose reports were not what he thought they ought to be. The brother was on the floor, and made some statement in which he referred to a lady as a "grass-widow."

"What do you mean by a grass-widow?" asked the Bishop. "I have been hearing that term all my life, but I don't know that I ever heard it explained. Can you enlighten me?"

The brother appeared as meek as Moses, but modestly replied:

"I'm not sure that I can, Bishop; but I understand it is a woman whose husband died with the hay fever."

The effect of this sally can be better imagined than described, but Bishop Blank let him alone after that.

THE BISHOP AND THE CHINA-MAN.

Here is another good one on Bishop Blank. It happened while he was travelling in Mexico. The railroad had given him and his travelling companion special permits, and made them good for meals at the eating houses along the route, so that they travelled at half rates. Chinamen are employed in these railroad eating houses. After a good dinner at one of the stations, the Bishop approached the counter to settle. He presented his permit, and said, "Do you understand that, John?" The Chinaman looked at it, and made the paralyzing reply: "Ump, halfee pay, halfee man."

A DEFINITION OF A LIE.

A bishop—let him be nameless, too—was making an address to a Sunday school, and asking the children questions.

"Now can you tell me what a lie is?" he asked.

Up went several little hands. The Bishop recognized a little girl, and said:

"Well, let this little girl tell us what a lie is."

"It is an abomination to the Lord, and a very pleasant help in time of trouble," she said; and never knew what made the people laugh so loud.

Here are two good ones from "Over the Wine and Walnuts" in "Current Literature" for December:

A Bishop's Hat.—We are all sensitive to our personal identity. Smith doesn't like to be called Jones, and Adams shows a good deal of "the old Adam" when he is mistaken for the expressman. The "London Realm" tells a story illustrative of this sensitiveness:

The late Lord Aylesbury was standing bareheaded in a well-known hatter's shop in Piccadilly, while his hat was being ironed. A bishop who, being still alive, has not reached his time for posthumous anecdotes, and must consequently be nameless—entered the shop in full attire, and seeing Lord Aylesbury bareheaded, mistook him for the shop man. Taking off his own head covering, the Bishop said: "I want to know if you have a hat like this?" Lord Aylesbury surveyed the hat and its owner, and turned on his heel with the curt remark: "No, I haven't; and if I had, I'd be hung before I'd wear it."

THE SUNDAY SCHOOL.

LESSON V, FIRST QUARTER, INTERNATIONAL S. S. JAN. 22.

Text of the Lesson, John iii, 1-16.
Memory Verses, 14-16—Golden Text,
John iii, 16. Commentary Prepared
by the Rev. D. W. Stearns.

[Copy] L. "Now therefore is the Son of Man glorified, and the Son of Man has given life unto himself, that he might know God for this is greater than riches or wisdom or might (Jer. ix, 23)."

1. "Now therefore is the Son of Man glorified, and the Son of Man has given life unto himself, that he might know God for this is greater than riches or wisdom or might (Jer. ix, 23)."

2. Nicodemus knew that Jesus was at least sent of God and that God was with him, and his soul was hungering for more of God, and he felt that Jesus had power to help him, yet, being a ruler and Jesus being evidently a very humble person, not having been taught in any of the schools, nor having like Samson, been brought up at the feet of Gamaliel or any great teacher of the day, he seems to think it wise not to come at first to Him too publicly.

3. Jesus passes by the seeming compliment and, recognizing the longing in the heart of Nicodemus, tells him briefly the only way to see the kingdom for which he longs. To be born of God (1-13) or from above (margin) is the only way. No human wisdom nor royal lineage nor position among men can entitle any one to see or enter the kingdom of God. It must be a work of God in the heart—nothing less than the receiving of the Son of God (chapter i, 12).

4. Nicodemus, though very religious and a ruler of the Jews, was only a natural man and understood not spiritual things. He could only think of a natural birth.

5. A little more fully Jesus now states it, saying that to be born of God means to be born of water and of the Spirit. By calling up three witnesses—Peter, James and Paul—and by comparing I Pet. i, 23; Jas. i, 18; Eph. v, 26; John vi, 63, we learn that water suggests the Word of God, by which the Spirit always works.

6. The flesh is the natural man, the man not subject to nor controlled by God. He may be intellectual, educated, talented, wealthy, a good citizen, moral, philanthropic and in every way all that could be desired as a loving father, son or brother, yet if only that never see the kingdom of God. He that hath the Son hath life, but he that hath not the Son of God hath not life, whatever else he may have (I John v, 12).

7. "Ye must be born again." There is much teaching nowadays to the effect that there is a spark of the divine nature in every one and that it only needs to be developed, but such is not the teaching of the Word of God, which says that the carnal or natural mind is enmity against God, for it is not subject to the law of God, neither, indeed, can be (Rom. viii, 7).

8. We can feel the wind as it blows upon us, but we cannot tell whence it came nor whither its destination. Thus the Spirit moves and works. In the darkness of Gen. i, 2, the Spirit of God moved upon the face of the waters, and God spake, and there was light. So God, by His word and Spirit, shines in hearts and gives the knowledge of Himself, causing life and fruitfulness where all before was waste and void (II Cor. iv, 6, 7).

9. "How can these things be?" The blind was groping for the light and but very dimly perceiving. These spiritual things, so simple to the Spirit taught, were too much for the natural man, even though he be a ruler. I have wondered if one reason why the wisdom of this world dislikes the book of Daniel and would fain have done with it is that there, as perhaps nowhere else, is shown the utter impotence of such wisdom to deal with the things of God.

10. A master of Israel should know something of these things, for in Ezek. xxxvi, 26, 27, it was written: "A new heart also will I give you and a new spirit will I put within you. I will put My Spirit within you and cause you to walk in My statutes." Gabriel was sent from heaven to cause Daniel to know, but here

is a greater than Gabriel, and yet Nicodemus does not understand.

11. This is the third verily, verily of our lesson. Only in this gospel do we find the double verily or amen or in truth, and He who uses it is Himself the Truth. He knows all things and all men, even their utmost imaginings. He said through Jeremiah: "I, the Lord, search the heart; I try the reins" (Jer. xvii, 10).

12. There are celestial and terrestrial things as well as bodily, but the glory of the one differs greatly from that of the other (I Cor. xv, 40). The kingdom, although not of this world, is to be set upon this earth and will include the whole world (John xviii, 36; Dan. vii, 27; Hab. ii, 14), but there is a New Jerusalem to come down out of heaven from God, in the light of which the nations of the earth are to walk.

13. What wondrous sayings are here! While He was on earth He was in heaven; He came down from heaven, and does He say that as man He had ascended up to heaven? If so, we must believe it. But what about John xx, 17, "I am not yet ascended to my Father?" That was in His resurrection body.

14. Our Lord Jesus never made light of or in any way discounted any record in the Scriptures, but spoke of them as realities. Here He refers to the incident of Num. xxi, 6-9, where the people, dying from the bite of fiery serpents, were to look upon a brazen serpent which Moses, at God's command, lifted up upon a pole high enough for all to see, and when any dying one beheld the serpent of brass he lived.

15. The Israelites bitten were as good as dead unless they looked. They were utterly helpless. Nicodemus was as helpless to save himself as a bitten Israelite; so, we, when a bitten and dying one looked where he was told, he saw the resemblance of that which was causing his suffering and probable death, but it was fastened to a pole and thus in the place of death to itself.

16. In Jesus Christ on the cross for our sins we see the love of God as it never was seen elsewhere. We see the fulfillment of Gen. iii, 15, 21; Ps. xxii; Isa. liii, and every other Scripture concerning His sufferings and death. We are not asked to understand it nor to grasp its full significance, for that would be impossible, but, like the bitten Israelite, we are asked to behold Him and believe He is for me. Then we are assured that through Him we have life and can never perish. All who are helpless and turn to Him and simply receive Him are born of God. It is evident from chapter xix, 39, that Nicodemus received Him, and the secret disciple became the bold confessor.

The Evacuation of Cienfuegos.

Cienfuegos, Jan. 16.—The entire military department of Santa Clara, Major General J. C. Bates commanding, is quiet. Twenty-seven thousand Spaniards still remain in the vicinity of Cienfuegos but one transport is now loading and 12 others are expected to arrive at an early date. It is improbable, however, that the evacuation will be completed much before the middle of February. The Spanish soldiers are poorly fed and have had no pay for months.

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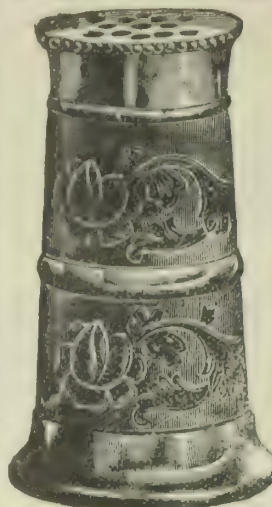
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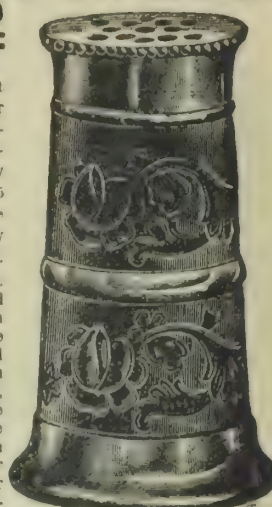
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"These trees are rapid growers; they make a good shade, and yield an abundant crop of large, black cherries, that find a ready market. One thousand trees will in five years from planting yield a revenue to the town that puts them out sufficient to pay town taxes, keep up the streets, and work the country roads leading into the town.

"It would be a big advertisement that will be worth thousands of dollars to be able to say 'our town has fruit-bearing trees enough on its sidewalks and public parks to pay the expenses of the town and build good county roads,' and will give you a world-wide reputation for thrift, enterprise, and good judgment."

Mr. Patrick did not only talk, but acted on his judgment, and we furnished to him and his agents over six thousand trees during 1897-'98 season.

The trees can be set any time from October 20th to March 30th, and it is a very rare thing for one to die. So rare that we gladly send another in place of any that die the first season, that has been carefully set out. We carefully pack all trees, so as to arrive in good condition. We can furnish them either by mail or express one to three years old. Small trees grow off better, and will make a large tree as quick as a ten-foot one, but we will furnish them any size up to ten feet high. We prepay all trees when cash accompanies the order. So it does not make any difference where you live, they will be delivered at the following prices:

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JANUARY 19, 1899.

EPWORTH LEAGUE.

Topic For the Week Beginning Jan. 22, "Growth in Grace."
Text, Ps. xx, 1-9.

"In the name of our God we will set up our banners."

Flags and emblems are most frequently decorative in their use, but their greatest value lies in a different direction. They stand for principles and serve as rallying points in conflicts where those principles are at stake. In armies there is not only the national ensign, but each corps, division and regiment has its own special emblem which on a banner designates the headquarters and serves to guide the organizations in their movements.

Nothing will more stir the sentiment than the sight of the flag of one's native land, especially when under its leadership forces are massed for the protection of one's life and liberties. March, camp and battle incidents illustrate the power of the flag to move men to endurance and deeds of valor.

So the psalmist feels toward God and His work. The cross of Christ had not in the times of David become the sacred emblem of God's people, and the significance of self sacrifice as the essence of religion was not known as it is now, but the rulership of God and the need that men should obey His laws were known. David, with all his faults, clearly saw the necessity for divine leading. He felt intensely the nearness of God. The Hebrew consciousness of communion with the eternal spirit of righteousness was highly developed in him. God was king. Men were servants and soldiers of Jehovah. They acted under His eye. Earthly events were under guidance of God and executed His plans. God moved to battle against evil everywhere. His banners led the human host to sure victory. Goodness and godliness alone were powerful. Sin and evil were weak as well as wrong and must be overthrown. God was invisible but all powerful. As Zion, the citadel of Judah in Jerusalem, was the stronghold of the earthly king, so God was conceived of as dwelling in the impregnable Zion of heavenly power, glory and grace.

Growth in grace means several things

It means first of all to see in actual increase in individual uprightness and goodness. As one grows older in Christian life the hold on spiritual things should be firmer. One should actually know and love God better, be purer in speech, gentler in action, more helpful and generous, more loving and lovable. Then God actually can love more and bless with greater prosperity.

Appetite and Digestion.

Dyspeptics abound on the street, in the home and in the church. Devotional exercises are painful, and there is no relish for sermons, songs, prayer nor even for the collection. If a morsel of truth is got hold of, the chances are that if it doesn't choke one in the swallowing it lies like lead, undigested, after it is down and makes life miserable or else is wholly cast up and rejected. The low condition of piety generally is recognized quite fully, its causes are sought and remedy inquired for. It is well to note the symptoms and carefully diagnose the disease that cause and cure may more surely be found.

If you wish to know your condition of soul health, note if you have hearty relish for the means of grace. Do you enjoy reading the Bible? Is it food for your hunger that you relish, or do you force it down because you ought to do so and with no real appetite?

Is prayer a task or a delightful banquet with God? Do the church services seem stale or full of exquisite flavor? Do you delight in speaking of Christ and for Him, or do you find yourself weak and trembling? No digestion without appetite and no growth but by good digestion. If your piety is consumptive or dyspeptic, better go to the Great Physician at once. There is a sure cure.

Our Special Blessings.

As a nation we have special reasons for thankfulness to God at this time. During the past year we have seen an army created, a navy equipped, a war prosecuted to successful end and political changes of great magnitude concluded to our advantage. A year ago the most sanguine prophet could not have predicted the wonderful events of Manila, Cuba and Porto Rico. For the success of our arms by sea and land we owe praise to Almighty God. For the bounteous harvests, producing wealth beyond that of mines of gems and gold, for business prosperity and employment for the working people we owe thanks to the Lord.

Beyond all these material benefits is the sure indication of the dawning of a better era of soul life. The peace proposition of the czar of Russia is a token of advancing Christianity. The very troubles in China are an augury of better civilization coming up the centuries.

The raising of the missionary debt gives promise of better things in the church. Prosperity should be celebrated in greatly increased liberality as well as in songs and sermons. "Praise God from whom all blessings flow."

The Lord Needeth Thee.

Jesus, Thou needest me.
Even me, Thou Light divine!
O Son of God, Thou needest me—
Thou needest sins like mine!

Thy fullness needs my want,
Thy wealth my poverty;
Thy healing skill my sickness needs,
Thy joy my misery.

Thy strength my weakness needs,
Thy grace my worthlessness;
Thy greatness needs a worm like me
To cherish and to bless.

Thy fullness, Son of God,
Thy needy maketh Thee!
Thy glory, O Thou Blessed One,
Seeketh its rest in me!

It was Thy need of me
That brought Thee from above;
It is my need of Thee, O Lord,
That draws me to Thy love!

—Bonar.

NELSON DINGLEY DEAD.

Had Not Strength to Withstand an Attack of Double Pneumonia.

Washington, Jan. 14.—Hon. Nelson Dingley, of Maine, leader of the Republican side on the floor of the house of representatives, and representing the Second congressional district of Maine in that body, died here last night at 10:30 of heart failure, resulting from extreme weakness due to double pneumonia. He was unconscious during most of the day, and death came quietly without consciousness being regained. There were present at the time Mrs. Dingley, Miss Edith Dingley, Messrs. E. N. and A. H. Dingley, sons of the deceased; Mr. James C. Hooe, an intimate friend of the family; Dr. Deale and the two nurses. To within a few hours before his death the family firmly believed, as they have throughout his illness, that Mr. Dingley would recover, and it was only when it became apparent that he was dying that they gathered at his bedside.

Nelson Dingley, Jr., was born in Durham, Me., Feb. 15, 1833. When 17 years old he taught a winter school in the town of China, 14 miles from his home, and continued to teach every winter while fitting for college. He graduated from Dartmouth college in 1855, studied law, and in 1856 was admitted to the bar, but chose to enter journalism instead of the legal profession. He purchased the Lewiston Journal, and retained the ownership until his death. He was elected to the state legislature in 1861, was elected governor in 1873 and 1874, and declined a third nomination. In 1881 he was elected to congress, and was re-elected nine times. President McKinley tendered the position of secretary of the treasury to Mr. Dingley, but he declined the offer, preferring to remain in his position as chairman of the ways and means committee and floor leader of the Republican majority of the house.

LIKE CHATTEL SLAVERY.

Importing Chinese Coolies to Work on Plantations in Mexico.

Vancouver, B. C., Jan. 16.—The steamship Empress of Japan, from Hong Kong, brought 408 Asiatic steerage passengers, many of whom were low caste Chinese coolies. One hundred and ninety-one of the men were destined for Tampico, Mex. It is stated that they have been engaged under contract to work on plantations and on railway construction, their wages are to be sent to their families in China, and they are to be permitted to return to China after two years of work. It is stated that a Chinaman named Ma Gop is arranging to import 1,300 of these coolies from Hong Kong.

While the first contingent for Mexico were being loaded into a special train of coaches which were lined up along the steamer dock some San Francisco Chinese residents of this city created a panic among the newly arrived countrymen by telling them they had been sold into slavery, and would never be permitted to return to China. A stampede followed, and the officials were obliged to resort to violence in order to check the rush of the men, which was in the direction of the water. A score of them were knocked down with clubs, and the crowd was only stopped in time to prevent its plunging over the docks.

The Chinese here are circulating a story that the men have been sold at sums ranging from \$500 to \$1,000, and that they will never be permitted to return to China.

Disconsolate Young Woman's Suicide

Baltimore, Jan. 16.—Miss Anna Mary Hoke Schley, 25 years old, daughter of the late Colonel William Louis Schley, poet, lawyer and veteran of two wars, and second cousin of Rear Admiral Schley, committed suicide yesterday in her home here. Since the death of her father, to whom she was much attached, Miss Schley had been inconsolable. A week since her mental condition became alarming to her friends, and attendants were almost constantly at her bedside. Yesterday afternoon her sister went below stairs for a few mo-

ments, and when she returned found Miss Schley dead. She had shot herself through the heart with one of her father's revolvers.

The Czar's Peace Proposals.

London, Jan. 16.—The St. Petersburg correspondent of The Times, who confirms the statement as to the issuance of a circular from St. Petersburg to the powers embodying a program to be considered at the proposed conference on the limitation of armaments, asserts that the suggested bases of discussion are given with great detail. He cites, for example, the prohibition of employment of new inventions, of the use of explosives submarine vessels and the practice of ramming vessels. The program also proposes, he says, a discussion of the avoidance of war by recourse to arbitration wherever possible.

Would Not Sell Herself For Title.

London, Jan. 16.—The Vienna correspondent of The Daily Mail says: "Countess Rosemont de Rouge-Aix, daughter of Mr. Steward, a Boston millionaire, has been living in this city incognito as a governess in a gentleman's house. Within a few minutes after her wedding she learned by chance that the count had only married her because her father had promised to pay his debts, amounting to £300,000. Overcome by this disclosure, she ran away as a protest against being sold in this way, and she intends to earn her living here until she can divorce her mercenary husband."

THE PRODUCE MARKETS

As Reflected by Dealings in Philadelphia and Baltimore.

Philadelphia, Jan. 13.—Flour in light demand; winter superfine, \$2.25@2.50; Pennsylvania roller, clear, \$3.15@3.30; city mills, extra, \$2.50@2.75. Rye flour firm at \$3.10 per barrel for choice Pennsylvania. Wheat slow; No. 2 red, January, 76@76½c. Corn dull; No. 2 mixed, old, January, 41½@41¾c.; do. do., new, 40½@40¾c. Oats firm; No. 2 white, 35c.; No. 2 white, clipped, 35½@35¾c. Hay steady; choice timothy, \$11.50 for large bales. Beef inactive; beef hams, \$18.50@19. Pork dull; family, \$12@12.50. Lard easy; western steamed, \$5.80. Butter steady; western creamery, 15@21c.; do. factory, 12@14½c.; Bakers, 21c. imitation creamery, 13@14c. New York dairy, 13@18c.; do. creamery, 15@20c.; fancy Pennsylvania prints jobbing at 22@25c.; do. wholesale, 21c. Cheese steady; large, white and colored, 10½c.; small do., 10@11½c.; light skims, 7½@8¾c.; part do., 6½@7½c.; full do., 3@3½c. Eggs steady; New York and Pennsylvania, 22c.; western, fresh, 21c.; southern, 22c. Potatoes steady; Jersey, \$1.12½@1.50; New York, \$1.25@1.62½; Long Island, \$1.75@2; Jersey sweets, \$1.25@2.50. Tallow dull; city, 4c.; country, 4¼@4½c. Cottonseed oil steady; prime crude, 19@19½c.; do. yellow, 18c.

Baltimore, Jan. 13.—Flour dull and unchanged. Wheat steady; spot and month, 76@76½c.; February, 76½@76¾c.; steamer No. 2 red, 73@73½c.; southern, by sample, 72@77c.; do. on grade, 73½@76½c. Corn steady; spot and month, 40½@40¾c.; February, 40¾@40¾c.; steamer mixed, 37½@37¾c.; southern, white and yellow, 38@41c. Oats firm; No. 2 white, 34@34½c.; No. 2 mixed, 32@32½c. Rye strong and higher; No. 2 nearby, 61½c.; No. 2 western, 64c. Hay firm; No. 1 timothy, \$10.50. Lettuce at \$1.25@1.50 per bushel box.

Sanguily Coming With a Protest.

Havana, Jan. 16.—General Julio Sanguily, accompanied by four aides, sailed for Tampa, Fla., on Saturday, whence he proposes to proceed to Washington to protest against the attitude assumed toward him by Major General Ludlow, military governor of the department of Havana. Last Friday General Sanguily called upon General Brooke and gave his version of the Albisu theater affair. He showed General Brooke General Ludlow's letter ordering him (Sanguily) to stay out of the city and not to wear his uniform. General Brooke gave Sanguily a note of introduction to General Ludlow, but the latter refused to receive the Cuban officer.

Dreyfus to be Again Examined.

London, Jan. 16.—According to the correspondent of The Daily Telegraph at Cayenne, French Guiana, the court of cassation has ordered a second interrogation of Dreyfus regarding his alleged confession of guilt to Captain Lebrun-Renault, in whose charge he was placed at the time of his degradation.

NOBLE WOMANHOOD.

DR. TALMAGE TELLS OF THE VALUE
OF GOOD WIVES.

**Hundreds of Men Are Successful Only
Because of Wise Helpmates—Great
in Piety, Kindness and Hospitality.**

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WASHINGTON, Jan. 15.—A Scripture character whose name is not given becomes the subject of Dr. Talmage's sermon in which he here sets forth the qualities of good and noble womanhood; text, II Kings iv. 8. "Elisha passed to Shunem, where was a great woman."

The hotel of our time had no counterpart in any entertainment of olden time. The vast majority of travelers must then be entertained at private abode. Here comes Elisha, a servant of the Lord, on a divine mission, and he must find shelter. A balcony overlooking the valley of Esdraelon is offered him in a private house, and it is especially furnished for his occupancy—a chair to sit on, a table from which to eat, a candlestick by which to read and a bed on which to slumber, the whole establishment belonging to a great and good woman. Her husband, it seems, was a godly man, but he was entirely overshadowed by his wife's excellences; just as now you sometimes find in a household the wife the center of dignity and influence and power, not by any arrogance or presumption, but by superior intellect and force of moral nature, wielding domestic affairs and at the same time supervising all financial and business affairs—the wife's hand on the shuttle or the banking house or the worldly business.

You see hundreds of men who are successful only because there is a reason at home why they are successful. If a man marry a good, honest soul, he makes his fortune. If he marry a fool, the Lord help him. The wife may be the silent partner in the firm, there may be only masculine voices down on Exchange, but there oftentimes comes from the home circle a potential and elevating influence. This woman of my text was the superior of her husband. He, as far as I can understand, was what we often see in our day, a man of large fortune and only a modicum of brain, intensely quiet, sitting a long while in the same place without moving hand or foot. If you say "Yes" responding "Yes;" if you say "No," responding "No!"—inane, eyes half shut, mouth wide open, maintaining his position in society only because he has a large patrimony. But his wife, my text says, was a great woman. Her name has not come down to us. She belonged to that collection of people who need no name to distinguish them. What would title of duchess or princess or queen—what would escutcheon or gleaming diadem be to this woman of my text, who by her intelligence and her behavior challenges the admiration of all ages? Long after the brilliant women of the court of Louis XV have been forgotten and the brilliant women of the court of Spain have been forgotten and the brilliant women who sat on the throne of Russia have been forgotten some grandfather will put on his spectacles, and holding the book the other side the light read to his grandchildren the story of this great woman of Shunem who was so kind and courteous and Christian to the good prophet Elisha. Yes, she was a great woman.

Practice Hospitality.

In the first place, she was great in her hospitalities. Uncivilized and barbarous nations have this virtue. Jupiter had the surname of the Hospitable, and he was said especially to avenge the wrongs of strangers. Homer extolled it in his verse. The Arabs are punctilious on this subject, and among some of their tribes it is not until the ninth day

or tarrying that the occupant has a right to ask his guest, "Who and whence art thou?" If this virtue is so honored among barbarians, how ought it to be honored among those of us who believe in the Bible, which commands us to use hospitality one toward another without grudging!

Of course I do not mean under this cover to give any idea that I approve of that vagrant class who go around from place to place, ranging their whole lifetime, perhaps under the auspices of some benevolent or philanthropic society, quartering themselves on Christian families with a great pile of trunks in the hall and carpetbag portentous of tarrying. There is many a country parsonage that looks out week by week upon the ominous arrival of wagon with creaking wheel and lank horse and dilapidated driver, come under the auspices of some charitable institution to spend a few weeks and canvass the neighborhood. Let no such religious tramps take advantage of this beautiful virtue of Christian hospitality. Not so much the sumptuousness of your diet and the regality of your abode will impress the friend or the stranger that steps across your threshold as the warmth of your greeting, the informality of your reception, the reiteration by grasp, and by look, and by a thousand attentions, insignificant attentions, of your earnestness of welcome. There will be high appreciation of your welcome, though you have nothing but the brazen candlestick and the plain chair to offer Elisha when he comes to Shunem. Most beautiful is this grace of hospitality when shown in the house of God. I am thankful that I have always been pastor of churches where strangers are welcome. But I have entered churches where there was no hospitality. A stranger would stand in the vestibule for awhile and then make a pilgrimage up the long aisle. No door opened to him until, flushed and excited and embarrassed, he started back again and, coming to some half filled pew, with apologetic air entered it, while the occupant glared on him with a look which seemed to say, "Well, if I must, I must. Away with such accused indecency from the house of God. Let every church that would maintain large Christian influence in community culture Sabbath by Sabbath this beautiful grace of Christian hospitality."

A good man traveling in the far west, in the wilderness, was overtaken by night and storm, and he put in at a cabin. He saw firearms along the beams of the cabin, and he felt alarmed. He did not know but that he had fallen into a den of thieves. He sat there greatly perturbed. After awhile the man of the house came home with a gun on his shoulder and set it down in a corner. The stranger was still more alarmed. After awhile the man of the house whispered with his wife, and the stranger thought his destruction was being planned. Then the man of the house came forward and said to the stranger "Stranger, we are a rough and rude people out here, and we work hard for a living. We make our living by hunting, and when we come to the nightfall we are tired and we are apt to go to bed early and before retiring we are always in the habit of reading a chapter from the word of God and making a prayer. If you don't like such things, if you will just step outside the door until we get through I'll be greatly obliged to you." Of course the stranger tarried in the room, and the old hunter took hold of the horns of the altar and brought down the blessing of God upon his household and upon the stranger within their gates. Rude but glorious Christian hospitality!

Woman's Sympathy.

Again, this woman of my text was great in her kindness toward God's messenger. Elisha may have been a stranger in that household, but as she found out he had come on a divine mis-

sion he was cordially welcomed. We have a great many books in our day about the hardships of ministers and the trials of Christian ministers. I wish somebody would write a book about the joys of the Christian minister, about the sympathies all around about him, about the kindness, about the genial considerations of him. Does sorrow come to our home, and is there a shadow on the cradle, there are hundreds of hands to help and many who weary not through the night watching and hundreds of prayers going up that God would restore the sick. Is there a burning, brimming cup of calamity placed on the pastor's table, are there not many to help him drink of that cup and who will not be comforted because he is stricken? Oh, for somebody to write a book about the rewards of the Christian ministry—about his surroundings of Christian sympathy!

This woman of the text was only a type of thousands of men and women who come down from mansion and from cot to do kindness to the Lord's servants. I could tell you of something that you might think a romance. A young man graduated from New Brunswick Theological seminary was called to a village church. He had not the means to furnish the parsonage. After three or four weeks of preaching a committee of the officers of the church waited on him and told him he looked tired and thought he had better take a vacation of a few days. The young pastor took it as an intimation that his work was done or not acceptable. He took the vacation, and at the end of a few days came back, when an old elder said "Here is the key of the parsonage. We have been cleaning it up. You had better go up and look at it." So the young pastor took the key, went up to the parsonage, opened the door, and lo, it was carpeted, and there was the hatrack all ready for the canes and the umbrellas and the overcoats, and on the left hand of the hall was the parlor, sofaed, chaired, pictured. He passed on to the other side of the hall, and there was the study table in the center of the floor with stationery upon it, bookshelves built, long ranges of new volumes, far beyond the reach of the means of the young pastor, many of these volumes. The young pastor went up stairs and found all the sleeping apartments furnished, came down stairs and entered the pantry, and there were the spices, and the coffees, and the sugars, and the groceries for six months. He went down into the cellar, and there was the coal for all the coming winter. He went into the dining hall, and there was the table already set—the glass and the silver-ware. He went into the kitchen, and there were all the culinary implements and a great stove. The young pastor lifted one lid of the stove, and he found the fuel all ready for ignition. Putting back the cover of the stove, he saw in another part of it a lucifer match, and all that young man had to do in starting to keep house was to strike the match. You tell me that is apocryphal. Oh, no, that was my own experience. Oh, the kindnesses, oh, the enlarged sympathies sometimes clustered around those who enter the gospel ministry! I suppose the man of Shunem had to pay the bills, but it was the large hearted Christian sympathies of the woman of Shunem that looked after the Lord's messenger.

Strong to Bear Trouble.

Again, this woman of the text was great in her behavior under trouble. Her only son had died on her lap. A very bright light went out in that household. The sacred writer puts it very tersely when he says, "He sat on her knee until noon, and then he died." Yet the writer goes on to say that she exclaimed, "It is well!" Great in prosperity this woman was great in trouble.

Where are the feet that have not been blistered on the hot sands of this great Sahara? Where are the soldiers that

have not bent under the burden of grief? Where is the ship sailing over glassy sea that has not after awhile been caught in a cyclone? Where is the garden of earthly comfort, but trouble hath hitched up its fiery and panting team and gone through it with burning plowshare of disaster? Under the pelt- ing of ages of suffering the great heart of the world has burst with woe. Navigators tell us about the rivers, and the Amazon, and the Danube, and the Mississippi have been explored, but who can tell the depth or the length of the great river of sorrow, made up of tears and blood, rolling through all lands and all ages, bearing the wreck of families, and of communities, and of empires, foaming, writhing, boiling with the agonies of 6,000 years. Etna, Cotopaxi and Vesuvius have been described, but who has ever sketched the volcano of suffering retching up from its depths the lava and scoria, and pouring them down the sides to whelm the nations? Oh, if I could gather all the heart-strings, the broken heartstrings, into a harp I would play on it a dirge such as was never sounded. Mythologists tell us of gorgon and centaur and Titan, and geologists tell us of extinct species of monsters, but greater than gorgon or megatherium, and not belonging to the realm of fable, and not of an extinct species, a monster with an iron jaw and a hundred iron hoofs has walked across the nations, and history and poetry and sculpture, in their attempt to sketch it and describe it, have seemed to sweat great drops of blood. But, thank God, there are those who can conquer as this woman of the text conquered, and say "It is well. Though my property be gone, though my children be gone, though my home be broken up, though my health be sacrificed, it is well; it is well!" There is no storm on the sea but Christ is ready to rise in the hinder part of the ship and hush it. There is no darkness but the constellation of God's eternal love can illumine, and, though the winter comes out of the northern sky, you have sometimes seen that northern sky all ablaze with auroras which seem to say: "Come up this way. Up this way are thrones of light and seas of sapphire and the splendor of an eternal heaven. Come up this way."

We may, like the ships, by tempest be tossed
On perilous deeps, but cannot be lost.
Though satan enrage the wind and the tide,
The promise assures us the Lord will provide.

Home Duties.

Again, this woman of my text was great in her application to domestic duties. Every picture is a home picture, whether she is entertaining an Elisha or whether she is giving careful attention to her sick boy or whether she is appealing for the restoration of her property. Every picture in her case is one of domesticity. Those are not disciples of this Shunemite woman who, going out to attend to outside charities, neglect the duty of home—the duty of wife, of mother, of daughter. No faithfulness in public benefaction can ever atone for domestic negligence. There has been many a mother who by indefatigable toil has reared a large family of children, equipping them for the duties of life with good manners and large intelligence and Christian principle, starting them out, who has done more for the world than many a woman whose name has sounded through all the lands and through the centuries. I remember when Kossuth was in this country there were some ladies who got honorable reputations by presenting him very gracefully with bouquets of flowers on public occasions, but what was all that compared with the plain Hungarian mother who gave to truth and civilization and the cause of universal liberty a Kossuth? Yes, this woman of my text was great in her simplicity. When this prophet wanted to reward her for her hospitality by asking some preferment from the king, what did she say? She declined it. She

said, "I dwell among my own people," as much as to say, "I am satisfied with my lot; all I want is my family and my friends around me; I dwell among my own people."

Oh, what a rebuke to the strife for precedence in all ages! How many there are who want to get great architecture and homes furnished with all art, all painting, all statuary, who have not enough taste to distinguish between Gothic and Byzantine and who could not tell a figure in plaster of Paris from Palmer's "White Captive" and would not know a boy's penciling from Bierstadt's "Yosemite." Men who buy large libraries by the square foot, buying these libraries when they have scarcely enough education to pick out the day of the month in the almanac! Oh, how many there are striving to have things as well as their neighbors or better than their neighbors, and in the struggle vast fortunes are exhausted and business firms thrown into bankruptcy and men of reputed honesty rush into astounding forgeries! Of course, I say nothing against refinement or culture. Splendor of abode, sumptuousness of diet, lavishness in art, neatness in apparel—there is nothing against them in the Bible or out of the Bible. God does not want us to prefer mud hovel to English cottage or untanned sheepskin to French broadcloth or husks to pineapple or the clumsiness of a boor to the manners of a gentleman. God, who strung the beach with tinted shell and the grass of the field with the dew of the night and hath exquisitely tinged morning cloud and robin redbreast, wants us to keep our eye open to all beautiful sights and our ear open to all beautiful cadences and our heart open to all elevating sentiments.

Great in Piety.

But what I want to impress upon you, my hearers, is that you ought not to inventory the luxuries of life among the indispensables, and you ought not to depreciate this woman of the text, who, when offered kingly preferment, responded, "I dwell among my own people." Yes, this woman of the text was great in her piety. Just read the chapter after you go home. Faith in God, and she was not ashamed to talk about it before idolaters. Ah, woman will never appreciate what she owes to Christianity until she knows and sees the degradation of her sex under paganism and Mohammedanism! Her very birth considered a misfortune. Sold like cattle on the shambles. Slave of all work, and at last her body fuel for the funeral pyre of her husband. Above the shriek of the fire worshippers in India, and above the rumbling of the Jugger nauts I hear the million voiced groan of wronged, insulted, broken hearted, downtrodden woman. Her tears have fallen in the Nile and Tigris, the La Plata, and on the steppes of Tartary. She has been dishonored in Turkish garden and Persian palace and Spanish Alhambra. Her little ones have been sacrificed in the Indus and the Ganges. There is not a groan, or a dungeon, or an island, or a mountain, or a river, or a lake, or a sea but could tell a story of the outrages heaped upon her. But, thanks to God, this glorious Christianity comes forth, and all the chains of this vassalage are snapped, and she rises from ignominy to exalted sphere and becomes the affectionate daughter, the gentle wife, the honored mother, the useful Christian. Oh, if Christianity has done so much for woman, surely woman will become its most ardent advocate and its sublimest exemplification!

WAR AND SURGERY.

New Conditions Developed by the Improvements of Recent Years.

It is quite likely that during the progress of the present war there will be entirely new experiences in the character and treatment of the wounds inflicted in battle as compared with those of 30 years ago. Since that time the destructive machinery of the battlefield has been brought to such a degree of perfection in regard to distance of range, accuracy of aim and power of penetration that the percentage of such as may receive slight wounds, from which recovery may be possible, will be exceedingly small in proportion to such as are destined to be killed outright. It will be a question of wholesale slaughter, in which the winner can show the greatest amount of annihilation in the shortest possible time. The mill that has the best grinding power will be the first to receive the prize. The game is to be played with stakes in job lots. It is to be a wholesale business entirely, the mere retail exhibitions of personal bravery, individual tact or military genius being virtually unnecessary for the desired end. The best equipped machine shop will turn out the most goods. Hence it will be impossible to estimate the amount of damage that may be done or the number of lives that may be sacrificed. The wounds will be on a large scale and numerous in proportion. Especially will this be the case on the battleships under fire. Extensive lacerations from exploding shells, submarine mines and torpedoes and splinters of steel and wood will be the rule. The wide areas of tissue involved and the corresponding intensity of shock will necessitate new rules for operative interference and new methods of surgical technique. Comparatively speaking, amputation will be more necessary than resection.

When once the danger of operation itself is past, aseptic surgery will abundantly demonstrate its opportunities. What is lost in one direction will be gained in another. Hospital gangrene, the dreadful bane of wound treatment in our late war, will be virtually impossible, and suppurating stumps will no longer propagate their poisonous influences. Intestinal surgery has also elevated itself almost to a science, and death on the field, virtually inevitable before, is now most effectually thwarted by the modern and ingeniously skillful methods of the present day. Thus, while the war may inflict larger and more dangerous wounds than ever before, there is a comfort in contemplating the compensatory balance of odds in favor of the corresponding advances in operative methods and the improved technique of wound treatment.

The experiences along the new lines of surgical procedure will be of the greatest interest to the profession in demonstrating on a large scale the value of those general principles upon which the recent surgical advances have been based. Every pains will be taken to give all available information on these points to the readers of The Medical Record. Aside from arrangements for special correspondence from the field, we are particularly gratified to state that a representative of this journal, himself one of the operating surgeons on the Solace, the new hospital ambulance ship, will furnish our readers with such surgical data as may be interesting, suggestive or instructive.—Medical Record.

Anæsthetic From South America.

The latest thing in this line is named eucaine, prepared from a South American plant, and in its local action similar to cocaine, but without any of the poisonous effects of the latter, even though employed in much larger doses. The severest test as yet reported, was the

amputation at the lower third of the leg of a man 68 years old without the use of chloroform or ether, followed by rapid and painless healing of the stump. As much of the eucaine was put into two or three tablespoonfuls of water as the water would dissolve, and with a hypodermic syringe a few drops of the solution were injected under the skin. About an inch from the center of the incision another was made, then another, until the limb was girdled by them at the place where amputation was intended. After waiting five minutes to allow of the superficial tissues becoming insensible the needle was thrust deeply into the muscles and injections made. In a few minutes all that portion of the leg, including three or four inches above and below the ring of injections, was found to be destitute of feeling, and the operation of cutting on the limb was proceeded with exactly as with chloroform. When the deep tissues were cut into, a slight smarting sensation was experienced a few times, but immediately relieved by the application of a little more of the solution to the seat of the discomfort.

A Coptic Prayer.

I have written with my hand, and the writing bears witness to me, because one day I shall leave it and depart.

With what strength my hand has written, when my hand shall perish my strength is still there.

And there is no scribe that will not pass away, but what his hands have written will remain forever.

Write nothing with thy hand but that which thou wilt be well pleased to see at the resurrection.

I wrote, and I thought there was no harm, because my hand will perish one day, and its writing will remain.

And I knew that God will bring it forth tomorrow. What then—oh, that I had considered—what defense will it make?

The Lord Jesus Christ, may he cause this holy copy to avail for the saving of the soul of the wretched man who wrote it!

And lighten the eyes of his mind to know the mystery of his interpretation and the understanding of his spiritual secret and make him worthy to strive in knowing for himself and him who shall read in it!—From Coptic Version of New Testament.

The Nile Valley.

I do not myself believe that our generation will get much value out of the Nile valley. For in what does the Sudan consist? It is, as it were, a single thread of blue silk drawn across a great brown rug, and even the blue thread itself is brown for many months in the year. Where the waters of the Nile soak into the banks there grow thorn bushes and poisonous weeds. Where the inhabitants splash the water over their scrappy fields—perhaps 50 yards square—there are hard won crops. This belt of vegetation is rarely more than a few hundred yards broad. And the rest is desert—miserable, aching, desolate desert. There is plenty of room to lie down and die in. But it is no place for a man to live in.—"The Fashoda Incident," by Lieutenant Winston Spencer-Churchill, in North American Review.

A New Peach Pest.

Michigan has developed a new peach pest which arrests the growth of the fruit when it is about the size of a hazelnut, thus producing a crop locally known as "little peaches." It was first noticed about two years ago, and this year its ravages were alarmingly extensive. So far no remedy has been found for it, though expert investigation and experiment are not wanting. In Saugatuck township during the present season more than 4,000 trees were affected.

CORNCOB MEAL.

Used For Making Maple Sugar, Coffee and Tobacco.

"We are constantly meeting with fakes and fakirs," said a young Wall street broker the other day, "but one of the slickest schemes that I have ever come across was a corncob mill in Cairo, Ills. The way I became acquainted with the business was through a friend of mine out there, who was interested in the deal and who picked me up, a young chap without any money, and made me the purchasing agent in Chicago."

"It was a long time before I myself knew the wherefore of the mill. It was erected in an inaccessible place, two or three miles out from Cairo, and a board fence ten feet high was built around it. The company had its own private wires to Chicago, Kansas City and New Orleans, and every detail of the business was scrupulously kept secret. The employees themselves did not know what use the corncobs were put to. They merely knew that large quantities of cobs were sent in, but the company gave it out that they were seeking to invent a new process for paper pulp, and that silenced questions."

"This was not the only use for the corncob meal, however. The company furnished it straight to one concern out in Kansas City and to another down in New Orleans. It was part of my business, however, to find out the disposition that was made of the meal, and this is the strange part of my story. The firm out in Kansas City showed me a large vat and a distilling apparatus. In the vat coffee berries were placed and boiled. The drip, which was strong black coffee, passed by means of the distiller over to another vat containing nothing but this corncob meal. The latter became saturated with the coffee juice. Both berries and meal were dried, and the boiled berries were placed upon the market as a cheaper grade of coffee, while the meal was put up in packages and sold for ground coffee."

"The firm in New Orleans had a similar scheme, except that it made use of the stems of tobacco leaves. You know that in cigar and other tobacco factories the leaves are stemmed and the stems are sold to snuff manufacturers. But this firm boiled the stems, distilling them off into a vat containing corncob meal. The result was sold as tobacco under a brand you'd easily recognize were I to mention it."

"Another curious use for corncobs I discovered in Chicago when I was doing the buying. I went around to all the big grain elevators and contracted to take their cobs at \$1 per car. All you had to do was to run your car on the siding next to the elevator when they opened a shoot and fill the car with cobs in a very few minutes. So you see there was very little expense attached to it, as the elevator people helped load the cars in order to get rid of the cobs. But I was greatly surprised one day to find that I had a rival who was trying to bull the market. He had gone to the elevator men and offered them \$1.25 per car for the cobs. I hunted him up and laughingly told him that I didn't know there was another fool in town looking for corncobs. Later on he told me the use he made of them. He showed me three or four immense kettles in which he made sirup out of the commonest and coarsest brown sugar. Into the sirup he dumped his cobs, broken up into little bits. The result, after straining, was one of the best imitations of maple sirup that I ever struck. It tasted exactly like the genuine."

The firm that I worked for paid \$50,000 for its plant and declared a small dividend the first year. The second year it paid 250 per cent dividend. It ran along swimmingly until the Illinois legislature passed a law prohibiting the exportation of adulterated food stuffs.

LOOK AT YOUR LABEL AND PAY
UP WHAT YOU OWE US, AND
WE WILL THANK YOU.

THE WORDY WARFARE

Between Major General Miles and
Commissary General Eagan.

EAGAN SAYS MILES IS A LIAR.

He Declares the Commander of the
Army Unfit For Decent Society.
Should Be Put Out of the Army—His
Arraignment Carefully Prepared.

Washington, Jan. 13.—Commissary General C. P. Eagan yesterday reappeared before the war investigating commission to answer the charges of General Nelson A. Miles concerning the commissary supplies furnished the army during the recent war. General Eagan's statement furnished the sensation of the war commission's history and was regarded by old army officers as one of the most remarkable attacks ever made in the history of the service.

General Eagan's statement to the commission was a bitter personal attack upon General Miles, so entirely unqualified both as to scope and language that the war commission returned the document to Eagan, instructing him to expunge the objectionable language.

The subject in controversy was General Miles' already famous "embalmed beef" testimony and the letters and documents supporting it. General Miles had charged that the canned and refrigerated meats sent to the army in Cuba and Porto Rico were unfit for use, that they were preserved by the use of chemicals, and that they had "been bought and sent to the army under pretense of an experiment."

This reflection upon both the ability and honesty of the commissary department had angered General Eagan and caused him to request to be recalled to reply to General Miles' charges. That his statements concerning the commanding general were not the result of a sudden outburst of passion was clearly shown by the fact that General Eagan read his remarks from a carefully prepared typewritten copy.

Not the least remarkable phase of General Eagan's statement was the language in which it was couched. There was scarcely a phrase that would not have been characterized as sensational in an ordinary official utterance. After declaring that if General Miles'

by every honest man, barred from the clubs, barred from the society of decent people, and so ostracised that the street bootblack would not condescend to speak to him, for he has fouled his own nest, he has aspersed the honor of a brother officer without a particle of evidence or fact to sustain in any degree his scandalous, libelous, malicious falsehood that this beef or anything whatever was furnished the army under 'the pretense of experiment.'"

General Eagan, referring to newspaper attacks, asserting that the secretary of war had nothing whatsoever to do with the furnishing of refrigerated meats or tinned meats. Nor had he attempted to control the contracts, awards or purchases, and in this connection in heated language he attacked three New York newspapers and their editors and proprietors, whom he said should be indicted and tried for treason.

"Having traversed General Miles' statements," he said, "having shown him to be a liar, having demonstrated the animus that pervades the whole matter, I now go back to his statement that in his judgment food was one of the serious causes of so much sickness and distress of the troops. The design to say, to imply, to assert, to insinuate that sickness was caused for such reason in Porto Rico is to make an assertion wholly untrue, devoid of facts, devoid of truth, and can only be prompted by a base motive and under cover of the qualifications, in my judgment."

General Eagan said General Miles legally had no such control of the purse as he assumed in Porto Rico, nor does the law authorize him to set aside food furnished under the law, but it does determine how to hold accountable the party furnishing improper food.

General Eagan concluded as follows: "The damage that has been done by these statements is believed to be very great, but I indulge the hope and the belief that my statement will offset the statements made by General Miles, and will, in some measure at least, do justice to others that have been wronged, maligned and libeled. For myself, I content myself with expressing my profound belief that either General Miles or I should be put out of the service; either he or I am right; either he dishonors his uniform with his false statements and libels or I dishonor mine in feeding soldiers with poisonous beef, causing their sickness, and doing so under 'pretense of experiment.'"

Taking Her Husband's Place.

"It was in The Westminster Gazette, was it not," writes a correspondent, "that I read the other day of Mrs. Creighton's kindly offering to supply her husband's place at a confirmation? From all I know of that good lady I can quite believe the story to be true. But here is a fact: A few years ago, in a certain parish in Herts, the aged and infirm vicar one Sunday began the communion service. He had just consecrated the elements when his wife in her bonnet and shawl appeared within the altar rails. 'Sit down, my dear. Your rheumatism is very bad today. I'll finish the service.' And then and there she administered the bread and wine to the astounded and kneeling communicants and finished up with the proper prayers and the blessing. This actually took place within the last ten years." Westminster Gazette.

Empress Elizabeth's Coffin.

The mortal remains of the late empress of Austria have now been consigned to their final resting place in the gloomy vaults beneath the Capuchin church in the Mehlmarkt of Vienna. The bronze sarcophagus which was specially made to receive the coffin stands beside the tomb of the deceased crown prince and its somber exterior is relieved by wreaths of wrought silver, lions' heads and escutcheons bearing the imperial arms. Upon the richly engraved lid lie a crucifix and a medallion whereon are inscribed in golden letters the name and titles of the empress, with the dates of her birth, marriage and death, the record being in Latin.—London Chronicle.

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OWENS & MINOR DRUG CO.,

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GENERAL C. P. EAGAN.

statement was true he (Eagan) "should be drummed out of the army and incarcerated in state prison," the commissary general continued:

"If his statement is false, as I assert it to be, then he should be drummed out of the service and incarcerated in prison with other libelers. His statement is a scandalous libel reflecting upon the honor of every officer in the department who has contracted for or purchased this meat, and especially on the commissary general—myself. In doing so General Miles is a liar when he makes this statement. I wish to make it as emphatic and as coarse as the statement itself. I wish to force the lie back into his throat, covered with the contents of a camp latrine.

"I wish to brand it as a falsehood of whole cloth, without a particle of truth to sustain it, and unless he can prove his statement he should be denounced

URGING RECOGNITION.

Aguinaldo's Representative Is Persistent in His Demands.

THE SPANIARDS HAVE NO TITLE,

And Therefore Cannot Transfer the Philippines to the United States. The Insurgents, Declares Agoncillo, Have Had Control For Seven Months.

Washington, Jan. 16. Senor Felipe Agoncillo, the representative of General Aguinaldo in Washington, has filed with the state department a memorandum setting forth at length the reasons for his claim that the Philippine government should be recognized by the United States. Accompanying the memorandum is a letter in which Senor Agoncillo states he has received no reply to his communication of Jan. 6, in which he asks that a suitable time be arranged when he could be presented to the president and heard upon his claims. In view of the position in which the representatives of the American government and the representatives of the Philippine government find themselves upon the island at this time, he urges that the matter be given immediate attention.

The letter and the memorandum have been listed as official documents in the state department, and although the officials have themselves refused to make them public they have nevertheless expressed a willingness for Senor Agoncillo to do so if he desired. The papers are now in the hands of Secretary Hay. The memorandum is along the same lines as statements heretofore made public by the Filipino representative.

Senor Agoncillo asserts the Filipinos established and for seven months have maintained a form of government resembling the American, in that it is based upon the right of the people to rule; that Spain, having at the time of the signing of the treaty of peace possession of only one port, and the remainder of the Philippines except Manila being in possession of the Philippines republic, Spain could give no title to the United States for the islands, and that having no title to give her claim cannot be rendered better by the ratification of the treaty of peace.

ILOILO NATIVES PEACEFUL.

Some Officials Willing to Accept an American Protectorate.

Manila, Jan. 16.—Official dispatches just received here from Iloilo, Island of Panay, indicate that the natives are disposed to be friendly, although absolutely opposed to the landing of the United States forces without orders from Malolos, the seat of the so-called Filipino national government. Some of the officials at Iloilo are not in accord with the revolutionary government, but are willing to accept an American protectorate and to go to state the case to Aguinaldo if furnished transportation by the Americans.

The United States transports Newport, Arizona and Pennsylvania, with the Eighteenth infantry, the Iowa battalion, the Sixth artillery and a detachment of the signal corps, constituting General Miller's expedition, are anchored close to Guimaras Island, between Panay and Negros, where an excellent water supply is obtainable. The natives, though indisposed primarily to furnish the Americans with fresh supplies, now permit the American officers to go ashore, and furnish them with an escort during the day time.

A Disastrous Tornado.

Longview, Tex., Jan. 16.—A tornado passed through this county Friday from the southwest, four miles north-west of Kilgore. The tornado demolished a tenement house on the Moore place, in which were a woman named Mrs. McCune and five children, dangerously injuring all, and perhaps fatally injuring Mrs. McCune. Acres of forest trees were uprooted and everything was swept before the wind's

fury. The rain was the heaviest ever witnessed, and the creeks are so swollen that communication is impossible with the southern part of the country.

Reducing Time to Havana.

New York, Jan. 16.—At noon today a train service was started from Jersey City over the Pennsylvania railroad and the Plant system which will reduce the time of travel to Havana by three hours. Hitherto the train making ship connections at Tampa for Havana has left Jersey City at 9 a. m., but the New York and Florida special, which began service today, will by increased speed make the same ship connections, though starting three hours later. All space in this first train is taken, and state rooms are fully engaged until late in February.

Egyptian Forces Defeated.

London, Jan. 16.—The Morning Leader publishes the following dispatch from Cairo: "Rumors are in circulation here that on Dec. 28 the Dervishes under Emir Fedil, on the Blue Nile, defeated the Egyptian forces, the Tenth Soudanese battalion being entirely destroyed. It is reported that reinforcements are being hurried up to the scene and that another battle is imminent."

Bloody Fight With Strikers Feared.

Portland, Ind., Jan. 16.—Bloodshed is feared here if the Red Key Glass company, whose employees are on a strike against a reduction in wages, attempt to start the factory with men imported from Pennsylvania, as the owners assert they will do. The company has applied to the sheriff for protection for the new men, but has been refused.

Bank Teller's Heavy Shortage.

Montreal, Jan. 16.—Albert E. Mussen, teller of the savings department of the Merchants' bank, has been arrested. There is a shortage in his accounts, which, it is said, will amount to \$60,000. His relatives are wealthy.

Filipinos Come to See McKinley.

San Francisco, Jan. 16.—Three arrived from Europe on Saturday three emissaries of Aguinaldo—Senor Morto, Senor Lowde and Senor Luid—en route to Washington on a secret mission.

Nearly 102 Years Old.

Utica, N. Y., Jan. 16.—Mrs. Emily J. Mosely, who would have been 102 years old had she lived until April, died at the Home For the Homeless last night.

Could Tell a Good Horse.

While he was presiding elder in this district the late Luke Hitchcock lived at Lee Center, in Lee county, and rode and drove about the circuit. A Mount Morris man, singularly enough, referred to him as a good jockey, not that he was inclined to horse racing, but that he was the best judge of horseflesh in the district.

"Luke Hitchcock rode and drove the best horses I have ever seen in the county," said Major Charles Newcomer to The Record correspondent. "His turn-outs were of the best.

"He was fond of telling jokes on himself. When he first came here, he was quite slender and did not have the dignified bearing which afterward came to him. One day after fording the river near the old lighthouse, riding a fine horse, he heard a furious clattering of hoofs behind him. He turned and saw a backwoodsman riding toward him.

"'Hello!' the stranger shouted. 'Be you the new preacher?'

"'Yes.'

"'Well, I swan! You look awful green!' and the stranger wheeled and rode away."—Chicago Record.

A Little Late.

Book Agent (to Georgia backwoodsman)—I have with me, sir, the lives of all the Federal generals. Would you like to take them?

Georgia Backwoodsman—Naw, I don't want ter take 'em now, but if yer had come ter me 33 years ago I'd er luck ther whole lot.—Atlanta Constitution.

\$5,000

of fresh well-selected Shoes. The largest stock ever seen in Blackstone. I have bought these Shoes at a bargain and nobody need go BARE-FOOTED

on account of the cost of foot wear for these shoes must be sold at once, and will be sold at a very small profit. You will certainly save money and be better suited if you buy your shoes of

GEO. P. ADAMS

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Miss MATTIE EPES & CO. have the best, cheapest, and most stylish MILLINERY on the market. Grand Fall and Winter Opening October 15th. Sole Agents for the Kalamazoo Corset.

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Fine Footwear,

Leave your Laundry with us; we are Agents for the Model Steam Laundry, of Petersburg.

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Georgia Home Fire INSURANCE CO.

W. C. COURT, J. M. BROWNE,
Secretary. President.

Assets, - \$1,150,000.00

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SHERANDOAH VALLEY ROUTE
THROUGH PULLMAN VESTIBULE
SLEEPERS.
LURA GROTTOE
NATURAL BRIDGE
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"ELECTRIC" Corn Cure
Never Fails. To Introduce
NO MONEY REQUIRED...
in advance. We will send you a stock of plasters. For selling one dozen packages we give a warranted gold ring. For selling 25 dozen we give a silver plated lock bracelet. For selling 50 packages we give a camera and complete outfit. For selling 100 packages we give a nice nickel stem wind and stem set watch or you can keep half the money. This is something new, good and easy to sell. Send a postal card and get your outfit to-day. Package sells at 10¢.
AMERICAN SPECIALTY CO.,
Richmond, Virginia.

SEVENTEEN LIVES LOST

by the Capsizing of the British
Ship Andelina.

WRECKED WHILE AT ANCHOR.

The Vessel, While Waiting to Be
Loaded, Was Upset in a Squall While
Those on Board Were Sleeping—Not
a Soul Rescued.

Tacoma, Wash., Jan. 16.—The British
ship Andelina, 2,345 tons, of Nova Scotia,
Captain G. W. Stalling, sank in 22
fathoms of water in front of the St.
Paul mill wharf, and the captain, mate
and 15 of the crew were drowned. The
accident occurred during the night.
The vessel came here in ballast from
Shanghai. The ballast had been dis-
charged, and the ship was lying at
anchor waiting to be towed into the
dock.

A terrific gale raged on the bay, the
wind blowing 36 miles an hour. Two
great boom logs were placed beside
the Andelina, one on each side. Dur-
ing the gale between 2 and 4 in the
morning one of the logs went adrift,
causing the ship to careen and to cap-
size with very little warning to the
crew. The vessel was entirely without
ballast and the hatches were open. All
on board were caught like rats in a
trap and had no chance to escape. The
ship simply turned over, the water
poured in the open hatches and she
sank.

The full list of those lost by the cap-
sizing of the vessels is as follows:
Captain G. W. Stalling, of Annapolis,
Md.; E. H. Crowe, aged 39, London-
erry, N. S., first mate; E. G. Doe,
aged 23, Blackpool, Eng.; Memey Jos-
lim, Victoria, B. C.; Joseph M. A.
Hollyere, Ostend, apprentice; Rich-
ard Reginald Hanze, Ostend, Belgium,
apprentice; Charles Smith, United
States, boatswain; James Daly, New
York, boatswain; J. R. Brown, Bar-
adoes, cook; H. Hansen, Sweden, able
seaman; John Jensen, Denmark, sea-
man; John Nielson, Norway, seaman;
Ostrum, Finland, seaman; Edward
etz, Regia, Russia, seaman; Fred
indstrom, Norway, seaman; August
monson, Holland, seaman; Pat Wil-
son, St. John's, N. F., seaman.

The ship, which was of English build
and worth probably \$150,000, entered
the port several days ago. She was
to have loaded wheat for Europe. Fri-
day the Andelina was taken to the
dredge dock and all her ballast re-
moved and the hold cleared prepara-
tory to receiving cargo. She was then
towed to anchorage several hundred
yards northeast of the St. Paul and
Tacoma Lumber company's dock, at
which point the disaster overtook her.
She had out, according to the best in-
formation obtainable, the starboard
anchor, weighing at least two tons,
drifted to either side of the vessel were
attached the ballast logs used to keep
the ship upright during the absence of
cargo or ballast.

The ship was riding easily when the
tippers of other vessels anchored in
the bay retired for the night. When
daylight dawned no signs of the An-
delina were visible. Over the spot
where the ship rode at anchor the night
before only a danger signal buoy lamp
was visible. When the absence of the
ship was discovered Captain Doty and
Captain Burley took the tug Fairfield
and made an investigation, and it was
soon determined beyond possibility of
doubt that the ship had gone to the
bottom. One of the ballast logs was
found. To this dangled part of the
chain by which it was originally fas-
tened to the ill fated ship. In addition
one of the lifeboats, a mattress with
the name of the ship on it and several
arms were found.

When the Andelina entered this port
she was manned by a crew of nearly
40 men. Some deserted and others were
discharged until only 18 were left. The
only list of victims obtainable is that
given by Percy B. Buck, an apprentice,
who was injured two days prior to the
disaster and taken to one of the Ta-
coma hospitals.

Fears For a Missing Yacht.

Louisville, Ky., Jan. 16.—The pleasure
yacht Paul Jones left Louisville in De-
cember for a trip along the Gulf coast
via the Ohio and Mississippi rivers.
She carried as passengers Colonel
Harry Yocum and daughter, of St.
Louis; Miss Woodland, of Chicago;
Miss Taggart, of Indianapolis, daugh-
ter of Mayor Taggart, and a crew of
four men. It was the intention of
Colonel Yocum to visit the various win-
ter resorts along the Gulf coast. Louis-
ville people have received intelligence
of the yacht passing out of the Missis-
sippi on Jan. 3. Nothing has been
heard of the yacht since then, and
grave fears are entertained for the
party's safety.

The Union Central Life Insurance
Co., of Cincinnati, is now thirty-one
years old, and has \$20,000,000 assets,
with a surplus of \$3,000,000. The com-
pany is now doubling in size every five
years, and the insurance reports show
that it makes the highest interest rate
and lowest death rate for its policy
holders of all the old line companies;
hence it is one of the best managed
financial institutions in this country
to-day, and can but make the best
returns to policy holders. Its size, lo-
cation, management make it an ideal
company for investment, besides fur-
nishing the very best protection to the
loved ones in the event that death
overtakes you early, or, as a saving
to come to you in your old age, should
an All-Wise Providence spare you that
long.

To-day is the time to insure. To-
morrow may never come. Death may
overtake you, bad health may claim
you as a victim at any moment;
hence, do not put off such an import-
ant step, but take your insurance right
away.

Call or write to R. S. Tuck, General
Agent, Chamber of Commerce Build-
ing, Richmond, Va., at once, and learn
of the matchless advantages of the
Union Central and investigate the new
guaranty policy they write, which is
unquestionably the most model policy
contract issued by any company, and
if you need any assistance the com-
pany will always help you in carrying
it. R. L. CLIBORNE, Local Agent,
Blackstone, Va.

RECOMMENDATION: The editor
of the Recorder believes the Union
Central to be one of the best compa-
nies in the country, and is as well
pleased with his policy as with
the one he holds in the Equitable,
Northwestern, and New York Life.

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BLIND, PLOW HANDLES,

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Mechanical Repairs Promptly Done.

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FARMVILLE, VIRGINIA.

G. M. Robeson,
J. P. Fitzgerald.

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MAIN STREET,

FARMVILLE, VA.

Will sell anything you want for furnishing your house at a lower price
than can be bought for elsewhere. CHAMBER SUITS in Oak, Walnut, and
Imitation Hardwoods; Springs, Mattresses, etc.; Buffets, Sideboards, and
China Presses; Extension Tables and Chairs of every description. Baby Car-
riages in great variety, and

AT PRICES LOWER THAN EVER.

When in Farmville call and examine our stock before purchasing else-
where. W. T. DOYNE.

It Will Pay You

TO SEND A POSTAL CARD FOR OUR PRICES ON

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Buggies and Harness.

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Hardware and Implement Lines.

WE HAVE THE GOODS AND PRICES TO SUIT.

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THE GREAT DIXIE NERVE AND BONE LINIMENT FOR MAN AND BEAST



IS THE MOST
remarkable discovery of the
age, and persons suffering
with pain in the Muscles,
Membranes, Tissues or
Bones, and especially
Nerves, will find the Dixie



Nerve and Bone Liniment to act like magic in permanently
relieving them.

If you have Rheumatism, don't fail to use freely Dixie Lini-
ment.

If you have Swellings or Contracted Muscles, rub well and
often with Dixie Liniment.

For Bites, or Poisonous Stings, Cuts, Bruises or Sprains,
apply freely and rub well with Dixie Liniment.

For all Pains in any part of the body, Lameness, Stiff Joints,
Old Sores, Ulcers, Frost Bites, and Chilblains, the Dixie Nerve
and Bone Liniment is a sure relief.

For Footrot, Screw Worm, Shoulder Rot, and Scab in Sheep,
and Hollow Horn and Hoof Diseases in Cattle, use Dixie Lini-
ment. It is the best ever discovered.

For Scratches, Windgalls, Sprains, Swinny, Ring-Bone, &c.,
&c., in Horses, Stiff Joints, Lameness, and all Sores, the Dixie
Nerve and Bone Liniment is a sure and certain remedy, and
owners of horses should always have a few bottles of it on
hand.

Remember "Dixie" Nerve and Bone Liniment, and take no
other, as it is the best, surest, and safest Liniment ever discov-
ered. Price, 25 cents a bottle; 5 bottles for \$1. Sent by ex-
press on receipt of price.

Owens & Minor Drug Co.,

RICHMOND, VA.

Ask your Druggist or Merchant for "Dixie," and take no other.

Best that are made, Dr. David's Strengthening Plasters.

WEST VIRGINIA'S DEADLOCK.

Republican Senate Awaits the Action of the Democratic House.

Charleston, W. Va., Jan. 16.—The legislature was in session four days last week without doing anything. This deadlock is due to the senatorial contest, and it will continue all this week. The Democrats hold their senatorial caucus on Wednesday night, and the Republicans on Thursday night, but the balloting in joint session does not begin until Monday, Jan. 23. On the certificates of election the Republicans have a bare majority on joint ballot for senator. The senate is Republican and the house Democratic, so that in unseating minority members in both houses both parties have opportunities for retaliation, and this condition is what prevents both bodies from proceeding with business. The house on Saturday failed on its first contested seat case, because two Democratic members refused to vote and another was paired with a Republican, but it is thought that Logan, Democrat, will be given the seat of Via, Republican, and that other contest cases in the house will be settled immediately afterward. Meantime the Republican majority in the senate is waiting the results in the house.

While this contest is going on at the state house the headquarters of the senatorial candidates are crowded day and night with the enthusiastic contestants. Ex-Congressman McGraw is having things very much his own way on the Democratic side for Senator Faulkner's place. It would be necessary for the house to unseat more members than the senate for McGraw or any Democratic aspirant to have any chance. On the Republican side there are more candidates. Revenue Commissioner N. B. Scott and Governor G. W. Atkinson are the leading candidates, with Caldwell, Peffenbarger, Floyd, Gaines, Hughes and others also in the field. The dark horse is Judge Nathan Goff, who is not a candidate, but whose friends regard as the final solution of the pending complications.

GENERAL SOUTHERN NEWS.

Eminence, Mo., Jan. 11.—O. H. Baker, the wife murderer, was hanged yesterday in the presence of 2,000 persons. On the scaffold he cursed the country and the people until the drop fell.

Roanoke, Va., Jan. 12.—It is reported from Floyd county that a man named Underwood, who was suspected of being an informer on moonshiners, was seized by a gang of the latter and his throat cut. He was then thrown across a log and decapitated with an ax.

Nashville, Tenn., Jan. 11.—Each house of the legislature balloted for United States senator yesterday, with the following result: In the senate: W. B. Bate, Democrat, 25; G. N. Tillman, Republican, 3. In the house: Bate, 69; Tillman, 20. Senator Bate was formally elected in joint convention today.

Gulf, N. C., Jan. 12.—Mrs. Nancy Welch, a white widow and mother of five children residing about three miles from Harper's Cross Roads, in Chatham county, was outraged and murdered about 5 o'clock Tuesday afternoon by Henry Jones, a negro. The negro was found at his home, near Richmond, yesterday. He confessed his guilt and was carried back to the scene of the murder and hanged by a crowd of about 50 men.

Lexington, Ky., Jan. 16.—The war which has been bitterly waged between temperance people and saloon men over the Sunday closing law culminated yesterday. Through the evidence of Bible students who acted as spies the temperance people obtained over a hundred indictments against saloonists before the last grand jury. Last night spies started on their regular Sunday rounds, and met with a warm reception. They were badly beaten and stoned in some places. It is not known what action will result.

Charleston, W. Va., Jan. 14.—Judge Thomas Jefferson Mackey, the South Carolina jurist who was indicted at the

November term of the circuit court of this county on the charge of bigamy, left here yesterday in company with Deputy Sheriff S. C. Young for Martinsburg, where he was admitted to bail before Judge Faulkner. He married Katherine Porterfield in July last, and a few weeks after a woman claiming to be his lawful wife turned up in New York. She sued him for a divorce, which has been granted in that place, and now he will be remarried to Miss Porterfield.

Savannah, Ga., Jan. 9.—A severe cyclone is reported to have passed over a section of Liberty county, some 20 miles south of this city, Saturday afternoon. The wind attained a velocity of not less than 75 to 80 miles an hour. At Johnston Station, between here and Waycross, it is estimated the wind blew 90 miles an hour for ten minutes. In the village considerable damage was done. The storm swept through a turpentine country, and the trees were leveled in the path of the wind for miles. The path, however, was fortunately narrow, being not more than one or two hundred yards wide.

Richmond, Va., Jan. 7.—Rev. Dr. Moses H. Hoge, pastor of the Second Presbyterian church, died yesterday, aged 81 years. He was one of the best known citizens of Richmond, and his death is universally mourned. The recognized approach of death was unable to rob him of the measure of dignity that characterized his life. Two weeks or more ago he himself dictated a notice for use in the local papers concerning his condition, which forecast his death. He not only set his own house in order for the grim visitor, but consulted the officers of his church as to his successor, and calmly awaited the inevitable.

Munfordville, Ky., Jan. 12.—It now seems that the murder of Lydia Bracher, who died as the result of a criminal operation over a year ago, will be avenged by the law. Last week Professor McClure, a well known educator of this section, was convicted of performing the operation and given a life sentence in the penitentiary. Yesterday Rev. Gregory Doyle, who was the author of the girl's shame, and who is on trial here for murder, admitted on the witness stand his part in the crime, endeavoring as much as possible to lay the blame on McClure. Doyle was formerly one of the most prominent divines in Hart county.

A WEEK'S NEWS CONDENSED.

Tuesday, Jan. 10.

Archbishop Ireland left St. Paul for Rome, to visit the pope.

Lawyer G. W. Byram was sentenced in New York to seven years imprisonment for forgery.

A wreck on the Union Pacific railroad near Sidney, Neb., resulted in four dead and seven injured.

A Chicago syndicate offers to buy street railway franchises, reduce fares and sell to the city after 25 years.

The Spanish troops landed in Barcelona from Havana were in such a pitiable condition that the populace indulged in threats against officials.

A head on collision on the Lehigh Valley road, at West Duncellen, N. J., resulted in killing 16 and wounding 40 excursionists from the Schuylkill valley of Pennsylvania.

Wednesday, June 11.

Premier Sagasta, of Spain, announces that there will be no cabinet crisis.

The Tennessee legislature re-elected W. B. Bate as United States senator.

At Saranac Lake, N. Y., yesterday the thermometer showed 39 degrees below zero.

Admiral Dewey's sword of honor, voted by congress, is on exhibition in Washington.

In last night's prize fight at New York Sharkey, the sailor pugilist, defeated "Kid" McCoy in the tenth round.

There was an important conference at Manila between representatives of the insurgents and the American forces.

A. J. Beveridge, 35 years old, has been selected by Indiana Republicans

as Turpie's successor in the national senate.

General Wood, military governor of Santiago de Cuba, arrived in Washington for a conference on the Cuban customs.

Thursday, June 12.

Joseph H. Choate, of New York, has been appointed ambassador to England.

Ex-Queen Liliuokalani, of Hawaii, petitions congress against the seizure of crown lands.

The Mendez line of Cuban coastwise steamers have been transferred to the American flag.

A New York syndicate is arranging to buy all Havana tobacco and all Cuban tobacco plantations.

Jonathan Ross, chief justice of Vermont's supreme court, has been selected as the late Senator Morrill's successor.

Senor Perfecto Lacoste, who was president of the Havana Junta Patriotica, has been selected for mayor of Havana.

Connecticut Republican legislators selected United States Senator Hawley as his own successor. This ensures his election.

Friday, Jan. 13.

Madrid newspapers assert that it will be impossible for us to hold the Philippines in check.

The French chamber of deputies, on Dreyfus interpellations, sustained the government, 423 to 124.

National senate confirmed Charlemagne Tower as ambassador to Russia and A. C. Harris as minister to Austria.

In the Yemen division of Arabia Turkish troops defeated insurgents. About 4,000 insurgents and 2,000 Turks were killed and wounded.

New York Republican legislators unanimously nominated Chauncey M. Depew, the famous orator, for United States senator. This insures his election.

The admiralty court at London decided that the steamer La Bourgogne was alone to blame for the collision with the British ship Cromantysire off Nova Scotia last July, when 500 were lost.

Saturday, Jan. 14.

Russia, it is reported, has perfected an alliance with the ameer of Afghanistan.

Senatorial deadlocks continue in California, West Virginia and North Dakota.

Measles, mumps and scarlet fever prevail to an alarming extent among our troops in Havana.

The official organ of the butchers in Berlin shows conclusively that Germany's meat production is inadequate.

The war commission returned General Eagan's typewritten attack on General Miles, instructing him to expunge the objectionable language.

Ex-Vice President Capote, of the Cuban provisional government, and Dr. Jose Lanuza have been selected for the Cuban cabinet. Both are leading Cubans.

Reported Desertion of Soldiers.

Hong Kong, Jan. 13.—The Filipinos here say that ten American volunteers jumped overboard from the transports bound from Manila to Iloilo, swam ashore and said they had not volunteered to fight the Filipinos. The report is not confirmed.

Spanish Islands For Sale.

Madrid, Jan. 16.—The government on the reassembling of the cortes will immediately ask, says La Reforma, authority to sell the Marianne (Ladrones), Caroline and the Peel islands, since Spain is powerless to maintain a sufficient force to defend them. The government arrived at this decision in consequence of advices from General Rios that an army of 4,000 men, a man-of-war and two gunboats would be necessary for the purpose.

Chinese Murder Belgian Missionary. Brussels, Jan. 16.—Word has been received here that a Belgian missionary, Father Belbrouck, has been murdered by the Chinese at Hu-Peh, in the province of the same name, central China, and that the mission house has been burned.

CITIZENS' BANK.

BLACKSTONE, VA.

CAPITAL \$50,000; SURPLUS \$9,247.50.

W. H. MANN, President,
J. M. HARRIS, Vice-President

JOS. M. HURT, Cashier.

GEO. B. SEAY, and
F. H. HARDAWAY Assistant Cashiers.

Does a General Banking Business.

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FARMVILLE, VA.

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R. S. PAULETT, President.
W. G. VENABLE, Cashier.
T. L. MORTON, Asst. Cashier.
Capital paid up, \$50,000; Surplus, \$30,000

DIRECTORS:

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H. A. Stokes, B. L. Anderson,
C. W. Blanton, T. J. Davis.

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—STEAM—

MARBLE AND GRANITE WORKS,
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STONES, TOMBS, &C.

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THE GOSPEL ACCORDING TO

SAINT MATTHEW.

CHAPTER 1.

1 The genealogy of Jesus Christ: 13 Mary's miraculous conception; Jesus is born: 21, 23 his names.

THE book of the generation of Jesus Christ, of David the son of David, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren;

3 And Judah begat Phares and Zarah of a Canaanite woman; and Phares begat Esrom; and Esrom begat Arah;

4 And Arah begat Amminadab; and Amminadab begat Nahshon; and Nahshon begat Salmon;

5 And Salmon begat Booz of a Canaanite woman; and Booz begat Obed; and Obed begat Jesse;

6 And Jesse begat David the king; and David had a son who was called Solomon;

7 And Solomon begat Roboam; and Roboam begat Abiam; and Abiam begat Asa;

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Joash; and Joash begat Jeroboam; and Jeroboam begat Zedekiah;

10 And Zedekiah begat Matisias; and Matisias begat Amon; and Amon begat Josias;

11 And Josias begat Jechonias and his brethren about the time they were carried away to Babylon;

12 And after they were brought to Babylon, Jechonias the king begat Salathiel; and Salathiel begat Zorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

18 ¶ Now the birth of Jesus Christ was on this wise: When as his mother

Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22 All of all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife;

25 And knew her not till she had brought forth her first-born son; and he called his name JESUS.

CHAPTER 2.

1 These things were done after Joseph, the husband of Mary, was brought out of Egypt.

NOW when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,

6 And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel.

7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and

Quarterly Conferences.

WEST RICHMOND DISTRICT.

Caroline, St. Paul's ..Dec. 31, Jan. 1	
Goochland, St. Matthew's	7, 8
Chesterfield, Chester	14, 15
S. Chesterfield, Piney Grove	16
Ashland Circuit, St. Peter's	21, 22
King William, McKendree	28, 29
W. Goochland, Gum Spring ..Feb. 4, 5	
Hanover, Shady Grove	12, 13
W. Chesterfield, Mt. Pizgah	18, 19
Powhatan, Rocky Oak	21
East Louisa, Harris'	March 3
W. Hanover, Beaver Dam	4, 5
Cartersville, Cartersville	11, 12

J. POWELL GARLAND, P. E.

RAPPAHANNOCK DISTRICT.

Spotsylvania, Lebanon	January 1
Westmoreland, Ebenezer	7, 8
Richmond, Hopewell	8, 9
Heathsville, Heathsville	14, 15
Bethany, Station	15, 16
Lancaster, Edgeley	21, 22
Whitestone, Whitestone	22, 23
Wheaton	25
Essex, Lebanon	28, 29
King and Queen, Shepherd's, Feb. 4, 5	
Middlesex, Centenary	11, 12
Mathews	18, 19
W. Mathews, Mathews Chapel	19, 20

JOSEPH H. AMISS, P. E.

CHARLOTTESVILLE DISTRICT.

Mt. Pleasant, Mt. Pleasant ..Jan. 1, 2	
West Amherst, Burford's	5
Amherst, Amherst	7, 8
Nelson, Montreal	9
Rock Fish, Salem	10
Albemarle, Mt. Moriah	14, 15
Milton, Milton	17
Scottsville, Scottsville	19
Fluvanna, Palmyra	21, 22
Gordonsville, Gordonsville	29, 30
Louisa, Louisa	Feb. 4, 5

J. S. HUNTER, P. E.

DANVILLE DISTRICT.

Pittsylvania, Swansonville ..Jan. 7, 8	
Chatham, Chatham	14, 15
Halifax, Asbury	21, 22
South Boston	22 (night), 23
East Halifax, Scottsburg	23, 11 A. M.
East Franklin, Northfield	28, 29
Franklin, Red Valley	Feb. 4, 5
Rocky Mount	5 (night), 6
W. Franklin, St. James	5 (night), 6
Ridgeway, Ridgeway	11
Henry, Beckham	12, 13
Martinsville	12 (night), 13
South Franklin, Snow Creek	14
Meadows of Dan, Hunter's	18, 19
Patrick, Stuart	19, 20

W. P. WRIGHT, P. E.

FARMVILLE DISTRICT.

Chase City, Centenary	Jan. 4
Prince Edward, Keystone	7, 8
Charlotte, Drakes Branch	8 (night), 9
Mecklenburg, Canaan	13
South Hill, Pleasant Grove	14, 15
N. Mecklenburg, Shiloh	15, 3 P. M., 16
Crewe	18
Blackstone, Crenshaws	21, 22
Lunenburg, Providence	28, 29
West Lunenburg, C. H.	29 (night), 30
W. Buckingham, C. H.	Feb. 4, 5
Buckingham, Browns	5, 3:00 P. M., 6

J. H. RIDDICK, P. E.

EASTERN SHORE DISTRICT.

Onancock	Jan. 7, 8
Wachapreague	14, 15
Onley, Locustville	15 (night), 16
Bloxom, Guilford	21, 22

Atlantic, Downing's	28, 29
Chesapeake, Pocomoke, 29 (night), 30	
Wicomico, Allen	Feb. 4, 5
Salisbury	5 (night), 6
Berlin	12, 13
Cambridge Circuit	18, 19
Cambridge Station	19 (night), 20
Dorchester, Bethlehem	25, 26
S. Dorchester, Hosier Memorial	26 (night), 27

WM. E. JUDKINS, P. E.

NORFOLK DISTRICT.

South Princess Anne, Beach Grove,	Jan. 7, 8
Princess Anne, Tabernacle	14, 15
Epworth	21, 11 A. M.
Liberty Street	22, 7:30 P. M.
Oaklette and Gilmerton, at Oaklette	29, 11 A. M.
McKendree	29, 7:30 P. M.
South Norfolk Circuit, at Good Hope	Feb. 5, 6
Haygood and Lynnhaven, at Haygood	12, 11 A. M.
East Norfolk, at Denby	19, 11 A. M.
Fox Hill Church	26, 11 A. M.

ALEX. G. BROWN, P. E.

PETERSBURG DISTRICT.

Greensville, Emporia	7, 8
Sussex, Jones'	15, 16
Dinwiddie, Ocran	21, 22
W. Dinwiddie, Corinth	28, 29
S. Brunswick, Rock Church, Feb. 4, 5	
Brunswick, Lawrenceville, 5 (night), 6	
W. Brunswick, Macedonia	11, 12
Nottoway, Mays	18, 19
Wakefield	25, 26
Surry, Dendon	26 (night), 27
Prince George, Mt. Sinai	March 4, 5

T. H. CAMPBELL, P. E.

LYNCHBURG DISTRICT.

Concord, Bethlehem	Jan. 8, 9
West Campbell, Hermon	15, 16
N. Bedford, Big Island (Tuesday) ..	18
West Charlotte, White's	22, 23
Campbell, Central (Rustburg) ..	29, 30
Bedford, Ebenezer (Sunday and Monday)	February 6, 7
Appomattox, Hermon	12, 13
West Bedford, Union	19, 20
Staunton River, Horeb	26, 27

PAUL WHITEHEAD, P. E.

PORTSMOUTH DISTRICT.

Norfolk Circuit, Beech Grove, Jan. 1, 2	
Churchland	8, 9
West Norfolk	8, at night
E. Suffolk and Magnolia, Magnolia,	14, 15
Suffolk	15, 16
Whaleyville and Somerton, Whaleyville	21, 22
Southampton, Courtland	28, 29
Newsom's, Newsom's	Feb. 5, 6
Boykin's, Boykin's	11, 12
Windsor, Wesley Chapel	18, 19
Benn's, Benn's	25, 26
Ebenezer	26, 27
Smithfield	March 3, 5
Isle of Wight, Bethany	4, 5
Hampton, West End	11, 12
Hampton, First church	12, 13

W. C. VADEN, P. E.

RICHMOND DISTRICT.

Asbury, Manchester ..Jan. 1, at night	
Central, Manchester	8, 11 A. M.
West End Memorial	8, at night
Broad Street	15, 11 A. M.
Denny Street	15, at night
Fairmont Avenue	22, 11 A. M.
Chickahominy, Corinth, 22, 2:30 P. M.	
Hasker Memorial	22, at night

(Continued on page 5.)

Facts and Questions

FOR

Parents and Pastors.



"It is not enough to educate. We must put an idea into our education if it is to be saved. That idea is the Son of God."—Dr. J. C. Kilgo in address before Virginia Conference.

- (1) **Fatally Defective! What?** All education that lacks the thought quoted above as its corner stone.
- (2) **You desire your daughter** to become a well educated woman. But do you not desire most of all that she shall be a well educated CHRISTIAN woman?
- (3) **The spiritual character of the school** which your daughter attends will greatly influence her work in this world and her location in the world to come.
- (4) **As a christian man**, do you not believe that God expects you to use the very best care in this important matter, and will hold you responsible for the selection you make? Have you a right to place her in any school which does not say with emphasis that growth in grace is above social polish and mere intellectual culture?
- (5) **Can you conscientiously place her in a State school**, which from its very nature ignores religious training, even if by so doing you should save \$20 a year? If you can raise \$122 to develop her intellect can you not raise \$20 more to develop her soul at the same time?
- (6) **The Methodist Church in the Virginia Conference** has now a system of schools to which parents can safely entrust their children, "Jesus Christ himself being the chief corner-stone." They belong absolutely to the Church. They have been built solely to meet the needs of our people. They are not private schools in any sense of the word. They do not have that serious defect of private schools—LACK OF PERMANENCY. They do not die or pass into the hands of the State or of other parties when the owner dies, or gets tired of teaching, or fails to make a success of his work. In a nut-shell, they were, not established in order to make a fortune or as a means of making a living. They have only one aim—THOROUGH INSTRUCTION UNDER POSITIVE CHRISTIAN INFLUENCES AT THE LOWEST POSSIBLE COST.
- (7) **This system was established for your children.** Will you give them the benefit of it? The Randolph-Macon Woman's College has been established for the higher education of women.

The Blackstone Female Institute

Is one of the two schools in the Conference for younger girls which belongs ABSOLUTELY to the Church. Its success has been great from the start. Of it the Board of Education of the Annual Conference spoke as follows:

"The Blackstone Institute is owned entirely by our Church. It is not in any sense a private corporation or stock company, but stands in the same relation to the Church as the Randolph-Macon system. While not in the Randolph-Macon system, the course of study is correlated with the Woman's College, and stands related to the latter as the academies to the college at Ashland. The Institute is in a most prosperous condition, having now, at the beginning of its fourth year, a patronage of 170. It is thoroughly Methodistic in ownership and spirit, every officer and teacher being an active member of our Church."

At a meeting of the Trustees of Randolph-Macon College, held June 17, 1896, the following resolution was adopted—viz:

"RESOLVED, That next to the institutions under our special care, we feel deepest interest in the Blackstone Female Institute, under the superintendency of Rev. James Cannon, Jr., which is owned entirely by our Church; and that we regard it and commend it to our people as holding a tributary relation to our Woman's College at Lynchburg, akin to that of our Academies to our College at Ashland."

Send Your Daughter to a Christian School!

THREE-FOLD WORK OF THE INSTITUTE.

- (1.) Gives Diploma of Graduation to all who complete the work of the Institute.
- (2.) Prepares for the Randolph-Macon Woman's College those desiring to take the higher work of that institution.
- (3.) Teachers' course—giving special training to those desiring to fit themselves to teach either in private or public schools.

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Rev. JAMES CANNON, Jr., Blackstone, Virginia.

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BLACKSTONE, VA.

RICHMOND AND BLACKSTONE, VA., JANUARY 26, 1899.

BUSINESS OFFICE:
No. 8 South Tenth Street, RICHMOND, VA.

RELIGIOUS THOUGHT.

Gems Gleaned From the Teachings of All Denominations.

The greatness of God is a sufficient reason why man should stand in awe of him.—Rev. A. E. Myers, Collegiate, New York.

Mutual Relationship.

The only law of mutual relationship for nations, as well as for individuals, is the golden rule.—Rev. James Reed, Society of New Jerusalem, Boston.

The Thoughtful.

The disputations of theologians and theology do not command the attention or hold the respect of the thoughtful.—Rev. J. L. Jones, Unitarian, Chicago.

The Family and the Church.

Whatever destroys the family necessarily sweeps away the church and the state, and whatever upholds it gives permanence and grandeur to the others.—Rev. George B. Vosburgh, Denver.

Men's Best Happiness.

God offers men the best happiness, and this implies that he does not approve of all happiness. Hands full of dust must be emptied before they can be filled with jewels.—Dr. Frank Crane, Methodist, Chicago.

Joyous Christianity.

Christ came not to hush the laughter of innocent joy, but to fill our mouths with laughter and set all the joy bells ringing round the whole world and up to the gates of glory.—Rev. P. S. Henson, Baptist, Chicago.

God's Idea.

The idea of God holds a very large place in human life. It matters not how we got this idea. We have it and live in it. The idea emerges whenever we get at the conception of truth.—Dr. Patton, Methodist, Princeton, N. J.

Spiritual Purpose.

There is nothing more important than to have a spiritual purpose, to know why you have it and to be sure that it will pay you to make any sacrifice for its accomplishment.—Rev. George H. Hepworth, Congregationalist, New York.

America a World Power.

From the seed long ago planted on this continent have been produced the highest types of manhood and womanhood the world has ever seen. That is what makes America a world power.—Rev. Dr. George C. Lorimer, Baptist, Boston.

Divine Calling.

The minister who has a true conception of his calling will not measure his success with the common standard of worldly renown, but, faithfully pursuing his divine calling, will strive to work acceptably to the Father of all.—Rev. C. G. Spieker, Lutheran, Scranton, Pa.

Love of Nature.

The universe is God's temple, and those who are alive to this thought cannot lift their eyes without feeling themselves encompassed with God. An infinite joy is lost to the world by want of the culture of the love of nature.—Rev. Dr. Madison C. Peters, Reformed, New York.

Seeking Happiness.

Happiness is the end we seek, and notwithstanding the sorrows and afflictions of this life we believe that when men shall develop the strength and determination to do even so well as they know much of the present sorrow and affliction will disappear.—Rev. George W. Stone, Unitarian, Kansas City.

Christ First.

To the Christian Christ must be first. To follow him is to adopt his methods. Believe in the omnipotence of right. Belong to a minority of righteousness. Train with Christ and the apostles. Trust him for the final outcome—his the scepter, his the crown. Above all, don't fight the devil with fire. He who proceeds on that plan will have an eternal job of it.—Rev. W. H. La Prade, Methodist, Shreveport, La.

Thankfulness.

No sentiment in the scale of human emotions is more important, more fundamentally educational, more spiritually quickening, than thankfulness. It germinates, develops, perfects character. It expresses reverence, assures justice, establishes harmony. "In everything give thanks" is one of Paul's grandest utterances. Impressed on the heart, it becomes the accompanying angel of every national and individual virtue.—Rev. Helen Van Anderson, Church of the Higher Life, Boston.

God's Promised Home.

We read of a celestial city with streets of alabaster and gold inlaid with precious gems, whose gates are of pearl, where music fills the air and the voices chosen are lifted in everlasting praise and all is happiness and joy. It is a glorious promise. But better than all is the assurance that God will be there, filling the place with the divine effulgence of his presence. This is the promise that awakens in man the hope of heaven. It is the longing to see God, to be near him, to feel his presence, that makes us yearn for a home above.—Rev. A. C. Welch, Methodist, Omaha.

The Way of Peace.

Men seek peace through compromise. This is often the path of wisdom. But compromise breaks down where a vital matter is the subject of dispute and one side is wholly right and the other wholly wrong. Henry Clay tried to solve the great questions of slavery and states rights, which divided the north and south by compromise, yet his splendid abilities failed to reach any result. It is useless to try to compromise with God. His claims are absolutely just, and you know they are. To be a half way Christian is to fail to be a Christian, or at any rate to fail of peace. The way of peace is to live as Christ did, who said, "I do always the things which please him." Over against these ways stands the divine way of peace, taking hold of the strength of God. It is the way of complete understanding. It is the way of thoroughness, intimacy, coming right up to God, whose holiness you dread, coming just as you are, and laying hold of the very strength you fear to meet.—Rev. W. T. Merrill, Presbyterian, Chicago.

A MEMORY.

The fire upon the hearth is low,
And there is stillness everywhere;
Like troubled spirits here and there
The firelight shadows fluttering go.
And as the shadows round me creep
A childish treble breaks the gloom.
And softly from a farther room
Comes, "Now I lay me down to sleep."
And somehow, with that little prayer
And that sweet treble in my ears,
My thought goes back to distant years,
And lingers with a dear one there;
Again I hear the child's Amen,
My mother's face comes back to me;
Crouched at her side I seem to be,
And mother holds my hand again.

O, for an hour in that dear place!
O, for the peace of that dear time!
O, for the childish trust sublime!
O, for a glimpse of mother's face!
Yet the shadows round me creep,
I do not seem to be alone,
Sweet magic of that treble tone—
And "Now I lay me down to sleep."
—Eugene Field.

The Secretary of the Board of Education has heard from less than one-half of the charges in the Conference. Very few of the town and city pastors have sent in their reports. Brethren are urged to send them in at once.

EDITORIAL.

LOOK AT YOUR LABEL AND PAY
UP WHAT YOU OWE US, AND WE
WILL THANK YOU.

REV. W. R. SMITHEY.

Had the death of Brother Smithey been reported a year or so ago, the brethren would not have been greatly surprised, as his health was known to be poor at that time. But it was thought that he had greatly improved, and the news was a great shock. He was in the prime of life, just having passed into the fifties. He had been a member of the Conference twenty-five years. Most of his work had been done in Southside Virginia, and he was greatly admired as a man and as a preacher. His sterling qualities were strong, clear thought; unaffected modesty, and purity of heart. The editor was not thrown with him but twice for any length of time, but was greatly impressed by these qualities then.

He died with the harness on. He preached in the morning, dined, went to his afternoon appointment, began his sermon, but was stricken down, and was taken to his brother-in-law's home, and died on Tuesday morning.

He was conscious but speechless, and wrote that he thought the trouble was acute indigestion.

The following tribute is from the pen of Brother James E. Clarke, of Cumberland, who knew and loved him:

"The characteristics of this dear brother are thoroughly illustrated in the statement of the Master. 'Behold an Israelite indeed, in whom there is no guile.' Brother Smithey was pastor of Cumberland Circuit four years, and it is no reflection on any of his brethren who have served this charge to say he was the beloved disciple. His life was an epistle read by all—quiet, sedate, even shrinking in his manners. His pious walk and conversation seasoned by the grace of God, like the mellow sunshine, stimulated all to higher aims who came in contact with him. He did good, because he was good; his piety and holy living inspired the membership to seek the secrets of Christ in everything. As one thinks so is he; his thinking was as pure as the dew; his vital breath was a prayer for purity. With the humility of the child, he became, under the disciplinary power of the Spirit, as strong in his faith as Elisha. He seemed utterly oblivious of his wonderful mental furnishings in his power of analysis and logical demonstration; he had few equals, yet his child-like simplicity of manners told that all was the gift of the Christ. His philosophy of living was the humiliation of self, that the grace of God, possessing the entire being, might be his glorying in the cross of Christ. His definition of following Christ was sacrifice; he sought not ease or preferment, because this was not his Master's way. He sought to do the will of Christ. Dear, sweet-spirited, loving disciple, your exaltation has come. The world is poorer in your leaving; heaven has an inhabitant qualified by sacrifice to associate with the blood-washed company."

MY FIRST PUPIL.

About four and a half years ago I started out on my first trip as principal of the Blackstone Institute. I had no pupils, and had many misgivings as to my adaptability for such work, and as to the probable results of the summer's labors. I went from the meeting in progress at Fletcher's chapel to the hospitable and godly home of Mrs. M. F. Gee, where I found that saintly man, Brother Thomas M. Beckham. He was then quite feeble, but was enjoying such care and kindness as only such women as Sister Gee knew how to show to the worn-out servants of the Lord. That evening I met all of the family, and among

them Susie, the youngest daughter. Her bright face, modest demeanor, and sweet, obliging ways made her a most attractive girl, and I felt that if I could start out in my school work with such girls as she, that it would make the work easier in future years. Upon talking over the matter with her mother, I found that she was willing. If Susie, who was a great home child, could be persuaded to go. And so I talked with Susie, and found that while disliking to leave home, yet she was anxious to do what her mother thought best, and to be fitted to do whatever work God might have for her in the world. She was the first girl who said that she would trust me with the all-important matter of her training for life, and there sprang up between us a peculiar bond of affection, which was strengthened every year. She was my first pupil, and is the first name on the roll of the Blackstone Female Institute. And what a noble one she was to lead the roll. Her sweet and gentle modesty, her cheery smile, her unaffected unselfishness, enshrined her not only in the heart of the principal, but in the hearts of the whole school. No girl ever did more to make the Blackstone Institute a place where sincerity, unselfishness, and Christ-likeness should be the standards of conduct. Her life helped to create an atmosphere in the school, which has made it easier for all who come there to live nobly. In all her four years' work, from entrance until graduation, I never heard a word or saw a look that was not loyal, or that would influence any girl to anything but the best conduct. She received the medal for general deportment by the unanimous vote of the faculty, the ballot being taken secretly, without previous consultation. She stayed with us longer than most of the girls, for she was in low classes when she came, and so her influence has been felt personally by all the girls who have been in the school up to the new students of the present year.

She gave her heart to God when a little child. During her stay at the Institute she was continually preparing herself to work for God here, and to live with Him hereafter. She graduated on June 4, 1898, and had I been asked to pick out the girl most likely to have a long life, I should have settled upon her, because of her apparently strong constitution, her bright, happy disposition, and her noble character. But in less than three weeks she died of pneumonia, and instead of entering upon her work here, she entered into heaven, and became a partaker of the blissful inheritance of the saints on high. For that society she had been preparing. Year by year she had become more in earnest to fit herself to live with God. He thought her to be ready to do the work He had for her to do there, and so called her from her work here to fill her place in heaven. Why should our Father have done this? Was she not just ready to do great service for Him here? Would she not have been so helpful in the Church and Sabbath school, and would she not have elevated the tone of the social circle, and have been the joy and strength of her widowed mother's declining years? How such questions pour in upon us. We sometimes think that we could have planned it

better, and could have saved so many tears and heartaches, and our homes would not be so lonely because our best loved ones have gone away, and we shall never see them more on earth. But our Father's love has given to us all our joys and blessings in the past, and that same rich love can so surround us that we can sing songs even in the night time, and can make even the valley of dryness to be a well.

Our first pupil was also the first of our graduates to pass over the river and enter the Father's house. May all that follow her through the halls of the Institute follow her also to the mansion of light.

Below are appended the resolutions adopted by the class of 1898 and by the school:

Whereas, our Heavenly Father, who is too wise to err and too loving to willingly afflict, has sent the angel reaper and gathered from earth to heaven our dear, sweet-spirited classmate, Susie Gee; be it

Resolved, That while our hearts are saddened when we remember that she has gone from us, we rejoice as we used to sing that

"She has reached the fairer region,
Far away, far away."

That while we extend our heartfelt sympathy to her own immediate family, we also feel that we are especially bereaved because the little circle which was so peculiarly our own is so soon broken.

That while we sorrow that we may never again gather for the sweet intercourse which has characterized our school life, we will all meet our loved one on the golden shore.

That we will let our lives be ruled by our hopes of reunion in the beyond.
Class of '98—Sadie Drummond Rue, Sadie Emory Harmon, Minnie Mapp Wescott, Henrietta Parramore Turner, Hattie Scarborough, Caroline Harris Binford, Annie Robbie Bridgeforth, Jessie Garland Adams, Ellen Irby, Sarah Virginia Irby, Lucy Hamie White, Fannie Worsham Hawthorne, Sue Duncan Hall, Lottie May Williams.

Whereas, our Heavenly Father has, in His love and wisdom, taken to the "better country" our dear young friend and schoolmate, Susie R. Gee; therefore, be it

Resolved, by the faculty and students of Blackstone Female Institute:

1. That while we deeply feel the loss of one who during her stay of four years among us adorned so beautifully the doctrine of our Lord and Saviour, and our hearts are sore that we shall see her face no more on earth, yet we feel that her work on earth was finished and the Lord had need of her above.

2. That we tender our deepest sympathies to her mother and other loved ones, and pray that the Comforter may be with them continually.

3. That this dispensation shall make us more tender and loving, more faithful and earnest; that at His coming we, like she, may be found about our Father's business.

4. That a copy of these resolutions be sent to the family, and that they be published in the Southern Methodist Recorder.

Sadie D. Rue, Marie L. Byrd, Lizzie Binford, Fattie Manson, Committee.

"SAINTS AIDING SATAN."

Mr. Editor.—The editorial with the above caption in the Recorder dated January 12, 1899, was timely, sensible, and true. Having been a country pastor for quite a number of years, I could appreciate your remarks suggested by the experience you had at that church on the occasion you referred to. Common sense in church matters is greatly needed to-day. The exercise of a little of it, together with the giving of a little money and little work, would greatly help the houses of God and His services in the country. The neglect of God's house, especially in rural sections, is a disgrace and a burning shame. Religious services held in cold drafts are not only dangerous to health, but such services cannot in the nature of the case be helpful, as they otherwise would be. That Satan has a great deal to do with the neglect of God's house and the cold drafts and filth which are a result of this neglect on the part of the people is too manifest to need to be argued. The uncomfortable condition of many of our churches in the country has much to do with making our rural congregations small in winter. It is risky to the health of old and feeble people to attend the services in cold weather at some of our churches, and however anxious as pastors we may be to have our people attend church services, when one thinks of the actual condition of things as they exist, no blame can be laid at the door of at least some of the absentees. To go in chilly atmospheres and sit in cold drafts for old and delicate persons is asking more than one ought to ask. Along this line of making comfortable and attractive our rural churches especially, there is an urgent and pressing need for reform. There is no reason existing for the cause of untidy, uncomfortable, and chilly houses of worship. The effect of having houses where people meet comfortable is seen in the good attendance upon the public schools in the country even when the weather is unfavorable.

Let our people of the country churches look and ponder these facts, and turn over a new leaf at once. Comfortable, neat, attractive church buildings mean so much in advancing the Lord's cause.

E. P. PARHAM.

Christie, Va.

The Secretary of the Board of Education has heard from less than one-half of the charges in the Conference. Very few of the town and city pastors have sent in their reports. Brethren are urged to send them in at once.

THE PRESIDING ELDERSHIP.

Please allow me space for a reply to an article which recently appeared in your columns, signed, "Twenty-Year Pastor."

He brings charges against a class of men heretofore regarded as Christian gentlemen, which, if true, ought to cause them to be banished from decent society. His charges are as follows:

1. Unworthy and incompetent.

He says the office, "as at present filled and used and abused in our Conference"—"the unworthy and incompetent men who are put in it," their "dry as dust sermons," etc.

2. Improper motives.

Putting men into office because of their "family connection with a big member of the Cabinet." Fondling one of these favorites, appointing or trying to appoint him to a place he cannot fill."

3. Stingy and mean.

"Close-fisted," "do not remember but one dollar outside of a collection at Conference" given by them. "Some very earnest appeals to be liberal, but they never set an example."

4. Unworthy of respect.

"Who can have any respect for a stingy preacher or member?" "The added burden which they impose upon the people, which no right-feeling or right-thinking man would for a moment think of doing." "Beg and beat" their way. "Sit around the depot all day waiting for an unwilling preacher." "Whistle to himself all the way." "Resume his whistling." "Would barely speak to the preacher at the Quarterly Conference," etc.

The above quotations will give some idea of the offensive epithets he has hurled against a class of men he derisively calls "the blonds," and this language used by a man who for "twenty years" has been preaching that Gospel whose cardinal principle is love, one of whose chief elements being this, that it "beareth all things, believeth all things, hopeth all things, endureth all things." For nearly half a century I have been a Methodist, and from my childhood have learned to respect Methodist preachers. I call to mind the men who have filled, and are now filling, the office of presiding elder, and ask who are these men who are so unworthy and incompetent, so stingy and mean, so unworthy of respect in short, if this writer's judgment is correct, are neither Christians nor gentlemen. I think the quotations given above will fully justify these conclusions. If these things are true, the men ought to be expelled from Conference, and if not so, the writer of the article ought to be held responsible. Does he ever permit these men to visit his family? "Speak not evil one of another, brethren, for he that speaketh evil of his brother speaketh evil of the law, and judgeth the law." Here is the law, "A new commandment I give unto you, that ye love one another." "By this shall all men know that ye are my disciples that ye love one another." A METHODIST.

I have read carefully and prayerfully the article in the Recorder of January 12th, on "The Presiding Eldership," signed, "Twenty-Year Pastor." It is cause for deepest grief to every right-thinking man of the Church, and especially of the Virginia Conference, that these things should be so. If they are not so, it is cause for loudest lamentation, that a man of our itinerant body could be found who would affirm them. If they are true to any extent of the men who have filled the office of presiding elder in our Conference, they ought to be known to the appointing power. Men like the "Twenty-Year Pastor," who counts himself at least among "the truest, bravest, most efficient, most loyal members of our Conference," ought to be true enough, efficient enough, and manly enough to go to the bishops of the Church and name the men in the

eldership of the Conference of this stamp, and use all manly, Christian effort to rid the Church of such office-bearers. "For," says St. Paul, "if one of the members suffer, all suffer." If the men of the eldership have been guilty of such grievous faults—not to say egregious follies and heinous sins—ought not my brother in a spirit of kindness and brotherly love to call attention to it individually and personally, and not to allow sin on a brother? Ought he not, even at the risk of one's everlasting displeasure, to admonish one as a father, and thus, if possible, avert the dishonor such faults and follies bring in the Church "he loves better than his own life"?

We all commend the example of Nathan, the prophet, because he didn't put in the Imperial Gazette, nor in "The Eastern Star," that the thrones in the East were honeycombed with conjugal infidelity; that there were few of the kings and princes who did not live lives of impurity, and that even in the country between Gennesaret and the Mediterranean the thrones reeked with moral filth. But, knowing where the trouble was, he bravely approached his adulterous monarch, pointed his long, bony finger at him, and without blanching said, "Thou art the man!" What have we done with our Bibles? My Brother "Twenty-Year Pastor," how readest thou? "If thy brother shall trespass against thee, go and"—put it in the papers? No—"go and tell him his fault between thee and him alone; if he hear thee, thou hast gained thy brother."

When you saw your presiding elder holding "on to the money the Church had given him to pay his way," keeping it "in his pocket," while the stewards, with long faces, "were devising some way to send" him to the next point, why did you not kindly take him aside and gently remind him that he had the funds "in his pockets" intended to meet this expense, and it was not right thus to divert them and subject the stewards to such embarrassment? Surely, such should be the time for the display of some of the high virtues of the itinerant brotherhood—truth, bravery, and efficiency!

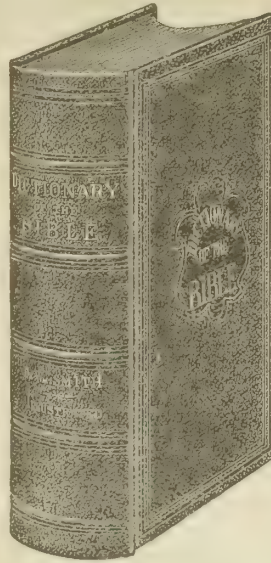
When the "good brother" after "that trip" reported such a dull time with the elder, if you considered it a wrong so grievous as to deserve rebuke, why did you not do so? Was it because Paul had said, "Rebuke not an elder"? And "a worthy brother" who told you the elder pulled out a book, etc., why didn't you kindly let your unsuspecting elder know that the brother considered it discourteous? In the case of the elder who was kindly informed by the preacher that he had an engagement and couldn't meet him, etc., the evidence is heresay, and consequently unreliable, and especially the part of it regarding the elder's barely speaking to him at the Quarterly Conference. A true, brave, efficient Methodist itinerant, "not a sorehead," who "loves the Church better than his own life," who asks for nothing and would not whine if sent to the humblest appointment in the Conference, ought surely to have more regard for his own character than to venture in the public prints such an uncharitable assumption against a presiding elder. "The heart is deceitful and desperately wicked; who can know it?" Not a "Twenty-Year Pastor." "By their

fruits"—not the bark, nor twigs—"shall ye know them." "Out of the abundance of the heart the mouth speaketh." "Let God be true and every man a liar"—even a "Twenty-Year Pastor," true as the truest and brave as the bravest; but let my brother "Twenty-Year Pastor" take the Lord's candle and go down into the labyrinthine windings of his heart and make diligent search; if he doesn't find "a root of bitterness" and wounded ambition and envy of presiding elders as big as the elder he is willing to hang on such insufficient testimony, then I'll ask all pardon for this conclusion as soon as he takes off his mask and discloses his real identity. But the judgment of brethren in the office and out will bear me out in the conclusion that no man free from bias and prejudice could give utterance to such statements respecting the eldership of our Church. And a thing that surprises me immeasurably is that men who profess to know these things and roundly affirm them to be true can so stultify themselves, crucify all manly independence, and outrage all sense of decency and propriety by remaining in a body so corrupt, receiving annually an appointment, and thereafter yearly spiritual oversight from men against whom they allege such things. A man, it seems to me, in the position of "Twenty-Year Pastor" must of necessity throw off his mask and step out into the arena and make his statements good; own that he has been mistaken, or step down and out of a body of itinerants so corrupt as to bow submissively to the rule and government of men, who "largely" are guilty of such grievous faults, not to say heinous sins against God and the Church.

"It is" not "for the good of Zion" that these things are written and aired out before the Church in the public prints, and they are mistaken who think they do the Church a service by so publishing these things. The exception of Brother J. T. Moore was well taken at our last Conference, that his elder had made statements regarding him before the open Conference which were admissible nowhere but in the stationing room. The same is true of all, and particularly of what "Twenty-Year Pastor" has to say of the presiding eldership.

Let us look more narrowly at the article. In paragraph three he as much as declares that the trouble is not with the office, but with the men who fill it; and by consequence that his discussion is not of the office, but of the "men who fill it," and more narrowly still, the "inefficient men."

Now, it is proper and promotive of the cause of truth in the public prints to discuss "The Presiding Eldership" in a manly, open, above-board way, as did Rev. W. H. Atwill not long since in the Richmond Christian Advocate. But the "abuses of the office" and the "inefficient men" who fill it are widely different, and it has been demonstrated by many egregious failures that it can't be done without besmirching the Church and her ministry, and "putting them to an open shame," and accordingly it ought not to be done. Besides, the public is not the tribunal before which to arraign the mistakes of the appointing power of the Church and the abuses of office and inefficient men.



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"Twenty-Year Pastor" affirms that the office is filled largely by "inefficient men," "not taken from among the most efficient preachers and pastors," "the majority could not sustain themselves in the pastorate before they were appointed to the office." The statement here made, as explained by himself, is, that the majority of the men in the office are "inefficient;" that "complaint regarding their inefficiency is heard on almost every hand." He hints at wilfulness and deliberation in putting these "inefficient men" into the office, because they can no longer "walk" and "have to be carried." What thoughtful and unprejudiced man in our Conference can admit such a statement! Our bishops and their council, with all the facts before them, deliberately and wilfully choosing to the eldership of the Conference from year to year men the majority of whom they know to be unable to walk and must be carried! Who that accepts the truth of the statement can ever respect a Methodist bishop again? Rev. John C. Granbery, D. D., for fifteen years a Methodist bishop, engaged in that nefarious business and conspiring with Paul Whitehead, D. D., and A. G. Brown, D. D., and J. Powell Garland, D. D., and James H. Riddick, and seven other men who pass everywhere for true and brave men of the body—to pick out, select, and choose from among the Conference eleven men to fill the office of presiding elder, six at least of whom have become "inefficient," can't "walk," and have to be "carried" by "the truest, bravest, most efficient," and most loyal members of our Conference—like "Twenty-Year Pastor"! And think of the preachers and people of the districts enduring the quarterly visits and "dry-as-dust sermons" of these men, and submitting to their rulings, and bestowing their hospitalities and pushing them around (paragraph 7), and complimenting their effusions, and writing them up at District Conferences and in the Church papers, knowing at the same time their inefficiency, their weakness, their unworthiness! What a spectacle! the Bishop and his council setting up idols of wood, and stone, and "sounding brass," and the whole Church bowing down and worshipping them! Angels, turn your eyes away!

Compare the eleven presiding elders of the Conference at the last session with the body of preachers. Let "Twenty-Year Pastor" be made Bishop; let him preside over the Conference, disband the old panel entirely, and appoint every man new. I doubt not he would find it difficult to pick out eleven as good, all-round men, men of good preaching and executive ability, who would cheerfully accept the appointment and enter upon the duties and responsibilities of the office. I have been more than twenty years in the Conference, and in my humble judgment the men who have filled the office during that time have been largely men fully up to, if not above, the average in preaching, and who were far above the average in administrative ability. Among the departed, how many were superior to Joseph Lear, Robert Michaels, William B. Rowzie, Joseph H. Davis, Leo Rosser, D. D., L. S. Reed, E. P. Wilson, D. P. Wills, and P. A. Peterson,

D. D.? Take a few who have been in the presiding eldership and returned to the ranks: R. N. Sledd, D. D., F. M. Edwards, James O. Moss, J. D. Hank, James C. Reed, Joseph A. Proctor, E. M. Peterson, D. D., and W. E. Edwards, D. D.

Take some of the men now in Paul Whitehead, D. D., A. G. Brown, D. D., J. S. Hunter, Joseph H. Riddick, Joseph H. Amiss, etc.

Who will say that Joseph Lear, Robert Michaels, E. P. Wilson, L. S. Reed, and E. M. and P. A. Peterson were not in their day almost incomparable preachers? Who among us can excel Sledd, the Edwards, Moss, Proctor, and Reed in good, solid preaching? And who will deny that the men mentioned as now filling the office are not among our best preachers? And who among us so "wise to know what Israel ought to do"? Who among us were more acceptable pastors than most of the men named before their elevation to the eldership; and who have been more popular in the charges they have served since their return to the pastorate?

Again, "Twenty-Year Pastor" makes serious objection to the eldership on the ground that "the office tends to dry up the fountain of beneficence of the occupants"—i. e., in plainer English, it makes men stingy. He quotes mainly his own observation in proof of his statement. Says he recalls but \$1 in twenty years given by a presiding elder except at Conference, "and this \$1 I wrung out," etc. "I wrung out"! Gracious heavens! You can see malevolence coiled in the sentence like a snake in the grass, and you can hear it hiss as the words were set down. A man, it seems to me, for twenty years entertaining, harboring, and cultivating such a feeling towards a presiding elder can give no just judgment respecting the office, or of the man who fills it. Were a presiding elder on trial, as his counsel, I would exclude such a man from the jury. I wonder if William McGhee, or D. P. Wills, ex-presiding elders, now living, were never the presiding elders of this man? Can it be possible that this brother, twenty years a pastor of our Conference, does not remember the beneficence of the presiding elders I mentioned—the young men, especially Brother Wills, helped and his distribution of his books were among them at his death. Does he know of no \$5 and \$10 subscriptions of presiding elders to church buildings in his district? Does he know of no poorly-paid pastor whose salary was supplemented by the presiding elder? Does he recall no debt discharged by the presiding elder in behalf of an embarrassed pastor? Did he never hear of a widow receiving of the presiding elder a \$5 bill, of which no record was ever made? A presiding elder once thrust me aside because of my clumsiness in taking a missionary collection, headed the list with \$5, and brought the church out, to my great joy. I could name you five or six preachers of a district, who during a term were helped by their presiding elder out of his own purse! And if I were to call on them to do so, preachers would rise up all over the Conference to testify to the beneficence of their presiding elders. It is a source of poignant grief to every right-thinking man that a preacher

should for twenty years of itinerant life receive the kind offices and enjoy the confidence and affection of these men of God, and then at the end turn and stab them in the one spot made most vulnerable by their relation to God and the Church. While they are to let their lights so shine, they are not to extol their gifts or to trumpet their virtues. And even modesty forbids the mention of almsdeeds they may have done.

Once more the crowning complaint is "the unkindest cut of all" the impositions of the presiding elder in the matter of getting around. With the money put in his pockets by the Church to meet these expenses, he nevertheless refuses to use it for that purpose, pays only what the railroads and steamboats compel him to, and begs and beats the balance. "Angels and ministers of grace, defend us!" This "Twenty-Year Pastor" cannot certainly, after this and the following statements, decline to give his name. The presiding elders of the Conference have a right to demand it, and should know it. For certainly no self-respecting presiding elder can receive such a pastor's kind offers, or accept his hospitalities without offering him compensation; or visit his charge without keeping a memorandum of mileage, horse and buggy hire, shoe polish, use of books, stationery, etc., attention from preacher and stewards, fees for listening respectfully to his "stale sermons," pushing and pulling, etc., etc., etc., and paying the bill up, all carefully, "like a man," before he leaves. Or will he be pursued to the end of his days with reproaches of crimes "no right-feeling and right-thinking man would think for a moment of doing."

In conclusion, my dear Recorder, it seems to me that no true, brave, loyal Methodist itinerant can say the things this brother has said of "some" at least of the men who have filled, and are now filling, the office of presiding elder in our Conference, without giving his own or their names. The words of the lawyer are applicable: "Thus saying Thou reproachest us also."—Luke, 11: 45. J. E. DESHAZO.

Mathews, Va., Jan. 18, 1899.

The Secretary of the Board of Education has heard from less than one-half of the charges in the Conference. Very few of the town and city pastors have sent in their reports. Brethren are urged to send them in at once.

MARRIAGES.

At Shady Grove Methodist Episcopal church, November 14, 1898, by Rev. R. H. Mullen, Mr. R. E. Lee Elliott and Miss Rosa B. Dunkley, both of Halifax county, Va.

At Zion Methodist Episcopal church, December 15, 1898, by Rev. R. H. Mullen, Dr. Edward H. Bowling, of Luster, N. C., to Miss Minnie D. Jackson, of Mecklenburg county, Va.

At Shiloh Methodist Episcopal church, January 10, 1899, by Rev. R. H. Mullen, Mr. Charles L. Hewitt, of Texas, to Miss Hattie A. Bland, of Mecklenburg county, Va.

LOOK AT YOUR LABEL AND PAY UP WHAT YOU OWE US, AND WE WILL THANK YOU.

OBITUARY NOTICE.

Paul Cannon, infant son of James Jr., and Lura B. Cannon, died at Blackstone, Va., January 21st; aged two years.

"Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of God."

MISSIONARY STATISTICS.

The Almanac of the American Board has just been issued with its usual tables of missionary statistics, prepared by Dr. E. E. Strong, the editorial secretary of the Board. Dr. Strong, as always, has taken the greatest pains to secure the most complete reports obtaining them direct from the best authorities here and in other countries.

The total number of societies represented in the summary is 242. These occupy 4,779 stations and 14,614 outstations, without, however, including in either of these last two items the returns from a large number of minor societies which make no record of them.

The total number of missionaries is 11,839, of whom 6,096 are males and 5,751 females. The total native laborers are 67,754; communicants, 1,448,861; while there are also 810,949 under instruction in the various schools of the missions. Here also there is a deficiency on account of the failure of many of the Continental societies, except those in Germany, and also of minor societies in Asia, Australia, and Africa to report the figures.

The total income of the societies is placed at \$16,244,372, a considerable increase over the report of last year. Of this the United States furnishes \$825,000 increase, and in Great Britain there is included \$2,089,134 expended by organizations, such as Bible, tract, and colonial societies, medical missions, and missions to the Jews for work outside of Great Britain. Taking these up somewhat more in detail, the United States has 32 societies, Canada 6, Great Britain 28, Germany 16, Continental Europe, aside from Germany and including the Netherlands, Scandinavia, France, etc., 61; while in Asia, Australia, and Africa there are 99 societies.

The English societies lead in the number of stations—3,302, out of 4,779, and in out stations, 8,845. The United States comes next with 916 stations and 5,565 out stations. This latter fact indicates probably a more effective organization of the mission work. The number of missionaries for the different countries is as follows: Great Britain, 4,818; United States, 3,398; Continental Europe, aside from Germany, 1,935; Germany, 1,082; Asia, etc., 377; Canada, 229. Of native laborers Great Britain employs 30,133; the United States, 15,562; Asia, Australia, etc., 8,259; Continental Europe, aside from Germany, 7,128; Germany, 6,059; Canada, 613.

In membership the British societies lead with 394,482, but the American societies come very close with 377,030 while Germany follows with 315,064; Continental Europe, 251,200; Asia, etc., 101,675; Canada, 9,412.

The foreign mission income of the distinctively foreign missionary societies in Great Britain is \$6,471,840; United States, \$5,158,114; Germany \$897,182; Continental Europe, \$893,825; Asia, etc., \$490,650; Canada, \$243,627.

Of the specific British societies the largest income reported is that of the Society for the Propagation of the Gospel, \$1,587,560. With regard to this it should be remembered that its expenditures include a considerable amount of colonial work; the distinction between colonial and strictly foreign missionary work not being clearly drawn. The Church Missionary Society comes next with \$1,138,370; the London Missionary Society, with \$557,455; the Wesleyan Society, \$523,536; the Baptist Missionary Society, \$392,730; the Free Church of Scotland, \$327,430; the Established Church of Scotland, \$204,336.

In this country the largest figures are those of the Methodist Episcopal Church, including the Woman's Missionary Society, \$946,402; the Presbyterian Board, \$835,580; the American Baptist Missionary Union, \$782,474; the American Board, \$687,200; the Methodist Episcopal Church, South, \$354,765; the Protestant Episcopal Church, \$280,969. In Germany the largest expenditures are by the Basel Society, \$260,899; the Moravian Brethren, \$150,681; the Rhenish Society, \$129,606. In Canada the Presbyterian Board has the largest income—\$131,841.—The Independent.

THE TRUTH ABOUT VACCINATION.

In a recent lecture delivered at Rome, Dr. Bizzozzero made a deep impression by his summing up of the argument for vaccination. He said:

"Germany stands alone in fulfilling in great measure the demands of hygiene, having in consequence of the calamitous smallpox epidemic of 1870-71 enacted the law of 1874, which 'makes vaccination obligatory in the first year of life, and revaccination also obligatory at the tenth year.' What was the result? With a population of 50,000,000, having in 1871 lost 143,000 lives by the smallpox, she found by her law of 1874 the mortality diminished so rapidly that to-day the disease numbers only 116 victims a year. These cases, moreover, occur almost exclusively in towns on the frontier. If it were true that a good vaccination does not protect from smallpox, we ought to find in smallpox epidemics that the disease diffuses itself in the well-vaccinated no less than in the non-vaccinated countries. But it is not so. In 1870-71, during the Franco-German war, the two peoples interpenetrated each other, the German having its civil population vaccinated optionally, but its army completely revaccinated, while the French (population and army alike) were vaccinated perfunctorily. Both were attacked by smallpox; but the French army numbered 23,000 deaths by it, while the German army had only 278; and in the same tent, breathing the same air, the French wounded were heavily visited by the disease, while the German wounded, having been revaccinated, had not a single case."

THE EXPERIENCE OF A SUCKER.

An old sucker lived with other fishes at the bottom of a pond. She was observant, cautious, and wise. A pickerel and a bass made sad havoc with her descendants, for each often took one of them for his dinner; so the old

sucker was not sad when the pickerel was gone. His going, as seen by the sucker, happened in this wise:

A large angleworm fell on the surface of the water, and sank toward the bottom; but when part way down it stopped, for something prevented it sinking further. As she watched it she saw the old pickerel dart from its hiding place and catch it, as often before he had caught one of her babies. Then something very strange—the old pickerel lost his self-control; he seemed to want to go back to his safe hiding place, but he did go the other way. Something seemed to be pulling him the wrong way, and it pulled and pulled until he was gone, and he never came back.

Not long after the bass, after a similar experience, was gone, and he never came back.

When the old sucker saw another worm come in the same way, she wanted to understand it, but thought it better to learn by the experience of the pickerel and bass than to have such experience herself; so she left the worm alone; but one of her grandchildren, who was younger and thought himself wiser than she, said: "I will find out about this, grandma." The old sucker replied: "You had better leave it alone, or it may pull you away like it did the others," but the young one said: "I have often sucked angleworms in my mouth. They tasted good, and did me no harm." The old one said: "I advise you to keep away from it." The young one thought to himself, "Oh, she's an old granny! I will just suck it a little, and if I feel it pull, I will let go."

So he sucked it in his mouth, and thought it was nice; but when he started to go back to his grandmother it pulled him the other way. He wanted to let go, but he did not, for he was hooked, and in spite of his wishes, he went to the—fisherman.

Another fisherman uses cigarettes, tobacco, or beer for his bait, and many a sucker sucks them in, thinking he will let go when they pull the wrong way; but after indulging a while, when he wants to go right, he finds himself so hooked and held by the habit that instead of going right, he goes to the—devil.—Ohio Anti-Saloon League.

LOOK AT YOUR LABEL AND PAY UP WHAT YOU OWE US, AND WE WILL THANK YOU.

A FATHER'S DISCOVERY.

They stood together beside the writer in a crowded car, the morning after New Year's. Both men had reached middle life. Their clothing and manners indicated financial ease and refined surroundings. They may have been brothers; at least they were intimate friends, as they addressed each other by their Christian names.

"I made a discovery yesterday, Fred: my girls have grown up!" The friend, Fred, looked at him inquiringly. It was evident that the discovery was one of mixed pleasure and pain, judging by the expression on the speaker's face. "Yes, they have grown up. The greatest possible pleasure is no longer a walk with papa; strange men, I call them cubs, have begun to be interesting companions for a walk."

The listener smiled. "Poor chap!" he said, like one who had gone through

the experience; "what else did you expect? That's life."

"The dickens, man! 'Twas only yesterday I was ransacking stores for dolls and teasetts."

"Yes," interrupted his friend, "and to-morrow you'll be doing the same thing for your granddaughters." The first man looked startled. With an amused glance, the one addressed as Fred asked, "What are you going to do about it, old man?"

"Fred, do you realize that that is a serious question? It is very important—what I am going to do about it. I don't want those girls interested in any of those cubs, and I don't want those fellows interested at all in my girls. They grow more charming and companionable every day. I want them let alone."

"No, you don't, my dear fellow. They cannot have a father always; and even if they could, have they no right which you are bound to respect? Would they be what they are, the most charmingly natural girls one meets anywhere, if they did not possess to a remarkable degree strong, womanly natures? You and your wife are to be congratulated that you have in them nearly approached your ideal woman, as you used to describe those ideal women."

It was evident that the father of the girls was deeply touched. "Fred, the men do not live to whom I would surrender those girls."

Both men were quiet a while, when the father said: "That's pretty selfish—a war against life."

"Yes," responded the other, quietly, "it is."

"Fred, if I have to give them up, I'll know the men. Every man they know shall become my friend, if I can make him. Their mother shall know them, every one. I have confidence enough in them to know that the men we cannot have as friends cannot be their friends. I'll fish, golf, tennis, skate, play ball—I've learned basket-ball to play with them—with those cubs that brought the color to the girls' cheeks and the new light to their eyes, yesterday. Yes, I saw then that they had grown up. Why, you're right, man! I have not bought a doll for seven years. The cubs I cannot buy, but I'll know them. Every man who bows to them shall bow to me, and slap me on the back as his chum if—if he passes. Fred, the examination will be severe, but the prize is worth it." The men left the car.

AN UGLY AND DANGEROUS FASHION.

Doubtless hundreds of women are surprised to find that they have yielded to the uncleanly and untidy fashion of trailing dresses on the street. It is unfortunate that the increased knowledge of the sanitary dangers of trailing dresses through our streets, and then over carpets and rugs, should not be understood well enough to forbid this.

No one disputes that a trailing dress in the house is far more beautiful and graceful than one that does not trail, but it is equally certain that no one will dispute, not even those who have yielded to this untidy fashion, that it is far from becoming on the street. To the woman who may throw her dress aside when dampness and dirt have marred it, such fashions are of no mo-

ment; but to the woman who must consider her clothes from the standpoint of cost, who must wear her clothes for the longest possible time, this fashion imposes serious burdens. The woman of independence may scorn the thought of self-imposed burdens, but the fact remains that it is a burden to some women, serious and real, to find that their clothes are not up to the fashion. It is unfortunate that fashion and good taste are not synonymous. Much that is ugly would never be known if they were.

With the prevalence of grip, and the declarations of some of the best medical experts that it is contagious; with ordinances relating to the cleaning of street cars to meet special health conditions being issued by health boards; with the widely diffused knowledge of the spread of disease by germs, it seems strange that intelligent women should allow their garments to be so fashioned as to be a means to carry disease into their own homes.

THE HOURS FLY FAST.

Mourn, O rejoicing heart!

The hours are flying;

Each one some treasure takes,

Each one some blossom breaks,

And leaves it dying.

The chill, dark night draws near,

The sun will soon depart,

And leave the sighing;

Then mourn, rejoicing heart!

The hours are flying!

Rejoice, O grieving heart!

The hours fly fast;

With each some sorrow dies,

With each some shadow flies,

Until at last

The red dawn in the east

Bids weary night depart,

And pain is past;

Rejoice, then, grieving heart!

The hours fly fast!

—British Weekly.

LOOK AT YOUR LABEL AND PAY UP WHAT YOU OWE US, AND WE WILL THANK YOU.

Miss Brown: "Whut foah's Lize Jackson puttin' on sich airs?"

Miss Johnsing: "Hain't yo' done heerd dat her 'lashuns was descended from dem Filypeens whut Mars Dewey done captured?"—Philadelphia North American.

Hard to Find.—The Bishop of never mind where—being a newcomer, and being somewhat troubled with a neglected diocese, thought to inspire his clergy to take occasional services during the week by periodically visiting and taking one himself. On one of these occasions, having found quite a good congregation, and having been moved to much eloquence in his sermon, he felt a little not unnatural desire to know if he had made any impression on the usually unimpressible yokels, and put some leading questions to an old clerk, who was helping him to disrobe in the vestry. "Well, I hope they've been pleased with you," said the old man, patronizingly; "and I'm sure we puts it werry kind o' yer worship to come down and preach to us; but, yer know, a worsser one would ha' done for the like o' us, if he so be," he added, with becoming humility, "one could ha' bin found."

THE SUNDAY SCHOOL.

LESSON V, FIRST QUARTER, INTERNATIONAL SERIES, JAN. 29.

Text of the Lesson. John iv, 5-15.
Memory Verses. 13-15—Golden Text.
John iv, 11—Commentary Prepared by the Rev. D. M. Stearns.

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5. "Then cometh He to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph." He is anointed with the Holy Ghost and with power and goes about doing good, seeking never His own will, but always the will of His Father, and all His steps as well as all His words and actions are ordered by the Father (Acts x, 38; John vi, 38; xiv, 10; Ps. xxxvii, 23). To live such a life is the business of the Christian, and Christ in us will live that life if we yield fully to Him.

6. "Now Jacob's well was there. Jesus, therefore, being wearied with his journey, sat thus on the well, and it was about the sixth hour." As we said in a previous lesson, probably 6 a. m., according to John's way of counting. He would be journeying early, so as to avoid the heat of the day. He is weary, for He is truly man and in all points tempted like as we are. We have not a high priest who cannot be touched with a feeling of our infirmities. He knoweth our frame; He remembers that we are but dust.

7. "There cometh a woman of Samaria to draw water. Jesus saith unto her, Give me to drink." For our sakes He put Himself in the limitations of a mortal body, liable to weariness, hunger, thirst, suffering and death. He who made all things and upholds all things made Himself dependent upon the ministry of others for the necessities of life. He fed millions with manna for nearly 40 years and brought water from the rock at His pleasure.

8. "For His disciples were gone away unto the city to buy meat." He who said, Come, buy wine and milk without money and without price (Isa. lv, 1) sends his disciples to buy with money things necessary for the body. It is very difficult for us to believe the extent of His humiliation. We cannot understand how rich He was nor how poor He became for our sakes (II Cor. viii, 9), but we can look up gratefully and say, Lord, I thank thee for bearing it for me!

9. "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?" For the Jews have no dealings with the Samaritans." Thus answered the woman of Samaria. How different from Rebekah when Eliezer said, Let me drink, I pray thee (Gen. xxiv, 45, 46). See in II Kings, 17, the origin of these Samaritans. Do good unto all, especially to the household of faith, and give to him that asketh thee are good precepts to remember and practice, for not only is it more blessed to give than receive, but not even a cup of cold water given in the name of a disciple shall lose its reward (Acts xx, 35; Math. x, 42).

10. "Jesus answered and said unto her, If thou knewest the gift of God and who it is that saith to thee, Give me to drink, thou wouldest have asked of Him, and He would have given thee living water." The gift of God is the Son of God, as we saw in last lesson (3-16). If the woman had ever learned what we call Isa. lv, she might now have thought of the words, "Ho, every one that thirsteth, come ye to the waters!" and have said, Art thou He of whom Isaiah wrote? If she had known Jer. ii, 13, she might have asked, Art thou a fountain of living water? But she knew not these things; she was not living unto God, yet her soul was precious in God's sight.

11. "The woman saith unto Him, Sir, thou hast nothing to draw with, and the well is deep. From whence, then, hast thou that living water?" Whether it be rich, religious flesh, as in Nicodemus, or poor, sinful flesh, as in this woman, it is in either case ignorant of spiritual things. The well is too deep, and the natural man has nothing to draw with. The woman unwittingly described her own condition in her words to our Lord. She thought only of natural water, a rope and a bucket. She did not know the words of Isa. xlii, 3, "With joy shall ye draw water out of the wells of salvation." He testified what

he knew and had seen. Those who do believe His testimony proclaim Him as the Truth, but those who receive not His testimony make Him a liar. Let us as faithful witnesses proclaim what we have heard and seen (I John i, 3).

12. "Art thou greater than our father, Jacob, who gave us the well and drank thereof himself and his children and his cattle?" In chapter viii, 53, the rulers ask Him, "Art thou greater than our father Abraham? Greater than Solomon or Jonah (Math. xli, 11, 42), greater than prophets or patriarchs, greater than angels or archangel, one with God the Father, God manifest in the flesh, how meekly He bore it all, to be so unknown, so misunderstood! Are you, for His sake, willing to have some one far beneath you socially or intellectually spoken of as better than you, and can you keep still? Can you bear to hear some other land or city honored above yours and be meekly quiet because your city is now Jerusalem?

13. "Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again." Both literally and figuratively true. The first the woman could grasp, for she came often to draw water, but the second she understood not. But few have yet learned that the waters of this world cannot satisfy, and the multitudes seek the pleasures of sin, which satisfy but for a season. They hew themselves out cisterns that can hold no water (Hob. xi, 25; Jer. ii, 13).

14. "But whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life." Christ in us, the hope of glory is a well that not only abundantly satisfies, but is ever springing up to refresh others. It is possible to be satisfied with favor and full with the blessing of the Lord (Deut. xxx, 23), so occupied with God that the pleasures of this world have no power over us. In chapter 1 we have water in connection with the forgiveness of sins, in chapter 2 water in connection with the wine of the kingdom at the marriage of the Lamb, in chapter 3 water in connection with the first step toward the kingdom. Here we have an advance, for every believer may be a well of water if only willing.

15. "The woman saith unto Him, Sir, give me this water, that I thirst not, neither come hither to draw." She still thought only of natural water, but soon, as His love and wisdom continued to deal with her, she began to see herself a sinner. Then she saw Him as the Messiah and her Saviour, she received Him as such, and joy so filled her that she forgot all else but Him and ran to bear the glad tidings to others.

Met Death Fighting Fire.

San Francisco, Jan. 23.—Miss Jennie Moore, daughter of the late I. S. Moore, a prominent society belle, died yesterday at the family residence on Gough street from the effects of fire. The lace curtains of her room became ignited from a gas jet. She attempted to extinguish the blaze, but her clothing caught fire and she rushed into the hall, a mass of flames, which were quenched with difficulty by the family. The young lady, who was about 23 years of age and noted for her beauty and talents, lingered in great agony for several hours, when she expired.

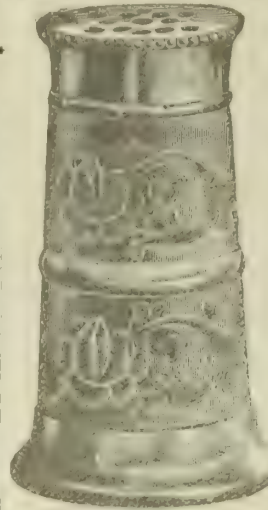
United States Senators Elected.

The following United States senators were elected Tuesday and Wednesday of last week: New York, C. M. Depew, Rep.; Minnesota, C. K. Davis, Rep.; Maine, Eugene Hale, Rep.; Indiana, Albert J. Beveridge, Rep.; Michigan, Julius C. Burrows, Rep.; Connecticut, Joseph Hawley, Rep.; Missouri, Francis M. Cockrell, Dem.; Massachusetts, Henry C. Lodge, Rep. Deadlocks exist in Pennsylvania, Delaware, West Virginia, Nebraska, Montana, Utah, Nevada, Washington and California.

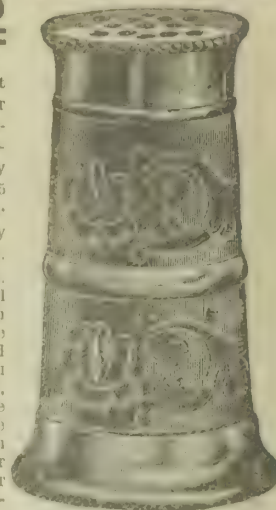
Admitted Guilt, But Was Acquitted.

Evansville, Ind., Jan. 23.—The jury in the Albert Wade embezzlement case brought in a verdict of not guilty after being out 19 hours. Wade admitted that he had falsified the books of the First National bank of Mount Vernon, Ind., but had done so at the order of the president, Asa Williams, now dead, and the cashier, E. W. Rosencranz. The bank's books showed overdrafts of \$100,000. Cashier Rosencranz was placed on trial today.

For Both **25 cents** For Both



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Amos Owen Cherry Trees!

The finest cherries and largest cherry tree in the known world grow on the famous Cherry Mountain, near Ellenboro, N. C.

For the past few years trees from this famous orchard have been transplanted in the surrounding country, and have proved a surprise to the people by their rapid growth, enormous size, and delicious fruit. The trees grow very tall, and spread out long, heavy limbs, and are filled with large, black heart-shaped cherries. As many as five bushels have been gathered from one tree. The fruit is very fine in flavor, and suitable for canning, pies, drying, etc., and, ripening as they do in May and June, they come in when other fruit is scarce, and sell readily at 10 cents per quart. Besides their great value as fruit trees, they make the finest of shade trees. Mr. John T. Patrick, chief industrial agent of the Seaboard Air Line, after examining them and seeing their great value as a fruit and shade tree, says:

"These trees are rapid growers; they make a good shade, and yield an abundant crop of large, black cherries, that find a ready market. One thousand trees will in five years from planting yield a revenue to the town that puts them out sufficient to pay town taxes, keep up the streets, and work the country roads leading into the town.

"It would be a big advertisement that will be worth thousands of dollars to be able to say 'our town has fruit-bearing trees enough on its sidewalks and public parks to pay the expenses of the town and build good county roads,' and will give you a world-wide reputation for thrift, enterprise, and good judgment."

Mr. Patrick did not only talk, but acted on his judgment, and we furnished to him and his agents over six thousand trees during 1897-98 season.

The trees can be set any time from October 20th to March 30th, and it is a very rare thing for one to die. So rare that we gladly send another in place of any that die the first season, that has been carefully set out. We carefully pack all trees, so as to arrive in good condition. We can furnish them either by mail or express one to three years old. Small trees grow off better, and will make a large tree as quick as a ten-foot one, but we will furnish them any size up to ten feet high. We prepay all trees when cash accompanies the order. So it does not make any difference where you live, they will be delivered at the following prices:

One tree by mail	25c.	Twenty tree by express	\$2 50
Six trees by mail	\$1 00	Fifty trees by express	5 00
Twelve trees by express	1 75	One hundred trees by express ..	8 00

One tree free with each order, if you mention the Methodist Recorder.

Send money by registered mail, postoffice, or express money order, or check, making them payable to FRANK BRIGHT, Secretary, and address: CHERRY MOUNTAIN SUPPLY COMPANY, Ellenboro, N. C.

REFERENCES: Rutherfordton Bank, Rutherfordton, N. C.; Southern Express Company, Ellenboro, N. C.

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Blackstone Female Institute.

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The
Free Contributions
of the
People of South-
Side Virginia
that
They Might Have
a
Christian School
for
Their Girls.



STUDY HALL AT MORNING PRAYER.

UNDERLYING PRINCIPLE

The Body
and
Mind Are
to be
Cultivated
so as to be the
Willing
and
Efficient
Instruments
of
the Soul.

Our Motto: Thorough Instruction Under Positive Christian Influences at the Lowest Possible Cost.

=: =

1. Instruction. *REGULAR COURSE!* This course is intended for those who do not expect to pursue their work further than graduation at the Institute. It is thorough, and of as high grade as that of any female school in the State, except Randolph-Macon Woman's College.

Woman's College Course! The Institute was opened the year after the Woman's College, and has been closely correlated to it from the beginning. The Institute, and every Department of the Institute, is in charge of a Graduate of Randolph Macon College or Randolph Macon Woman's College, and work at the Institute, approved by the faculty, is accepted at Face Value by the Woman's College.

Teacher's Course! This course is arranged for those who wish to prepare themselves for teaching, especially in the public schools, but who have only a limited time, but yet do not wish to go to the State School, but wish to be in a *CHRISTIAN SCHOOL*. This work is under the care of teachers who have had thorough training in Pedagogy. A *Practice School* gives to the students the necessary facilities for the practical application of the principles of teaching.

2. Influences. *POSITIVELY CHRISTIAN.* The Institute is the property of the Church. It was built to give *Christian* education. Every teacher is a Christian. The students are continually thrown with the teachers. Every officer and teacher lives in the building, and the girls meet them in the dining-room, reading room, gymnasium, and in the daily walks, and in all the gatherings of the school life. There is a great value in this. Nothing is more helpful in forming character than association with bright, cultivated, Christian women.

3. Cost. As low as possible, consistent with thoroughness of instruction and nourishing fare. No *Rent* or *Taxes* to pay. No *Profits* to be made for owners. The Institute was not built to make money. It has but one aim: It was established to train the minds of our girls under positively Christian influences at the lowest possible cost.

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JANUARY 26, 1899.

EPWORTH LEAGUE.

Topic For the Week Beginning Jan. 29, "A Student's Prayer."
Text, Ps. xix, 1-14.

"Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my strength and my redeemer!"

Prayer for our young people in schools and for the blessing of God upon our institutions of learning is specially appointed for this week, and this psalm is selected as peculiarly appropriate to their condition.

We are in a world of natural and material forces and things. We must study them and learn how to live successfully in their midst. We soon learn that mind is in a great measure dependent on matter, but is superior to it in nature and can control and use it to reach its own purposeful ends. We soon learn that spirit is superior to mind and that mind and matter are to be brought under the rulership of spirit and made to serve the good, the true, the beautiful and perfect ends of the highest nature. All is under the laws of God, and His laws as perfectly regulate the heart and its emotions and volitions as in nature His hand guides the stars in their courses.

Sins are violations of God's law, are the mad leaps of a soul from its true course around the central sun; the flying of a planet from its orbit to become a comet wandering from the light into outer and utter darkness and ruin.

Only in the presence of God can we find His true pleasure and perfection. Not what men call eloquence of speech; not the beauties of rhetoric and elegancies of expression are the most valuable forms of words. Pure and simple and sincere truth, loving terms and Christlike tones are the treasures of language.

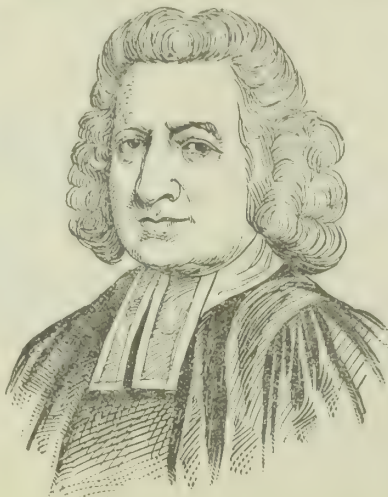
In all our search for knowledge we should strive above all else to acquire wisdom. This is higher than mere learning of things and men. It is deeper than understanding of reasons and causes and philosophies. It is the practical power of applying what is known to reaching desirable and definite ends. It is the ability to do the right.

All the gaining of ability in the right

use or language depends on the possessing a right spirit. The thoughts must be pure or the words cannot be clean.

The Sweet Singer of Methodism.

Charles Wesley is only less noted in the story of Methodism than his elder brother John. They were intimately associated in all their work. They were students together at Oxford. Both belonged to the little band of devout scholars nicknamed "the Holy Club" and Methodists. Both were ordained as priests in the established church of England. Both engaged heartily in evangelistic efforts which gave rise to the Methodist societies and which have resulted in worldwide Methodism. Charles had less of executive ability than John, less boldness and foresight. He was conservative and slow to adopt any new measure which departed from the traditional practices of the church. He was an able preacher, but was specially useful as the writer of spiritual hymns. He shares with Isaac Watts the



CHARLES WESLEY.

distinction of being the most voluminous and devotional writer of sacred lyrics the world has ever seen. His tone is widely different from Watts'. Not less musical or devout, but more fervent and confident of personal communication with God. "Jesus, Lover of My Soul," is a specimen of his verse and is one of the best hymns ever written.

His poetical works, with those of John, fill 13 octavo volumes.

He was in America for a short time in early manhood. Returning to England, the vessel was driven for shelter into Boston harbor. He spent Sunday on shore and preached in King's chapel, which is still standing on Tremont street, overshadowed by the towering structures of more modern days.

He lies buried in London, but not in the grounds at City Road chapel, where John is buried. His face is engraved beside that of his brother on the marble tablet in Westminster Abbey in Poets' corner, which honors the memory of two as worthy sons as Britain ever had.

God's Love of Beauty.

When we think of all the beauty which human eyes seldom behold, but see only often enough to know of its existence, we gain a new thought about our Heavenly Father. Many a brilliant sunset occurs in the far oceans where no ships sail. Many a wonderfully colored flower blooms in the jungle where no human foot has penetrated. Many a striking effect of light and shade, or tender glow of semitwilight, or strange, picturesque formation of mist and cloud, occurs in the remote arctic regions, if what returned explorers tell us be true. There are many forms of beauty here upon our earth of which we, its inhabitants, are almost unaware and which only God sees.

I never yet found pride in a noble nature or humility in an unworthy mind. Nothing procureth love like humility, nothing hate like pride.—Owen Feltham.

BIG BUSINESS DEAL.

A Virginia Company Purchases Two Railroads and Nine Furnaces.

Knoxville, Tenn., Jan. 23.—The largest business transaction made in the south in ten years has just been announced here. It involves an investment of \$15,000,000, and is of vital importance to upper east Tennessee and southwestern Virginia. The Virginia Coal Iron and Railway company has bought in the blast furnaces at Max Meadows, Pulaski, Va., and Bristol, Tenn., also the Bristol and Elizabethton and the South Atlantic and Ohio railroads. Cash is paid for all the properties. The company becomes the owner of 125,000 acres of coking coal lands, 60,000 acres of ore land, two railroads and nine furnaces. The railroad extend from Big Stone Gap, Va., to Elizabethton, Tenn., passing Bristol, Tenn., and the rich coal and timber lands of the new company. Colonel E. J. Sanford, of this city, president of the Knoxville and Ohio railroad, C. M. McGhee, of this city, and Benjamin Dulaney, of Bristol, Tenn., promoted the deal. New York financiers were interested in the enterprise, the outcome of which was an organized company with \$7,500,000 stock subscribed and the same amount of bonds were issued and sold for cash. E. B. Chapman, of Moore & Schley, the New York brokers, carried the deal through and the firm underwrote the bonds.

GENERAL SOUTHERN NEWS.

Richmond, Va., Jan. 18.—Major Jed Hotchkiss, Stonewall Jackson's celebrated engineer, died at his home in Staunton last night of grip, complicated with meningitis.

Leesburg, Va., Jan. 20.—Miss Fannie Rawlings, daughter of the late J. M. Rawlings, committed suicide a few days ago at her home near Unison, in this county. She was about 35 years of age, and despondency and ill health were the cause of the rash act.

Nashville, Tenn., Jan. 19.—George Call and John Shaw, both colored, and who bore a bad reputation in the community, were shot and killed by unknown persons at Lynchburg Tuesday night. Both had served terms in the penitentiary for robbery and had been whipped by whitecaps and run out of town, but returned. Each was about 18 years old.

Hazlehurst, Miss., Jan. 21.—Joseph Williams, a negro, was hanged here yesterday for assault upon a white woman in August last. Nearly 2,000 people witnessed the execution. Williams ascended the scaffold smoking a cigar, being in no way excited, and spoke several minutes, acknowledging his crime and warning his friends to profit by his awful fate.

Raleigh, N. C., Jan. 17.—In the house of representatives of the general assembly yesterday Mr. Patterson, of Caldwell county, offered a resolution protesting against the seating of Congressman-elect B. H. Roberts, of Utah. The resolutions calls upon the senators and representatives in congress from North Carolina not only to oppose the seating of Mr. Roberts, but to pass a law covering all such cases in the future.

Norfolk, Va., Jan. 23.—The army transport Port Victor arrived at Fort Monroe after nightfall last evening. She comes from Porto Rico and has aboard 138 sick soldiers from the army hospitals in that island. An attempt was made to land the sick troops, but owing to darkness as well as the absence of the quarantine doctor, the men were permitted to remain aboard the transport. Her arrival at this time was unexpected.

Memphis, Tenn., Jan. 20.—Three bodies have been found in the debris of the burned steamer Ouachita, which was destroyed by fire at an early hour yesterday morning. The bodies are charred and burned beyond all recognition, but are believed to be the remains of Mr. and Mrs. Keck, en route from Columbus, O., to Greenville, Miss., and Dr. McGary, of Vicksburg. All of

the other passengers have been accounted for.

Huntingdon, W. Va., Jan. 20.—The Asylum for Incurables for the State, located here, was opened for the reception of inmates this morning for the first time. Half a dozen children were admitted during the forenoon, three of whom were from Wood county, two from Ritchie and one from Kanawha. The present legislature will be asked to make another appropriation this year with which to erect other buildings.

Knoxville, Tenn., Jan. 19.—Joel and Charles Necessary, William Freeman and Samuel Duncan, of Scott county, Va., were the victims of a shooting affray Tuesday night in the mountains of that county. The Necessary brothers died yesterday, William Freeman is fatally shot and Duncan is seriously injured. The four victims were trying to arrest an alleged murderer named William Flannery. The latter's friends came to his assistance and he escaped. Flannery is said to have killed one of the Hatfield gang.

Charleston, W. Va., Jan. 20.—N. B. Scott, internal revenue commissioner and member of the Republican national committee, was last night nominated for United States senator by a joint caucus, at which 46 of the 49 Republican members of the legislature were present. Eighteen ballots were taken, the final vote showing 28 for Scott, against 15 for Goff and 3 for Governor Atkinson. While Scott has the caucus nomination his election is not considered a certainty, owing to the close majority of the Republicans and the alleged determination of John McGraw, the Democratic caucus nominee, who has 47 votes, to keep one or two Republicans out of their party ranks.

Charleston, W. Va., Jan. 21.—Both houses of the legislature got down to business yesterday for the first time, after being in session for the second week. The Republican senate at last recognized the Democratic house. In the senate the Republicans introduced resolution for the unseating of Kidd, Democrat, and for the suspension of Ashbury, Democrat, pending investigation into the contest for the seat. The Democrats in the house served notice of contest upon Spencer, Republican. The Democrats in the senate introduced resolutions declaring vacant the seats of Pierson and Getzendanner, alleging that by accepting commissions in the volunteer army they forfeited their right to their seats.

"Teddy" and His Specs.

"Colonel Roosevelt is very nearsighted," said one of the New Orleans boys who saw service at Santiago, "and when the hot fighting was in progress his luggage consisted almost entirely of spectacles. Near sighted people always have an abiding dread of losing their glasses, knowing their absolute helplessness without such aid, and I was told by one of the New York club contingent that Roosevelt took particular pains before leaving home to provide against such a disaster.

"He had been in the habit of wearing nose glasses with a black silk cord attached, but the arrangement was entirely unsuited to a campaign, where the glasses themselves would be liable to fall off constantly and the cord to catch on twigs. So he substituted very large, round spectacles with steel hooks for the ears and had a dozen pairs mounted. These he planted around his person and equipment, trying to distribute them so no one accident could include them all. One pair was sewed in his blouse, another in his belt, another in his hat, two in his saddlebags and so on.

"At the fight at Guasimas his horse was barked by a bullet while held by an orderly and plunged frantically against a tree. Colonel Roosevelt came rushing up, all anxiety, and began prying under the saddle flap. 'They haven't hurt the nag, sir,' said the orderly. 'I know,' replied the colonel with tears in his voice, 'but, blast 'em, they've smashed my specs.'"—New Orleans Times-Democrat.

STRIKING DOWN SIN.

GENIUS NOT NECESSARY TO COMBAT
POWERS OF EVIL.

Rev. Dr. Talmage Admonishes Us to
Persevere in Doing Good—Persevere
in the Face of Failure—Enthusiasm
Will Overcome Difficulties.

[Copyright, 1899, by American Press Association.]

WASHINGTON, Jan. 22.—From a scene in ancient story Dr. Talmage, in this discourse, draws lessons as appropriate for this time as they were appropriate for the time when the event occurred many centuries ago; text, Judges iii, 15, "But when the children of Israel cried unto the Lord the Lord raised them up a deliverer, Ehud, the son of Gera, a Benjamite, a man left handed, and by him the children of Israel sent a present unto Eglon, the king of Moab."

Ehud was a ruler in Israel. He was left handed, and what was peculiar about the tribe of Benjamin, to which he belonged, there were in it 700 left handed men, and yet so dexterous had they all become in the use of the left hand that the Bible says they could sling stones at a hairbreadth and not miss. Well, there was a king by the name of Eglon, who was an oppressor of Israel. He imposed upon them a most outrageous tax. Ehud, the man of whom I first spoke, had a divine commission to destroy that oppressor. He came, pretending that he was going to pay the tax, and asked to see King Eglon. He was told he was in the summer house, the place to which the king retired when it was too hot to sit in the palace. This summer house was a place surrounded by flowers and trees and springing fountains and warbling birds. Ehud entered the summer house and said to King Eglon that he had a secret errand with him. Immediately all the attendants were waved out of the royal presence. King Eglon rises up to receive the messenger. Ehud, the left handed man, puts his left hand to his right side, pulls out a dagger and thrusts Eglon through until the haft went after the blade. Eglon falls. Ehud comes forth to blow a trumpet of liberty amid the mountains of Ephraim, and a great host is marshaled, and proud Moab submits to the conqueror, and Israel is free! So, O Lord, let all thine enemies perish. So, O Lord, let all thy friends triumph!

I learn, first, from this subject the power of left handed men. There are some men who, by physical organization, have as much strength in their left hand as in their right hand, but there is something in the writing of this text which implies that Ehud had some defect in his right hand which compelled him to use his left. Oh, the power of left handed men! Genius is often self observant, careful of itself, not given to much toil, burning incense to its own aggrandizement, while many a man with no natural endowments, actually defective in physical and mental organization, has an earnestness for the right, a patient industry, an all consuming perseverance, which achieve marvels for the kingdom of Christ. Though left handed, as Ehud, they can strike down a sin as great and imperial as Eglon.

I have seen men of wealth gathering about them all their treasures, snuffing at the cause of a world lying in wickedness, roughly ordering Lazarus off their doorstep, sending their dogs, not to lick his sores, but to hound him off their premises, catching all the pure rain of God's blessing into the stagnant, roty, frog inhabited pool of their own selfishness—right handed men, worse than useless—while many a man with large heart and little purse has, out of his limited means, made poverty leap for joy and started an influence that over-spans the grave and will swing round

and round the throne of God, world without end. Amen!

Ah, me! It is high time that you left handed men, who have been longing for this gift, and that eloquence, and the other man's wealth, should take your left hand out of your pockets. Who made all these railroads? Who set up all these cities? Who started all these churches, and schools, and asylums? Who has done the tugging, and running, and pulling? Men of no wonderful endowments, thousands of them acknowledging themselves to be left handed, and yet they were earnest, and yet they were determined, and yet they were triumphant.

But I do not suppose that Ehud the first time he took a sling in his left hand could throw a stone at a hairbreadth and not miss. I suppose it was practice that gave him the wonderful dexterity. Go forth to your spheres of duty and be not discouraged if in your first attempts you miss the mark. Ehud missed it. Take another stone, put it carefully into the sling, swing it around your head, take better aim, and the next time you will strike the center. The first time a mason rings his trowel upon the brick he does not expect to put up a perfect wall. The first time a carpenter sends the plane over a board or drives a bit through a beam he does not expect to make perfect execution. The first time a boy attempts a rhyme he does not expect to chime a "Lalla Rookh" or a "Lady of the Lake." Do not be surprised if in your first efforts at doing good you are not very largely successful. Understand that usefulness is an art, a science, a trade. There was an oculist performing a very difficult operation on the human eye. A young doctor stood by and said: "How easily you do that. It don't seem to cause you any trouble at all." "Ah," said the old oculist, "it is very easy now, but I spoiled a hatful of eyes to learn that." Be not surprised if it takes some practice before we can help men to moral eyesight and bring them to a vision of the cross. Left handed men, to the work! Take the gospel for a sling and faith and repentance for the smooth stone from the brook. Take sure aim, God direct the weapon, and great Goliaths will tumble before you.

When Garibaldi was going out to battle, he told his troops what he wanted them to do, and after he had described what he wanted them to do they said, "Well, general, what are you going to give us for all this?" "Well," he replied, "I don't know what else you will get, but you will get hunger and cold and wounds and death. How do you like it?" His men stood before him for a little while in silence, and then they threw up their hands and cried: "We are the men! We are the men!" The Lord Jesus Christ calls you to his service. I do not promise you an easy time in this world. You may have persecutions and trials and misrepresentations, but afterward there comes an eternal weight of glory, and you can bear the wounds, and the bruises, and the misrepresentations, if you can have the reward afterward. Have you not enough enthusiasm to cry out: "We are the men! We are the men!"

I learn also from this subject the danger of worldly elevation. This Eglon was what the world called a great man. There were hundreds of people who would have considered it the greatest honor of their life just to have him speak to them, yet although he is so high up in worldly position he is not beyond the reach of Ehud's dagger. I see a great many people trying to climb up in social position, having an idea that there is a safe place somewhere far above, not knowing that the mountain of fame has a top like Mont Blanc, covered with perpetual snow.

We laugh at the children of Shinar for trying to build a tower that could reach to the heavens, but I think if our eyesight were only good enough we

could see a Babel in many a dooryard. Oh, the struggle is fierce! It is store against store, house against house, street against street, nation against nation. The goal for which men are running is chairs and chandeliers and mirrors and houses and lands and presidential equipments. If they get what they anticipate, what have they? Men are not safe from calumny while they live, and, worse than that, they are not safe after they are dead, for I have seen swine root up graveyards. One day a man goes up into publicity, and the world does him honor, and people climb up into sycamore trees to watch him as he passes, and as he goes along on the shoulders of the people there is a waving of hats and a wild huzza. Tomorrow the same man is caught between the jaws of the printing press and mangled and bruised, and the very same persons who applauded him before cry: "Down with the traitor! Down with him!"

Belshazzar sits at the feast, the mighty men of Babylon sitting all around him. Wit sparkles like the wine, and the wine like the wit. Music rolls up among the chandeliers; the chandeliers flash down on the decanters. The breath of hanging gardens floats in on the night air; the voice of revelry floats out. Amid wreaths, and tapestry, and folded banners, a finger writes. The march of a host is heard on the stairs. Laughter catches in the throat. A thousand hearts stop beating. The blow is struck. The blood on the floor is richer hued than the wine on the table. The kingdom has departed. Belshazzar was no worse, perhaps, than hundreds of people in Babylon, but his position slew him. Oh, be content with just such a position as God has placed you in. It may not be said of us, "He was a great general," or "He was an honored chieftain," or "He was mighty in worldly attainments," but this thing may be said of you and of me, "He was a good citizen, a faithful Christian, a friend of Jesus." And that in the last day will be the highest of all eulogiums.

I learn further from this subject that death comes to the summer house. Eglon did not expect to die in that fine place. Amid all the flower leaves that drifted like summer snow into the window; in the tinkle and dash of the fountains; in the sound of a thousand leaves fluting on one tree branch; in the cool breeze that came up to shake feverish trouble out of the king's locks—there was nothing that spake of death, but there he died! In the winter, when the snow is a shroud, and when the wind is a dirge, it is easy to think of our mortality; but when the weather is pleasant, and all our surroundings are agreeable, how difficult it is for us to appreciate the truth that we are mortal! And yet my text teaches that death does sometimes come to the summer house. He is blind, and cannot see the leaves. He is deaf, and cannot hear the fountains. Oh, if death would ask us for victims, we could point him to hundreds of people who would rejoice to have him come. Push back the door of that hovel. Look at that little child—cold, and sick, and hungry. It has never heard the name of God but in blasphemy. Parents intoxicated, staggering around its straw bed. Oh, death, there is a mark for thee! Up with it into the light! Before those little feet stumble on life's pathway, give them rest.

Here is an aged man. He has done his work. He has done it gloriously. The companions of his youth all gone, his children dead, he longs to be at rest, and wearily the days and the nights pass. He says, "Come, Lord Jesus, come quickly." Oh, death, there is a mark for thee! Take from him the staff and give him the scepter. Up with him into the light, where eyes never grow dim, and the hair whitens not through the long years of eternity. Ah, death will not do that! Death turns back from the straw bed, and from the aged man

ready for the skies, and comes to the summer house. What doest thou here, thou bony, ghastly monster, amid this waving grass and under this sunlight sifting through the tree branches? Children are at play. How quickly their feet go and their locks toss in the wind. Father and mother stand at the side of the room looking on, enjoying their glee. It does not seem possible that the wolf should ever break into that fold and carry off a lamb. Meanwhile an old archer stands looking through the thicket. He points his arrow at the brightest of the group. He is a sure marksman. The bow bends, the arrow speeds. Hush now. The quick feet have stopped, and the locks toss no more in the wind. Laughter has gone out of the hall. Death in the summer house!

Here is a father in midlife. His coming home at night is the signal for mirth. The children rush to the door, and there are books on the evening stand, and the hours pass away on glad feet. There is nothing wanting in that home. Religion is there and sacrifices on the altar morning and night. You look in that household and say: "I cannot think of anything happier. I do not really believe the world is so sad a place as some people describe it to be." The scene changes. Father is sick. The doors must be kept shut. The death watch chirps dolefully on the hearth. The children whisper and walk softly where once they romped. Passing the house at night, you see the quick glancing of lights from room to room. It is all over. Death in the summer house!

Here is an aged mother—aged, but not infirm. You think you will have the joy of caring for her wants a good while yet. As she goes from house to house, to children and grandchildren, her coming is a dropping of sunlight in the dwelling. Your children see her coming through the lane, and they cry, "Grandmother's come!" Care for you has marked up her face with many a deep wrinkle and her back stoops with carrying your burdens. Some day she is very quiet. She says she is not sick, but something tells you you will not much longer have a mother. She will sit with you no more at the table, nor at the hearth. Her soul goes out so gently you do not exactly know the moment of its going. Fold the hands that have done so many kindnesses for you right over the heart that has beat with love toward you since before you were born. Let the pilgrim rest. She is weary. Death in the summer house!

Gather about us what we will of comfort and luxury. When the pale messenger comes, he does not stop to look at the architecture of the house before he comes in, nor, entering, does he wait to examine the pictures we have gathered on the wall, or, bending over your pillow, he does not stop to see whether there is color in the cheek, or gentleness in the eye, or intelligence in the brow. But what of that? Must we stand forever mourning among the graves of our dead? No! No! The people in Bengal bring cages of birds to the graves of their dead, and then they open the cages, and the birds go singing heavenward. So I would bring to the graves of your dead all bright thoughts and congratulations and bid them sing of victory and redemption. I stamp on the bottom of the grave, and it breaks through into the light and the glory of heaven. The ancients used to think that the straits entering the Red sea were very dangerous places, and they supposed that every ship that went through those straits would be destroyed, and they were in the habit of putting on weeds of mourning for those who had gone on that voyage, as though they were actually dead. Do you know what they called those straits? They called them the "Gate of Tears." I stand at the gate of tears through which many of your loved ones have gone, and I want to tell you that all are not shipwrecked that have gone through those

strains into the great ocean stretching out beyond. The sound that comes from that other shore on still nights when we are wrapped in prayer makes me think that the departed are not dead. We are the dead—we who toil, we who weep, we who sin—we are the dead. How my heart aches for human sorrow! This sound of breaking hearts that I hear all about me! This last look of faces that never will brighten again! This last kiss of lips that never will speak again! This widowhood, and orphanage! Oh when will the day of sorrow be gone!

After the sharpest winter the spring dismounts from the shoulder of a southern gale and puts its warm hand upon the earth, and in its palm there comes the grass, and there come the flowers, and God reads over the poetry of bird and brook and bloom and pronounces it very good. What, my friends, if every winter had not its spring, and every night its day, and every gloom its glow, and every bitter now its sweet hereafter! If you have been on the sea, you know, as the ship passes in the night, there is a phosphorescent track left behind it, and as the waters roll up they toss with unimaginable splendor. Well, across this great ocean of human trouble Jesus walks. Oh, that in the phosphorescent track of his feet we might all follow and be illumined.

There was a gentleman in a rail car who saw in that same car three passengers of very different circumstances. The first was a maniac. He was carefully guarded by his attendants. His mind, like a ship dismasted, was beating against a dark, desolate coast, from which no help could come. The train stopped, and the man was taken out into the asylum, to waste away perhaps through years of gloom. The second passenger was a culprit. The outraged law had seized on him. As the cars jolted the chains rattled. On his face were crime, depravity and despair. The train halted, and he was taken out to the penitentiary, to which he had been condemned. There was the third passenger, under far different circumstances. She was a bride. Every hour was gay as a marriage bell. Life glittered and beckoned. Her companion was taking her to his father's house. The train halted. The old man was there to welcome her to her new home, and his white locks snowed down upon her as he sealed his word with a father's kiss. Quickly we fly toward eternity. We will soon be there. Some leave this life condemned culprits, and they refuse a pardon. Oh, may it be with us that leaving this fleeting life for the next we may find our Father ready to greet us to our new home with him forever. That will be a marriage banquet. Father's welcome! Father's bosom! Father's kiss! Heaven! Heaven!

St. Cuthbert's Coffin.

Canon Greenwell of Durham cathedral has just finished the curious task of piecing together the coffin of St. Cuthbert. The shrine of the great Saxon saint was despoiled by the commissioners of Henry VIII, and the body, which was found to be intact, was reburied in its original coffin in the nave of the church. In 1827 it was again dug up by Dean Hall, who was anxious to verify the condition of the body. On this occasion the outer coffin was broken up and thrown aside. The fragments were, however, eventually saved and have for many years been preserved in the Episcopal library.

Canon Greenwell has now put these hundreds of pieces together, with the result that it is now possible to decipher rough drawings representing St. Cuthbert, the four evangelists, the Virgin and Child, St. Michael the Archangel and the crucifixion, which were rudely but deeply carved upon this interesting relic of Saxon art in the year A. D. 860.—London Letter.

PLAGUE OF MONKEYS.

Their Massacre a Serious Question In India.

The monkey slaughter question has, it appears, assumed a serious aspect just now. It has caused considerable excitement among orthodox Hindoos not only in Orissa and Bengal, but as far as the news has traveled. We seriously warn the authorities against this injudicious proposal of the Puri city fathers, lest the question should lead to some serious consequences. The religious feelings of orthodox Hindoos, who form the majority in India, cannot be trifled with in this manner, and the lessons of the Benares riots should not be thrown away. We are against this slaughter more for the maintenance of peace and order than for anything else. The massacre of the quadrumania itself is a far uglier nuisance than all the mischief committed by monkeys put together.

It may be, however, that these so called ancestors of humanity are giving a good deal of trouble at Puri, but where do they not? Most of the principal seats of Hindoo pilgrimage are literally colonized by these restless brutes, but have they not been tolerated from time immemorial, and has there ever been such a crusade against them? If it is so difficult to put up with them any longer at Puri, cannot they be banished from the town rather than killed?

There are villages in Bengal where these wicked creatures sometimes do considerable harm to villagers, who, by the way, instead of having them swept out of existence, catch the leader of the party, with a process known to every child in Bengal, and painting his face hideously hold a mirror before his eyes—the village chaps making a scaring noise, with accompaniments of dholes and cymbals—with the result that, followed precipitately by the whole party, the heroic captain beats a hasty retreat, never to return to the village again in his life.

It would be far better to have these mischief makers deported to some distant parts than endanger public peace by shocking the religious feelings of the pilgrims by such an, in their view, inhuman action. As many as 15 out of the 21 pundits consulted at Puri are averse to slaughter, and the remaining six dwindle down to a microscopic minority against the mass of pundit opinion supporting orthodoxy in this country. On the other hand, almost all the English and vernacular newspapers in Bengal, Behar and Orissa are strongly protesting.

As to the Puri commissioners and their "airs of absolutism." The Indian Mirror, in a leading article, invites the immediate interference of government. "It is," says our contemporary, "the orthodox Hindoos that have made Puri, and as they have made it, so can they mar it. The time may have come for the intervention of Sir John Woodburn in settlement of this question of monkey slaughter at Puri." And surely the time has come.—Lahore Tribune.

The Secret of Fiona Macleod.

We are told by the London Academy that Miss Fiona Macleod has had to make extraordinary efforts to maintain the secret of her personality.

Miss Macleod's letters have to be re-addressed three or four times before they come into her hands. She is known to a small circle who keep the secret well; her forcible handwriting is known to many. No editor has managed to get her photograph, though one had it in his hands. We doubt if Miss Macleod's publishers have met her. At first Mr. William Sharp did a good deal of her business work, but she superintends it herself now. The mystery as to her identity is not one that will arouse the suspicion of the literary, but certain Gags, whose dislike for Miss Macleod's

work amounted to a passion, have sought assiduously to force her to reveal her personality.

Every sort of criticism except that which is literary has been applied to her work. One ardent Gael turned up the files of a Glasgow paper to see if any of the tragedies Miss Macleod depicts actually occurred, another took a census of Iona no difficult task—to discover the originals of her characters. It is startling to learn that their researches were unavailing. Still another Gael is said to have done detective duty opposite a house in Edinburgh, where Miss Macleod sometimes stays, and Miss Macleod is as unknown as ever.

THE PRODUCE MARKETS

As Reflected by Dealings in Philadelphia and Baltimore.

Philadelphia, Jan. 20.—Flour well maintained; winter superfine, \$2.25@2.50; Pennsylvania roller, clear, \$3.15@3.30; city mills, extra, \$2.50@2.75. Rye flour firm at \$3.20 per barrel for choice Pennsylvania. Wheat in light demand; No. 2 red, January, 75@75½c. Corn dull; No. 2 mixed, old, January, 41@41½c.; do. do., new, January, 40@40½c.; No. 2 yellow, new, for local trade, 41½@42c. Oats quiet and steady; No. 2 white, 35c.; No. 2 white, clipped, 35½@35¾c. Hay steady; choice timothy, \$11.50 for large bales. Beef steady; beef hams, \$18.50@19. Pork firm; family, \$12@12.50. Lard steady; western steamed, 35.90. Butter firm; western creamery, 14@14½c.; do. factory, 12@14c.; Elgins, 19c.; imitation creamery, 13@14c.; New York dairy, 13@18c.; do. creamery, 14@18c.; fancy Pennsylvania prints jobbing at 21@24c.; do. wholesale, 20c. Cheese steady; large, white and colored, 10½c.; small do., 11@11½c.; light skims, 7½@8½c.; part do., 6½@7½c.; full do., 3@3½c. Eggs steady; New York and Pennsylvania, 19@19½c.; western, fresh, 18½c.; southern, 18@18½c.

Baltimore, Jan. 20.—Flour dull and unchanged. Wheat dull and easy; spot and month, 74½@75c.; February, 75@75½c.; May, 76c.; steamer No. 2 red, 72@72½c.; southern, by sample, 70@76c.; do. on grade, 72½@75½c. Corn dull and easy; spot, 39½@39¾c.; month, 39¾@39¾c.; February, 39¾@39¾c.; steamer mixed, 36¾@37c.; southern, white, 37½@40½c.; do. yellow, 37½@40c. Oats firm; No. 2 white, 34½c.; No. 2 mixed, 32@32½c. Rye steady; No. 2 nearby, 61c.; No. 2 western, 63½c. Hay firm and healthy; No. 1 timothy, \$11. Lettuce at \$1.25@1.50 per bushel box.

Obstacles to Chinese Progress.

From the Chinese standpoint Tsi An is liberal and progressive, but she is so ignorant and secluded that it is difficult for any foreign ideas to reach her. When she sees something good, she wants it, but she has no conception of the condition of China compared with that of other countries, and of course cannot apply the remedies that are needed. If she could understand the needs of the people, if she could realize the advantages of modern ideas and improvements, she would promptly adopt them. She does not lack intelligence, but knowledge, and has surrounded herself with advisers who have never been outside of China and are even more unenlightened as to modern affairs.

Contrary to the popular impression, Li Hung Chang has not been restored to power. He doubtless retains the friendly relations he has always enjoyed with the empress dowager since he suppressed the Taiping rebellion, but his name does not appear on the list of the new ministry, and he is not a member of the grand council or of the tsung li yamen.—Review of Reviews.

A Fish and a Busybody.

A Philadelphia dealer in birds, dogs and goldfish has a new species of the funny tribe imported from Japan, which swims with the head down in the water in nearly a perpendicular position. A woman stopped before the aquarium the other day and after viewing the new variety, went into the store and ordered the dealer to make the fishes swim with their heads elevated. The dealer became angry over her interference with his business and ordered her from the store. She informed the Society For the Prevention of Cruelty to Animals officials, and an officer was sent to investigate. The fish still swim perpendicularly. Each day

AMERICA'S LAST CAMEL.

He Went to Feed the Indians After a Long and Honorable Career.

The last wild camel in America was killed and eaten by the Indians in Yuma a few days ago. The venerable beast was one of the herd of camels brought from Asia Minor many years ago to carry ore from the Comstock mines. So ends the greatest attempt at acclimating foreign animals ever made in the United States. It seems sad that the noble beast, the last of his tribe, should have such an inglorious end. And yet some sympathy must be given the poor Indians, for they must have been awful hungry to be able to masticate the tough, 75-year-old camel. Besides, the poor camel would most likely have died of slow starvation in a short time, for when last seen alive by white men it was very feeble.

Just who the man was who thought of bringing camels to this country seems to be a matter of some doubt. Several men are credited with having done so, but even the old timers themselves seem to be a little tangled up on this bit of western history. P. T. Barton of Prescott, A. T., who was in the Comstock at the time, said he was positive that the late Adolph Sutro was largely instrumental in bringing the camels here. This, however, has been strenuously denied. Dozens of similar stories are told about other prominent Californians, but little credence can be given to any of them.

But the fact remains that the camels were brought here. On all the points connected with this part of the story the old timers agree.

It was in the old days, when the Comstock was in its glory, the days before the railroad, when Virginia City was almost as important a town as San Francisco. It so happened that a certain group of mines about 25 or 30 miles out of Virginia City was panning out piles of rich ore. It was impossible to put up a mill close to the mines on account of lack of water.

Mules were put to the work, and during the winter months did fairly well, although to feed and care for them was a terrorizing expense. It must be understood that as dry, rocky and barren a desert as there is on the face of the earth lay between Virginia City and the mines. To use a vehicle of any kind was out of the question, and so the ore was carried in bags slung over the backs of the animals.

From the first it was apparent that the mule plan was not a success. In the summer it took about two mules to carry water for the one that carried ore. And all the while the animals kept dying. The intense heat and dry, sandy air were too much for them, and they fell by the wayside so fast that a new band was required almost weekly. But the ore had to be carried to the mill, for there was "millions in it."

At this juncture some genius suggested that the miners' buy camels for the work. So the camels were bought at great expense. Some of them were obtained from the veteran showman, P. T. Barnum, and about 20 came direct from Asia Minor under the care of an agent dispatched from Virginia City.

From the first the camels did all that was expected of them. Each morning they would eat a meager breakfast of any old weed that happened in their way, drink a few gallons of water, and were ready for business. Two bags of ore, each containing between 200 and 300 pounds, were strapped to the back over the hump of each camel.

When the train was ready, all started off at once, striking a good swinging gait that was kept up until the mill was reached. The drivers had nothing to do but follow the train; no stopping for water, no urging, no beatings. The faithful beasts did their work willingly.

CUBANS PROTESTING.

In Santiago General Brooke's Order Again Arouses Them.

TALK OF RETIRING TO THE HILLS

Reports That Bands of Men Are Burning Sugar Cane Which Had Been Prepared For Pressing—The Cubans Will Not Work For Rations.

Santiago de Cuba, Jan. 23.—The order of the United States military authorities directing the authorities of the Santiago military department not to expend a cent of the customs receipts without the permission of the governor general, and the order directing that hereafter the bulk of the sanitary work shall be done without money pay and for rations merely, were given to the local press for publication yesterday, though received here last Thursday.

El Cubano, in commenting upon the instructions of the governor general, says: "The feeling is prevalent that the only course now is to retire to the mountains." This is, of course, an exaggeration, although the fact is that there are people who made just such threats.

As showing how far the province has drifted backward since the first announcement that the customs were not to be freely expended for provincial improvements, the Santiago Herald reports that a band of men are committing wholesale depredations in the Mayari district, where several people have been murdered, and that another band in the Guantanamo district, have burned all the cane prepared for pressing on the Isabel plantation. "These outbreaks," says The Herald, "are the first fruits of the money centralization system."

As yet the Mayari report has not been verified, and Mr. Brooke, owner of the Isabel plantation, says that the burning reported on the plantation must have been done since he left, as the cane there was intact when he started for Santiago. He does not accept the report absolutely, but says that the adjoining plantation, the property of Senor Bueno, was fired at four different points, the entire crop being destroyed.

So far as the order regarding sanitary work is concerned, a Cuban inspector, in the sanitary department, told Major George M. Barbour, the health commissioner of Santiago, that the Cubans of the province had at last regained their self respect and would not work again for rations. "They do good work," he said, "and deserve to be paid in money. If they are ordered again to work for rations, most of them will go to the mountains."

LOCKED IN AN ICE FLOE.

Thrilling Experience of a Ferryboat in the Niagara River.

Buffalo, Jan. 23.—Locked in a huge ice floe, the Canadian ferry boat Niagara, with 19 persons on board, including six women and two children, was swept helplessly down the Niagara river Saturday night and dismantled by the international bridge.

The boat, which plies between this city and Fort Erie, Ont., left her docks near the mouth of the river in the early evening on her last trip of the day. The river was full of floating ice that was drifted in from Lake Erie, but the boat, heading diagonally against the current made her way to the center of the stream. Here she became imbedded in a great field of ice and her engines were powerless to propel her. The current at this point is exceedingly swift and the momentum of the ice field carried the ferryboat with it.

The passengers and crew of the Niagara put on life preservers and stood with blanched faces while the boat swept on with the current. It was evident that the upper works of the boat could not clear the span of the bridge, but the great menace was the piers of solid masonry. The current favored the boat and swept her between the

span, a little to the east side of the center of the river. The iron girders of the bridge raked the boat clean of her second deck, carrying away smoke-stack, pilot house, hurricane deck and life boats, without perceptibly impeding her progress. The passengers and crew were below deck, and escaped injury from the wreckage.

Swinging clear of the bridge the Niagara broke free from the floe and drifted into clear water. Then the dismembered craft slowly worked to a dock on the American shore.

WHOLE VILLAGES DESTROYED.

Southern Greece Visited by Destructive Shocks of Earthquake.

Athens, Jan. 23.—A strong seismic disturbance was felt yesterday forenoon throughout the Peloponnesus (the southern part of the kingdom of Greece), especially in the southwestern departments of the peninsula. All the houses in the town of Philatra, in the department of Messenia on the Ionian coast, have been damaged, and the inhabitants are now camping out in the suburbs. Two villages in the vicinity of Philatra were completely destroyed, many people being slightly injured.

The villages of Kyparissia and Staso were also practically destroyed, though it is not known as yet whether there were any victims there.

Much damage to property was done at Navarino, a seaport six miles north of Modon, whose harbor witnessed the victory of the English, French and Russian fleets over those of the Turks and Egyptians in 1827, and terrible loss is reported from Calamata, capital of the department of Messenia, near the head of the Gulf of Koron.

The shock was severely felt in the district of Zante, capital of the Ionian Island of that name, but there was no loss of life or property there. Many slighter shocks occurred during the day, and the people at numerous towns and villages are afraid to return to their houses.

The authorities are doing all in their power to furnish tents and supplies.

Nicaragua Canal Bill Passed the Senate
Washington, Jan. 23.—The senate on Saturday, after weeks of weary debate and dilatory maneuvers on the part of a few senators, passed the bill authorizing the construction of the Nicaragua canal by the overwhelming vote of 48 to 6. This vote is regarded as indicative of the tremendous sentiment in the country in favor of the canal.

What Scared the Czar.

At the recent banquet in San Francisco given Irving M. Scott, the builder of the Oregon, upon his return from Russia, Mayor James D. Phelan called forth the plaudits of the evening by a speech, in which he described the interview between the czar and Mr. Scott as follows:

"Having heard so much about the builder of the Oregon, the czar sent for him when he wanted to build some nice, new battleships of his own.

"Let me see your schedule of prices," said the emperor of all the Russias.

"Mr. Scott handed over one of his price lists. The czar glanced at the first figure that caught his eye. Then he retired to study them over.

"Before awarding the contracts," he said to Mr. Scott, 'I want to examine these prices carefully.'

"On the following day the czar issued his famous appeal for the disarmament of the whole world."—San Francisco News Letter.

Grip and Dry Feet.

A correspondent of the New York Times, who styles himself "Somewhat of an Authority on Grip," stated the other day that since he has been careful to keep his feet dry he has not suffered from influenza, and that having previously had it four years in succession he is certain that the ailment was always contracted through the feet.

Another correspondent now bobs up to observe that he has had influenza five years in succession, and that he has two wooden legs!

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If you contemplate buying any presents, we would advise you to see our stock as early as possible. We have

Nice Artistic Articles,
from 10c. to \$5, and in such variety as to please the fastidious. We are showing a lovely line of

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Large variety of LADIES' CAPES AND JACKETS from \$1.25 to \$10.

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All pains cured
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Pain Cure.

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Unfailing
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Anti-Bilious Liver Pills,

A VALUABLE LIVER COMPLAINT, BILIOUS AFFECTIONS, HEADACHE, AND ESPECIALLY SICK HEADACHE, PAIN IN THE SIDE, STOMACH, BACK OR INTESTINES, GIDDINESS, DIMNESS OF SIGHT, WEAK NERVES, LOSS OF APPETITE, COSTIVENESS, DYSPEPSIA, DERANGEMENT OF THE KIDNEYS, AND ALL DELICATE FEMALE COMPLAINTS.

DR. DAVID'S LIVER PILLS are offered to the public as the best cure for a disordered liver known, and but one trial is needed to convince the most skeptical of this fact.

These Pills are very mild and harmless in their action upon the Liver and Bowels, and where persons are suffering with any Bilious Affections, Headache, especially Sick Headache, Costiveness, Dyspepsia, or any disease of the Liver or Stomach, they should always have a box of them near at hand, and take them by directions found on the box.

The verdict of everybody that has taken Dr. David's Liver Pills is, "They are the best and most pleasant Pills I ever took." All sufferers should give them a trial. Price 25 cents a box; five boxes for \$1.00. For sale everywhere. Ask for Dr. David's Liver Pills, and have no other. Sent by mail on receipt of price.

OWENS & MINOR DRUG CO.,

RICHMOND, VA.

A BATTLE IN SAMOA.

Chief Mataafa's Followers Defeat
the Forces of King Malietoa.

THE GERMAN CONSUL DEFIANT.

He Took Possession of the Supreme
Court, But Was Forcefully Ousted by
the American and British Marines.
The News Excites Alarm in Berlin.

Auckland, N. Z., Jan. 19.—Samoa news just received here say that Chief Justice Chambers, on Dec. 31, declared Malietoa Tanus to have been elected king in succession to the late King Malietoa. The chief justice also announced that Tamasese had been elected vice king. Chief Mataafa was disqualified.

The consuls of the United States and Great Britain and the captains of the German warship Falke and the British warship Porpoise met the German consul, who refused to recognize Malietoa Tanus, and declined to co-operate in the dispersal of the Samoans, who thereupon assembled in large numbers at Mulinu, armed themselves and surrounded the municipality. Malietoa Tanus and Tamasese mustered about 2,000 men, well armed, but supplied with defective ammunition. The British and American consuls endeavored to avert hostilities, but they commenced on Jan. 1. Malietoa Tanus and Tamasese fought bravely, but 500 of their followers were captured. Then, disheartened and outnumbered, the two chiefs sought refuge on the British warship and their followers sought protection under the guns of the Porpoise.

Mataafa's loss was 61 killed and wounded, and Malietoa Tanus lost 12 men killed and wounded.

The foreign residents were placed under the protection of a detachment of men belonging to the British ships.

The followers of Mataafa looted and burned Apia, destroyed the plantations and pillaged considerably in the country, but when the American and British marines landed they retired to the hills.

The British and American consuls adjourned the court and locked the building. The German consul then demanded the keys, which were refused him. He then broke open the doors, removed the locks and replaced them with others. He afterwards brought the German municipal president into the chamber, and the latter went upon the balcony and shouted to the British and American marines assembled on the square: "I am the supreme court! I am the chief justice!"

The crowd replied with jeers, and the British consul demanded the keys of the building, which were refused.

A Scotchman named Mackie thereupon climbed on top of the building and hoisted the Samoan flag, while the British and American consuls and a number of marines invaded the building, forced the doors open and pushed the German consul into the street.

Then the two consuls issued a warning against any further interference with its jurisdiction, threatening to arrest and imprison any one attempting to do so.

THE GERMANS FRIENDLY.

They Will Make No Extravagant Demands in Samoa.

London, Jan. 23.—The Berlin correspondent of The Times says:

"There are good reasons for believing that the German government regards the maintenance of cordial relations with Great Britain and the United States as far more important than even German commercial interests in Samoa. The tone of the leading journals, therefore, is, on the whole, free from bitterness or exaggeration.

"In a word, there are many indications that Germany will not frustrate a revision of the treaty of Berlin by extravagant demands, such as for the cession of the islands to Germany. The Kolnische Zeitung ridicules the report that Dr. Von Holleben (German ambas-

sador at Washington) has compared Mr. Berry's remarks in the house of representatives and says that the United States ambassador in Berlin (Mr. White) might as well have complained of Herr Ahlwardt's anti-American ravings in the reichstag."

The Americans at Munich have decided to send to the Washington government a protest against the anti-German expressions used in the house of representatives and a declaration that no animosity against America exists in Germany, where Americans always meet with the most friendly reception.

Proposed Monument to Longfellow.

Washington, Jan. 23.—The executive committee of the Longfellow National Memorial association, formed for the purpose of erecting a statue of the poet in Washington, has issued an appeal to the public for subscriptions to accomplish this purpose. The committee estimates that \$35,000 will be needed to procure a statue worthy of the poet and the site. The smallest contributions will be welcomed. The Riggs National bank, of Washington, has consented to act as financial agent of the memorial association, and checks may be made payable to it.

The Congo Rebellion.

Brussels, Jan. 23.—There has been fresh fighting in the Congo state between the Belgian troops and the rebels, the former having sustained heavy losses, including some white officers killed. Le Patriote says: "The real truth as to the situation in the Congo state is being hidden. The losses of the Congo state troops of late have been much underestimated here. The whole country is in a ferment and the rebellion is not being put down. The government troops appear to fear the rebels and the prestige of the whites has been much impaired."

To Court Martial Egan.

Washington, Jan. 18.—The president yesterday announced to the cabinet that he had decided to order a court martial to try Commissary General Egan for the abusive and violent language he had used respecting Major General Nelson A. Miles, while on the witness stand before the war investigating commission last Thursday. The decision promptly met with the unanimous approval of the members of the cabinet. The court is made up of 13 army officers, of whom Major General Wesley Merritt is at the head.

Curt and Witty.

"The following story of the Archbishop of Canterbury," says The Sunday Magazine, "came from Lambeth the other day, and even if it be not quite authentic it illustrates most admirably the archiepiscopal method with those of his clergy who have not won his favor, as well as the rugged aptness of his wit. An incumbent of a living wanted to hold another living in plurality, and therefore had to apply to the archbishop for leave to do so. What happened may without disrespect to the cloth be put in a dramatic form:

Scene—Lambeth. Time, 1897.

Archbishop—How far is the new living from your present cure?

Applicant—About six miles as the crow flies, your grace.

Archbishop—You're not a crow, you can't fly, and you shan't have it.

Curtain.

Old John Bryant.

John Bryant, brother of William Oulien Bryant, is living in Princeton, Ills., in good health. A relative living in Belleview, Fla., writes of him: "John Bryant was 91 years old last July, I think. He writes me quite often, though it is some time now since I have heard, not since he went north in the spring. I suppose if he is well he will be in St. Nicholas, near Jacksonville, this winter. That is where he usually goes. His mind is bright as ever, and for his age he is quite active; cannot see to read evenings, so some of us used to plan to have a few games of whist every evening to while away the long hours for him."

\$5.000

of fresh well-selected Shoes. The largest stock ever seen in Blackstone. I have bought these Shoes at a bargain and nobody need go **BARE-FOOTED**

on account of the cost of footwear for these shoes must be sold at once, and will be sold at a very small profit. You will certainly save money and be better suited, if you buy your shoes of

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in advance. We will send you a steel of plasters. For selling one dozen packages we give a warranted gold ring for selling 2 dozen we give a silver plated lock bracelet. For selling 20 packages we give a camera and complete outfit. For selling 30 packages we give a nice nickel STEM WIND and STEM SET WATCH or you can keep half the money. This is something new, good and easy to sell, send a postal card and get all outfit to-day. Package sells at 10c. AMERICAN SPECIALTY CO., Richmond, Virginia.

THE FILIPINO PROBERS.

Messrs. Schurman and Webster Preparing For the Manila Trip.

Washington, Jan. 21.—Two members of the Philippines commission, President Schurman of Cornell and Professor Worcester of Ann Arbor university, will leave Vancouver, B. C., Jan. 30 for Manila. They will be followed about a fortnight later by Colonel Denby, the remaining civilian member, who is still sitting as a member of the war investigating commission. At Manila the three civilian members will be joined by Admiral Dewey and Major General Otis, who will complete the commission. Both President Schurman and Professor Worcester have had their final interviews with the president, and they received the instructions which shall govern them in making their investigations and report as to the policy to be pursued by this government towards the islands.

It will be in the early days of March before a majority of the members are



JACOB GOULD SCHURMAN.

ready to begin their work, which the president expects will consume several months. Each of the commissioners will have assigned to himself a clerk especially selected by him whom he deems best fitted to assist in the branch of the work undertaken. Mr. Schurman has selected for his assistant F. E. Gannett, a student in the graduate department of Cornell, who has made a specialty of the study of political science. Professor Worcester has left the city for Ann Arbor, where he will select some one, and Colonel Denby's son will accompany him.

Major Sawyer, of the army, will be designated as disbursing officer, and the offices of secretary, recorder and assistant secretary will be filled when the commission assembles at Manila. Two stenographers will also be taken.

THE PAUL JONES WRECKED.

An Explosion Caused the Death of the Eight Persons on Board.

Mobile, Ala., Jan. 21.—The government steamer Pansy touched at Biloxi, Miss., yesterday afternoon and reported finding on Breton Island a part of the stern of the naptha launch Paul Jones, also a yawl boat with bow smashed and other small articles from the launch. The condition of the wreckage tends to show that the yacht blew up. The Pansy met the tug Maud, with Messrs. Jones and Taggart. The latter visited the wreckage and identified it as part of the Paul Jones. No bodies were found.

The launch had the following pleasure seekers on board: Joseph Brinkman, Louisville, Ky.; Miss Florence Taggart, daughter of Mayor Taggart, Indianapolis; Miss Marjorie Woodland, daughter of George Woodland, vice president of Prairie State bank, Chicago; Colonel Harry C. Yocum, St. Louis; Miss Florence Yocum, his daughter. The crew consisted of three men, whose names are unknown.

News confirming her loss has been brought by oyster fishermen, who have known of it for more than a week. The launch exploded, they say, on or about Jan. 6, near Bird Island, and everything goes to show that all on board were killed at once or drowned soon after.

Esterhazy Released From His Oath.

Paris, Jan. 23.—Major Comte Ferdinand Walsin Esterhazy, the reputed author of the Dreyfus bordereau, who arrived here Wednesday evening from Rotterdam to testify before the court of cassation, wrote on Saturday to M. De Freycinet, the minister of war, asking to be released from his oath of professional secrecy. M. De Freycinet yesterday acceded to his request. Comte Esterhazy continues to decline to receive visitors.

Three Drowned in Reservoir.

Albany, N. Y., Jan. 23.—Three children of John and Susie Shear were drowned in the reservoir at Ravenna yesterday. They had been playing on the ice and broke through.

The Union Central Life Insurance Co., of Cincinnati, is now thirty-one years old, and has \$20,000,000 assets, with a surplus of \$3,000,000. The company is now doubling in size every five years, and the insurance reports show that it makes the highest interest rate and lowest death rate for its policy holders of all the old line companies; hence it is one of the best managed financial institutions in this country to-day, and can but make the best returns to policy holders. Its size, location, management make it an ideal company for investment, besides furnishing the very best protection to the loved ones in the event that death overtakes you early, or, as a saving to come to you in your old age, should an All-Wise Providence spare you that long.

To-day is the time to insure. Tomorrow may never come. Death may overtake you, bad health may claim you as a victim at any moment; hence, do not put off such an important step, but take your insurance right away.

Call or write to R. S. Tuck, General Agent, Chamber of Commerce Building, Richmond, Va., at once, and learn of the matchless advantages of the Union Central and investigate the new guaranty policy they write, which is unquestionably the most model policy contract issued by any company, and if you need any assistance the company will always help you in carrying it. R. L. CLIBORNE, Local Agent, Blackstone, Va.

RECOMMENDATION: The editor of the Recorder believes the Union Central to be one of the best companies in the country, and is as well pleased with his policy as with the one he holds in the Equitable, Northwestern and New York Life.

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Do you need anything in the FURNITURE Line Buy from DOYNE.

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Will sell anything you want for furnishing your house at a lower price than can be bought for elsewhere. CHAMBER SUITS in Oak, Walnut, and Imitation Hardwoods; Springs, Mattresses, etc.; Buffets, Sideboards, and China Presses; Extension Tables and Chairs of every description. Baby Carriages in great variety, and

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It Will Pay You

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WE HAVE THE GOODS AND PRICES TO SUIT.

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Unfailing and pleasant, Dr. David's Cough Syrup.

THE GREAT DIXIE NERVE AND BONE LINIMENT FOR MAN AND BEAST

IS THE MOST



remarkable discovery of the age, and persons suffering with pain in the Muscles, Membranes, Tissues or Bones, and especially Nerves, will find the Dixie



Nerve and Bone Liniment to act like magic in permanently relieving them.

If you have Rheumatism, don't fail to use freely Dixie Liniment.

If you have Swellings or Contracted Muscles, rub well and often with Dixie Liniment.

For Bites, or Poisonous Stings, Cuts, Bruises or Sprains, apply freely and rub well with Dixie Liniment.

For all Pains in any part of the body, Lameness, Stiff Joints, Old Sores, Ulcers, Frost Bites, and Chilblains, the Dixie Nerve and Bone Liniment is a sure relief.

For Footrot, Screw Worm, Shoulder Rot, and Scab in Sheep, and Hollow Horn and Hoof Diseases in Cattle, use Dixie Liniment. It is the best ever discovered.

For Scratches, Windgalls, Sprains, Swinny, Ring-Bone, &c., &c., in Horses, Stiff Joints, Lameness, and all Sores, the Dixie Nerve and Bone Liniment is a sure and certain remedy, and owners of horses should always have a few bottles of it on hand.

Remember "Dixie" Nerve and Bone Liniment, and take no other, as it is the best, surest, and safest Liniment ever discovered. Price, 25 cents a bottle; 5 bottles for \$1. Sent by express on receipt of price.

Owens & Minor Drug Co.,

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Ask your Druggist or Merchant for "Dixie," and take no other.

Best that are made, Dr. David's Strengthening Plasters.

SCHOOLS ARE NEEDED.

The Lack of Educational Facilities in Porto Rico.

THE WORK OF RECONSTRUCTION,

Declares Captain Gardner, in an Interesting Report, Must Be Done by Men of Disinterested Motives—Many Big Country Districts Without Schools.

Washington, Jan. 23.—"If Porto Rico is to become a credit to the United States," says Captain Augustus P. Gardner, assistant adjutant general of volunteers, in an interesting report to Assistant Secretary of War Melick John upon the educational and other affairs of the Island of Porto Rico, "and not a continual thorn in her side, it is as certain as the rising of the sun that the work of reconstruction must be done by men of disinterested motives."

In considering, says Captain Gardner, the various elements which go to make up the social system of Porto Rico, the most worthy of a detailed examination is the method of education. It is on this branch that the fruits which it is hoped may be gathered in the future must all ripen.

What purports to be a census of the island is taken every ten years. But the only one ever published, apparently, was that of 1887. In this the population was given at 806,808, of whom 111,380, or 16 per cent, could neither read nor write. A comparison of these figures with those of a so-called rectification of the census for 1883 reveals a gross blunder somewhere, as according to the returns for that year 238,294, or over twice as many people as four years later, could neither read nor write.

For the city of Ponce there is an excellent census for the year 1897, well compiled and to all appearances accurate. According to that the city jurisdiction covers a population of 49,000. The percentage who could read and write was 29.37-100. Captain Gardner believes this percentage is very much too high.

Captain Gardner says it is safe to estimate the number of schools in the island at 600 at the outside, of which less than 40 are private or religious schools. In the larger townships there is one school to about every 1,000 inhabitants. But education is laid on a great deal thinner in many parts of the island, large country districts being without schools entirely, notwithstanding a compulsory school attendance law. As each township pays for its own schools it is impossible to estimate the amount spent on education annually in the island. But the state's contribution amounts to about 6,000 pesos per year, out of which is supported certain institutions.

Summarizing the situation as a whole there exists on the island a fairly good skeleton on which to construct a school system. The difficulty arises from the scarcity of competent and reliable teachers. In the nature of things, for the present, but little progress can be made by American teachers sent to the island. Their sphere of usefulness will not include Porto Rico until such time as a knowledge of the English language has begun to permeate all classes.

With regard to the religious question Captain Gardner says it does not appear that the inhabitants of the island have ever taken their religion with any degree of seriousness, probably owing to the fact that the church is regarded as one of the means by which Spain undertook to maintain her sovereignty over the island and to provide for the maintenance of such of her clergy as could not be supported at home. Altogether the clerical establishment maintains about 240 priests and assistants, the sum total of whose salaries amounts to about 150,000 pesos annually. The salaries of all these priests, which have heretofore been paid by the state, have now been cut off, a state of affairs which seems to

be viewed with perfect equanimity by all except the priesthood itself.

That the population of Porto Rico as a whole has serious grounds of complaint on account of excessive taxation is not proved. But that this taxation was so distributed and administered as to seriously interfere with the small, and especially with the native merchants or planters, cannot be doubted. The total amount raised by national taxation has been of late years rather more than 4,500,000 pesos, a sum equal to a little over four and a half pesos per inhabitant. To Americans, who are accustomed to a national taxation of some \$7 per capita, the Porto Rican figures seem exceedingly small. Contrary to the belief which has been strenuously engendered the fact is that out of this 4,500,000 pesos but 350,000 go directly to Spain in the form of pensions. As in all governments, the expenses are largely for salaries, and the indignation of the Porto Ricans is vast that these salaries are for the most part paid to citizens of Spanish birth.

Concluding the report says: "The reorganization of all these various elements in the Porto Rican social system is an undertaking of enormous difficulty. If the best men are not put to this understanding, but the island is allowed to become a political plaything, the Porto Rican will be worse off than he was under Spain."

A Terrible Destroyer.

New York, Jan. 20.—During the gun tests at Sandy Hook yesterday a new high explosive shell was fired from a 12-inch gun. The charge of the shell consists of gun cotton, detonated by a special primer. At this test the gun was aimed at an armor plate, heavily backed up. The shot struck near the center, penetrated the steel and exploded. After the smoke passed off the members of the board went down and looked for the plate. Here and there they found a few ragged pieces of steel, but the main part of the plate was blown off the face of the Hook.

More Gold From the Klondike.

Victoria, B. C., Jan. 20.—The steamer Danube, which arrived from the north yesterday, brought about 60 men from Dawson and Atlin, with about \$400,000 in gold dust. The Dawson men say the Upper Dominion creek is panning out well, running from \$2.50 to \$4 a pan. A great deal of typhoid fever is reported at Dawson, some say fully 800 cases. Seven men have been frozen to death in the Klondike this winter.

A WEEK'S NEWS CONDENSED.

Tuesday, Jan. 17.

William A. Stone was today inaugurated governor of Pennsylvania.

Our exports in 1898 amounted to \$621,260,535 more than our imports.

A bill in New Jersey's legislature proposes to pay New Jersey's volunteers \$1 a day for their service in the Spanish war.

Boston Baptist clergymen passed a resolution extolling the "dignified attitude of General Miles in the Eagan controversy."

California's senatorial deadlock has thus far resulted in a suit for libel by Speaker Wright against the San Francisco Call.

A resolution offered in North Carolina's legislature calls upon the state's congressmen to oppose the admission of Roberts, the Utah Mormon.

While in central Russia the czar, at his own request, had a conference with Count Tolstol, who told him that he would believe in his majesty's peace proposals when Russia should set the example.

President Schurman, of Cornell university, Admiral Dewey, General Otis, Colonel Charles Denby and Professor Worcester, of Ann Arbor university, have been appointed by the president to investigate the Philippines.

Wednesday, Jan. 18.

Tuesday's elections in Ireland show great gains for the laborites.

Three highwaymen held up a uniformed policeman in Chicago and stole his revolver.

John Russell Young, congressional li-

brarian and ex-minister to China, died in Washington, aged 57.

The naval personnel bill, which has been urged by navy officers for over a decade, passed the national house.

In the conference between operators and miners in Pittsburg the former oppose a proposed advance in wages.

Arrangements have been perfected for a monthly postal service between Sitka and Unalaska, Alaska, 1,600 miles.

Joseph Buckley, of the Second Louisiana volunteers, was convicted at Havana of murdering a comrade, John D. Hughes.

Thursday, Jan. 19.

Major Esterhazy arrived in Paris to testify in the Dreyfus case.

Cuban newspapers speak of our military governors on the island as "military dictators."

A Carlist chief in Paris declares that Don Carlos is resolved to take the field for the crown of Spain.

The Kansas City (Mo.) Times nominates Senator Cockrell as the Democratic candidate for president.

Cubans' cruelty to animals has led to the organization of a branch of the American Anti-Cruelty society in Santiago.

Congressman S. E. Payne, of New York, will probably succeed the late Mr. Dingley as chairman of the house ways and means committee.

Friday, Jan. 20.

The Spanish auxiliary cruiser Giralda arrived at Seville with the reputed ashes of Columbus.

Porter J. McCumber has been selected by North Dakota Republicans for United States senator.

The peaceful czar of Russia is having built a new cruiser, three battle-ships and numerous torpedo boats.

Police Chief Crow, of Somerville, N. J., was perhaps fatally shot while pursuing a fleeing burglar, who escaped.

A bill introduced in the national houses proposes to reimburse soldiers of the late war while home on sick furlough.

Four boys who had stowed away as mascots on the transport Grant, which left New York with troops for Manila, were landed and their parents notified.

Saturday, Jan. 21.

The Chinese exclusion laws are to be rigidly enforced in Porto Rico.

Our government advertises for bids for the deportation of Spanish prisoners in the Philippines.

Admiral Schley was presented with a jeweled sword by fellow members of the Royal Arcanum in New York.

The bank at Arthur, Ill., was robbed of \$4,000 to \$5,000 by six men, who escaped. They bound the watchman.

In a published statement Richard Croker, New York's Tammany leader, vigorously assails the 16 to 1 issue.

Congressman Payne, of New York, succeeds the late Mr. Dingley as chairman of the house ways and means committee.

Red, White and Blue Mail Wagons.

Terre Haute, Ind., Jan. 23.—Uncle Sam has decided to have Red, White and Blue mail wagons for use in the cities of the country. A carriage and buggy company here has been awarded a contract for 150 wagons to be delivered by July 1. These wagons are for cities in Ohio, Indiana, Michigan, Wisconsin, Minnesota, Illinois, Iowa and Missouri. The running gear is to be red, the main body blue, belt and panels white, as also the roof, and the screens red.

Margharita at the Vatican.

At a recent performance in the Vatican of one of Father Perosi's oratorios, which have been attracting great attention in Italy, Queen Margharita attended incognito—a circumstance considered noteworthy in view of the long strained relations between the court and the Vatican. Permission was sought of the vicar general to have a passage opened for the queen from the military casino, which immediately adjoins the chapel where the music was performed, but received the answer that he must apply to the cardinal secretary, which he was unwilling to do. The queen therefore went as she did.

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THE GOSPEL ACCORDING TO

SAINT MATTHEW.

CHAPTER 1.

1 The genealogy of Jesus Christ; 19 Mary's miraculous conception; Jesus is born: 21, 23 his names.

THE book of the generation of Jē'sus Christ, the son of Dā'vid, the son of Ābrāhām.

2 Ābrāhām begat Isaac; and Isaac begat Jā'cob; and Jā'cob begat Jū'das and his brethren;

3 And Jū'das begat Phā'res and Zārā of Thā'mar; and Phā'res begat Es'rom; and Es'rom begat Ā'rām;

4 And Ā'rām begat Ā'mīnādāb; and Ā'mīnādāb begat Nā'sōn; and Nā'sōn begat Sāl'mōn;

5 And Sāl'mōn begat Bō'oz of Rā'chāb; and Bō'oz begat O'bēd of Rūtā; and O'bēd begat Jō'sē;

6 And Jō'sē begat Dā'vid the king; and Dā'vid the king begat Sō'lō'mōn; and Sō'lō'mōn begat Rō'bō'am; and Rō'bō'am begat A-bi'ā; and A-bi'ā begat A'sā;

8 And A'sā begat Jō'sāphāt; and Jō'sāphāt begat Jō'rām; and Jō'rām begat Oz'ās;

9 And Oz'ās begat Jō'āhāz; and Jō'āhāz begat Šē'ar'zār; and Šē'ar'zār begat Zō'robābel; and Zō'robābel begat E-lī'ā-kīm; and E-lī'ā-kīm begat Šō'ā;

14 And Šō'ā begat Sā'dōc; and Sā'dōc begat A'chīm; and A'chīm begat E-lī'ud; and E-lī'ud begat E-le'azar; and E-le'azar begat Māt'than;

16 And Jā'cob begat Jō'seph the husband of Mā'ry, of whom was born Jē'sus, who is called Christ.

17 So all the generations from Ābrāhām to Dā'vid are fourteen generations; and from Dā'vid until the carrying away into Bāb'ylōn are fourteen generations; and from the carrying away into Bāb'ylōn unto Christ are fourteen generations.

18 ¶ Now the birth of Jē'sus Christ was on this wise: When as his mother

Mā'ry was espoused to Jō'seph, before they came together, she was found with child of the Hō'ly Ghost.

19 Then Jō'seph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Jō'seph, thou son of Dā'vid, fear not to take unto thee Mā'ry thy wife: for p that which is conceived in her is of the Hō'ly Ghost.

21 And she shall bring forth a son, and thou shalt call his name Jē'sus: for he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Em-mā-nu-ēl, which being interpreted is, God with us.

24 Then Jō'seph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife;

25 And knew her not till she had brought forth her firstborn son: and he called his name Jē'sus.

CHAPTER 2.

1 Wise men enquire after Christ, 13 Joseph fleeth into Egypt, 16 Herod slayeth the children: 19 Christ brought out of Egypt.

NOW when Jē'sus was born in Bēth-le-hēm of Jū-dā'ā in the days of Hēr'od the king, behold, there came wise men from the east to Jē-rū'sā-lēm,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Hēr'od the king had heard these things, he was troubled, and all Jē-rū'sā-lēm with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bēth-le-hēm of Jū-dā'ā: for thus it is written by the prophet,

6 And thou Bēth-le-hēm, in the land of Jū-dā, art not the least among the princes of Jū-dā: for out of thee shall come a governor, that shall rule my people Is'ra-el.

7 Then Hēr'od, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8 And he sent them to Bēth-le-hēm, and

Quarterly Conferences.

WEST RICHMOND DISTRICT.

Caroline, St. Paul's ..Dec. 31, Jan. 1
Goochland, St. Matthew's7, 8
Chesterfield, Chester14, 15
S. Chesterfield, Piney Grove16
Ashland Circuit, St. Peter's21, 22
King William, McKendree28, 29
W. Goochland, Gum Spring ..Feb. 4, 5
Hanover, Shady Grove12, 13
W. Chesterfield, Mt. Pisgah18, 19
Powhatan, Rocky Oak21
East Louisa, Harris'March 3
W. Hanover, Beaver Dam4, 5
Cartersville, Cartersville11, 12

J. POWELL GARLAND, P. E.

RAPPAHANNOCK DISTRICT.

Spotsylvania, LebanonJanuary 1
Westmoreland, Ebenezer7, 8
Richmond, Hopewell8, 9
Heathsville, Heathsville14, 15
Bethany, Station15, 16
Lancaster, Edgeley21, 22
Whitestone, Whitestone22, 23
Wheaton25
Essex, Lebanon28, 29
King and Queen, Shepherd's, Feb. 4, 5
Middlesex, Centenary11, 12
Mathews18, 19
W. Mathews, Mathews Chapel ..19, 20

JOSEPH H. AMISS, P. E.

CHARLOTTESVILLE DISTRICT.

Mt. Pleasant, Mt. Pleasant ..Jan. 1, 2
West Amherst, Burford's5
Amherst, Amherst7, 8
Nelson, Montreal9
Rock Fish, Salem10
Albemarle, Mt. Moriah14, 15
Milton, Milton17
Scottsville, Scottsville19
Fluvanna, Palmyra21, 22
Gordonsville, Gordonsville29, 30
Louisa, LouisaFeb. 4, 5

J. S. HUNTER, P. E.

DANVILLE DISTRICT.

Pittsylvania, Swansonville ..Jan. 7, 8
Chatham, Chatham14, 15
Halifax, Asbury21, 22
South Boston22 (night), 23
East Halifax, Scottsburg ..23, 11 A. M.
East Franklin, Northfield28, 29
Franklin, Red ValleyFeb. 4, 5
Rocky Mount5 (night), 6
W. Franklin, St. James ...5 (night), 6
Ridgeway, Ridgeway11
Henry, Beckham12, 13
Martinsville12 (night), 13
South Franklin, Snow Creek14
Meadows of Dan, Hunter's18, 19
Patrick, Stuart19, 20

W. P. WRIGHT, P. E.

FARMVILLE DISTRICT.

Chase City, CentenaryJan. 4
Prince Edward, Keystone7, 8
Charlotte, Drakes Branch ..8 (night), 9
Mecklenburg, Canaan13
South Hill, Pleasant Grove14, 15
N. Mecklenburg, Shiloh ..15, 3 P. M., 16
Crewe18
Blackstone, Crenshaws21, 22
Lunenburg, Providence28, 29
West Lunenburg, C. H. ...29 (night), 30
W. Buckingham, C. H.Feb. 4, 5
Buckingham, Browns ..5, 3:00 P. M., 6

J. H. RIDDICK, P. E.

EASTERN SHORE DISTRICT.

OnancockJan. 7, 8
Wachapreague14, 15
Onley, Locustville15 (night), 16
Bloxom, Guilford21, 22

Atlantic, Downing's28, 29
Chesapeake, Pocomoke, 29 (night), 30
Wicomico, AllenFeb. 4, 5
Sahsbury5 (night), 6
Berlin12, 13
Cambridge Circuit18, 19
Cambridge Station19 (night), 20
Dorchester, Bethlehem25, 26
S. Dorchester, Hosler Memorial26 (night), 27

WM. E. JUDKINS, P. E.

NORFOLK DISTRICT.

South Princess Anne, Beach Grove,Jan. 7, 8
Princess Anne, Tabernacle14, 15
Epworth21, 11 A. M.
Liberty Street22, 7:30 P. M.
Oaklette and Gilmerton, at Oaklette29, 11 A. M.
McKendree29, 7:30 P. M.
South Norfolk Circuit, at Good HopeFeb. 5, 6
Haygood and Lynnhaven, at Haygood12, 11 A. M.
East Norfolk, at Denby19, 11 A. M.
Fox Hill Church26, 11 A. M.

ALEX. G. BROWN, P. E.

PETERSBURG DISTRICT.

Greensville, Emporia7, 8
Sussex, Jones'15, 16
Dinwiddie, Ocran21, 22
W. Dinwiddie, Corinth28, 29
S. Brunswick, Rock Church, Feb. 4, 5
Brunswick, Lawrenceville, 5 (night), 6
W. Brunswick, Macedonia11, 12
Nottoway, Mays18, 19
Wakefield25, 26
Surry, Dendon26 (night), 27
Prince George, Mt. Sinai ..March 4, 5

T. H. CAMPBELL, P. E.

LYNCHBURG DISTRICT.

Concord, BethlehemJan. 8, 9
West Campbell, Hermon15, 16
N. Bedford, Big Island (Tuesday) ..18
West Charlotte, White's22, 23
Campbell, Central (Rustburg) ..29, 30
Bedford, Ebenezer (Sunday and Monday)February 6, 7
Appomattox, Hermon12, 13
West Bedford, Union19, 20
Staunton River, Horeb26, 27

PAUL WHITEHEAD, P. E.

PORTSMOUTH DISTRICT.

Norfolk Circuit, Beech Grove, Jan. 1, 2
Churchland8, 9
West Norfolk8, at night
E. Suffolk and Magnolia, Magnolia,14, 15
Suffolk15, 16
Whaleyville and Somerton, Whaleyville21, 22
Southampton, Courtland28, 29
Newsom's, Newsom'sFeb. 5, 6
Boykin's, Boykin's11, 12
Windsor, Wesley Chapel18, 19
Benn's, Benn's25, 26
Ebenezer26, 27
SmithfieldMarch 3, 5
Isle of Wight, Bethany4, 5
Hampton, West End11, 12
Hampton, First church12, 13

W. C. VADEN, P. E.

RICHMOND DISTRICT.

Asbury, Manchester ..Jan. 1, at night
Central, Manchester8, 11 A. M.
West End Memorial8, at night
Broad Street15, 11 A. M.
Denny Street15, at night
Fairmont Avenue22, 11 A. M.
Chickahominy, Corinth, 22, 2:30 P. M.
Harker Memorial22, at night

(Continued on page 5.)

Facts and Questions

FOR

Parents and Pastors



"It is not enough to educate. We must put an idea into our education if it is to be saved. That idea is the Son of God."—Dr. J. C. Kilgo in address before Virginia Conference.

(1) **Fatally Defective!** What? All education that lacks the thought quoted above as its corner stone.

(2) **You desire your daughter** to become a well educated woman. But do you not desire most of all that she shall be a well educated CHRISTIAN woman?

(3) **The spiritual character of the school** which your daughter attends will greatly influence her work in this world and her location in the world to come.

(4) **As a christian man**, do you not believe that God expects you to use the very best care in this important matter, and will hold you responsible for the selection you make? Have you a right to place her in any school which does not say with emphasis that growth in grace is above social polish and mere intellectual culture?

(5) **Can you conscientiously place her in a State school**, which from its very nature ignores religious training, even if by so doing you should save \$20 a year? If you can raise \$122 to develop her intellect can you not raise \$20 more to develop her soul at the same time?

(6) **The Methodist Church in the Virginia Conference** has now a system of schools to which parents can safely entrust their children, "Jesus Christ himself being the chief corner-stone." They belong absolutely to the Church. They have been built solely to meet the needs of our people. They are not private schools in any sense of the word. They do not have that serious defect of private schools—LACK OF PERMANENCY. They do not die or pass into the hands of the State or of other parties when the owner dies, or gets tired of teaching, or fails to make a success of his work. In a nutshell, they were, not established in order to make a fortune or as a means of making a living. They have only one aim—THOROUGH INSTRUCTION UNDER POSITIVE CHRISTIAN INFLUENCES AT THE LOWEST POSSIBLE COST.

(7) **This system was established for your children.** Will you give them the benefit of it? The Randolph-Macon Woman's College has been established for the higher education of women.

The Blackstone Female Institute

Is one of the two schools in the Conference for younger girls which belongs ABSOLUTELY to the Church. Its success has been great from the start. Of it the Board of Education of the Annual Conference spoke as follows:

"The Blackstone Institute is owned entirely by our Church. It is not in any sense a private corporation or stock company, but stands in the same relation to the Church as the Randolph-Macon system. While not in the Randolph-Macon system, the course of study is correlated with the Woman's College, and stands related to the latter as the academies to the college at Ashland. The Institute is in a most prosperous condition, having now, at the beginning of its fourth year, a patronage of 170. It is thoroughly Methodist in ownership and spirit, every officer and teacher being an active member of our Church."

At a meeting of the Trustees of Randolph-Macon College, held June 17, 1896, the following resolution was adopted—viz:

"RESOLVED, That next to the institutions under our special care, we feel deepest interest in the Blackstone Female Institute, under the superintendency of Rev. James Cannon, Jr., which is owned entirely by our Church; and that we regard it and commend it to our people as holding a tributary relation to our Woman's College at Lynchburg, akin to that of our Academies to our College at Ashland."

Send Your Daughter to a Christian School!

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- (2) Prepares for the Randolph-Macon Woman's College those desiring to take the higher work of that institution.
- (3) Teachers' course—giving special training to those desiring to fit themselves to teach either in private or public schools.

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RICHMOND AND BLACKSTONE, VA., FEBRUARY 2, 1899.

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EPWORTH LEAGUE.

Topic For the Week Beginning Feb.
6, "Idle in the Market Place."
Text, Math. xx. 1-16.

"Why stand ye here all the day idle?"

There is vineyard labor to be done. The owner is in earnest to find workmen willing to labor. He shows this by bargaining with the early comers. This is not enough, for he goes again at the third, sixth and ninth hours and engages all the unemployed men he finds. Even when but one hour of the working day remains he engages those whom he finds in the market place idle. Surely the Lord of the vineyard intends to have His work done.

He is fair in His bargains. He agrees to pay an equitable wage for the work.

He is also benevolent in His intentions. He is under no obligations to pay the laborer of an hour the full wage of the day. But His benevolence is shown in the freeness with which He rewards the shortest service.

Our God has far-reaching intentions, not even faintly conceived by the highest of His creatures. His plans cover the coming eternities. He is cultivating a vineyard as extensive as the universe. His purposes are as deep and broad as infinity. He seeks helpers to work with Him in this labor. He invites men to His service. He comes in person and calls to labor. Every interest of men urges them to accept the work of God and do His bidding. Yet there are in every community idlers who have no aim in life, no hope in death, no prospect beyond the horizon of today. Aimless lives! Such are never happy, never successful. Zest in life, true enjoyment, comes from a fixed purpose, a worthy aim. No other incentive in life can compare with conscious work begun and carried on under a divine call and impulse.

This call of God to us is not usually a call to the Christian ministry. It is not merely a call to repent of sins and lead a pure life. It is more than forgiveness of transgressions and a witness of the holy spirit to acceptance and peace. It is more than an occasional impulse to speak in meeting, to give money to charitable purposes, to seek the ungodly and lead them to Christ. It is a definite call to every soul to fully devote all powers and opportunities to God's service. It embraces all the thoughts and acts. It includes the whole daily business, home life, private inner life and public appearance. It means the full engagement of every energy definitely to bring in Christ's kingdom. All toil for daily bread is a part of the service. Home keeping and household cares are in the scheme. Whoever enters God's service does the routine round of duties no longer for self alone, nor for wife or children, but because God has hired him and rewards the exertion. All toil acquires new meaning when one hires out to God.

"Go ye also into the vineyard."

Peace and Prosperity.

Christian people and nations are now

and always will be the salt of the earth, and the nation that will not serve Him in working out the history of the race shall perish. Our prayers He will hear and our service He will surely reward. This sort of obedience in carrying out His designs for the welfare of the nations is better than sacrifice. Let the United States beware of pride and folly while reaping the glorious fruits of this season of divine favor. Our prayer is for peace, prosperity, liberty, good government and true religious education.—Reformed Church Messenger.

Fighting Ministers.

Even the ministers of the gospel of peace are stirred in these times by the military spirit. Not only have they gone as chaplains, but some, desiring to know what is the real life of the soldier, have gone as privates. There is one instance of a minister, a most vigorous opponent of war, who has enlisted as a private, that he may know for himself what war is. His arguments for peace will be drawn from experience.—Christian Register.

Duty's Path.

Duty's path always lies forward. We go on, not before we start; but we obey and move forward. Yet we must not expect there will never be any difficulties to meet or obstacles to surmount. God never has promised that. Too easy a path is often a bane in life, not a blessing. The difficulties and obstacles that remain may be made stepping stones by which we shall rise to higher things.—J. R. Miller, D. D.

Give as Well as Receive.

Give out as well as take in or expend as well as receive. God never intended us to, selfishly enjoy the good things of His Providence and of His grace, but to be distributors of His material and gracious bounties. There is a peculiar pleasure in giving which more than compensates for the relinquishment of what we lay out for others' benefit.—Presbyterian.

A Degenerate.

A man named Jean Perrin fired at President Carnot of France in May, 1889. Perrin, whose plea was that his act was only intended to excite notice, was condemned to four months' imprisonment. He was pardoned by M. Carnot, who actually obtained for him a tax collector's place at Crepy en Valois. There he embezzled the funds, and was sentenced to two years' imprisonment. He was again arrested for theft the other day.

Our Glorious Climate.

Says the Boston Transcript: "A recently arrived Frenchman who visited a well known Boston establishment one day this week to fit himself out for a long journey to the west was complaining bitterly of the cold. 'Don't you have cold weather in France?' asked the salesman who waited on him. 'Why, certainly, we have ze cold weather in France,' was the reply, 'but we do not have ze all four seasons in one day in France.'"

Teach Me to Live.

Teach me to live! 'Tis easier far to die—
Gently and silently pass away,
On earth's long night to close the heavy eye
And waken in the glorious realms of day.

Teach me that harder lesson—how to live,
To serve Thee in the darkest paths of life!
Arm me for conflict now, fresh vigor give
And make me more than conqueror in the strife!

Teach me to live for self and sin no more,
But use the time remaining to me yet,
Not mine own pleasure seeking as before,
Wasting no precious hours in vain regret!

Teach me to live, my daily cross to bear,
Nor murmur, though I bend beneath its load!
Only be with me; let me feel Thee near;
Thy smile sheds gladness on the darkest road.

Teach me to live and find my life in Thee,
Looking from earth and earthly things away!
Let me not falter, but untiringly
Press on and gain new strength and power each day!

MUST A MAN LIVE?

"A man must live." We justify
Lowly and rich to treason, high,
A little vote for a little gold,
To a whole Senate bought and sold,
With this self-evident reply.

But is it so? Pray, tell me why
Life at such cost you have to buy?
In what religion were you told
"A man must live?"

There are times when a man must die.
Imagine for a battle-cry

From soldiers, with a sword to hold—
From soldiers, with the flag unrolled—
This coward's whine, this liar's lie:
"A man must live!"

How strange this conflict of our daily life,
This human life, with all its loves and pains,
With all its heavy losses and its gains,
With all its joys and all its grief and strife.

A nation struggles through mistake and sin,
Brave lives are lost, and fiercer grows the fight.
Through dark, sad years, men grope toward the light,
And through the darkness they see the dawn begin.

Rise up, my soul, to fight thine own good part,
For everywhere is victory born of pain.
Rise o'er the ashes of thy passion slain;
Be strong to bear and to endure, O heart!

—Silver Cross.

EDITORIAL.

NEW CENTURY EDUCATION.

The General Board of Education has begun to issue a connectional paper called "New Century Education," which will bring before the membership the facts in connection with their great branch of our Church work. As the General Conference committed to the General Board of Education the work of raising the Twentieth Century Thank Offering of \$1,500,000, the new paper will give much of its space to this great movement. The Recorder thinks that this is the great work before the Church for the next two years, and will try to give everything of importance about it to its readers. The editorial department is given up this week to articles from "New Century Education" on this subject, including the appeal of Bishop Galloway, the president of the Board, the joint address of the bishops, the letters from our connectional secretaries, the action of the General Conference, the statement of our educational policy by Dr. Hammond, and items in reference to the work elsewhere. The importance of this matter will explain to our correspondents why articles on other matters have been omitted.

AN APPEAL.

(By Bishop C. B. Galloway.)

As the President of the Board of Education of the Methodist Episcopal Church, South, I make special and earnest appeal in behalf of the Twentieth Century Education Fund, for which the General Conference gave authority and made provision. The close of an eventful century and the hopeful morning of a new furnish a happy opportunity for our great Methodism to make a monumental thank offering to God. Mighty things have been wrought during the past one hundred years under a favoring and guiding Providence that call for public and grateful recognition. The wilderness and the solitary place have been glad, while the desert has been made to rejoice and blossom as the rose. The little company has become a great army. The cloud, no longer than a man's hand, has overcast the heavens, and rained its life-giving blessings upon the whole land. We have seen "the glory of the Lord, and the excellency of our God." Surely, we have occasion for profound and unceasing gratitude. And then we are facing a mighty future. A new century of marvellous opportunity is ready to dawn. Its imperative demands call for deeper consecration and better equipment for ser-

vice. To secure such preparation is the divine significance of this timely movement. As to its broad scope and the high purpose which inspired it, the reader is referred to the admirable report adopted by the General Conference and published in all our connectional journals. That report wisely suggests that "preparation for our work in the twentieth century should begin with a great reinforcement of our educational strongholds, literary and theological." Too much emphasis cannot be placed upon this statesman-like and apostolic suggestion. We cannot do the work of the twentieth century with the crude implements and inadequate equipment of the nineteenth. These were sufficient for the exigencies of the past, but cannot cope with the emergencies and tremendous responsibilities of the future.

During the session of the first Ecumenical Methodist Conference, which met in City Road Chapel in 1881, the London Times paid generous tribute to the rapid and splendid progress of Methodism, but raised a question as to its "staying power." In my judgment, the only successful answer to that solemn question of a friendly critic is to be found in Methodism's well organized and thoroughly equipped institutions of Christian learning. If it is to live and grow as a distinct and mighty ecclesiastical and spiritual organization in the world; if it is not to pass on as a simple revival influence affecting the life of other great churches—the conserving and reproducing forces of education must receive intelligent and increased attention. The aggressive power of Methodism is in a divinely called and Spirit-baptized itinerant ministry. Its "staying power" is in the Christian schools, where youth is carefully and religiously fitted both for life and eternal life.

The material strengthening of our educational institutions is an immediate and imperative need. I do not believe the General Conference overstated the serious fact in saying that "in all cases it is important that we advance; in some we have only the alternative to advance or abandon the field altogether."

It is proposed, therefore, to raise \$1,500,000 for the educational work of the Church. Of this amount seventy-five per cent. will be retained in the several Annual Conferences for such application as they may order; and the balance, after deducting expenses of the canvass, shall be devoted to the endowment of the theological department of Vanderbilt University.

Plans for a thorough canvass of the entire Church will be perfected as soon as possible by the General Board of Education; but if the movement in its successful issue is to be any approximate expression of the Church's gratitude to God and any adequate preparation for the exacting duties and awful responsibilities of the portentous future, the whole connection must rally to its support. For such sympathy and help I make earnest entreaty.

The co-operation of all Conference Boards of Education is invited. The Annual Conferences, with remarkable unanimity, and not a few with marked cordiality, have indorsed this "forward movement" in Christian education. They expect their pastors and local boards to carry out this heartily expressed approval of the Twentieth

Century Fund. Early and thorough organization is advised. Sow down the Conferences with literature, and see to it that sermons and addresses on Christian education are delivered in every church.

Some, notably the Louisville Conference Board, have already taken action, voluntarily assuming even more than their proportion of the proposed \$1,500,000. This evidences intelligent and conscientious interest, that must command the largest success. We only need concerted and well-directed effort to make this movement the grandest epoch in Southern Methodism.

Much depends upon the Conference Secretary of Education. He should magnify his office by an active, aggressive leadership and a comprehensive grasp of the mighty work to be accomplished.

Able men, thoroughly furnished for such high service, will be secured to aid in the canvass as the needs of different sections seem to require. To some honored brethren who have already agreed to engage in this work of love, I am most grateful.

But upon the pastors rest most heavily the success of this movement. What they ordain will surely come to pass. If active and urgent, their people will freely give; if unappreciative and inattentive, their pastoral charges will make meager or no reports. The preacher in our Methodism is the key to every situation, the determining factor in every question, the condition of every success or failure. My earnest appeal, therefore, is to the noble men who stand next the people, and to whom they look for instruction and leadership. If their hearts are thoroughly enlisted in this magnificent movement, we may at once rejoice in a victory already assured. I would solicit every pastor to at once begin to lay plans for a systematic canvass of his charge, with the purpose of securing at least an average of one dollar per member as a special thank offering for Christian education. Of course, some wealthy churches will increase this amount a hundredfold and more.

To pastors, presiding elders, teachers, editors, connectional officers, and lay members, I appeal for hearty and continued co-operation. And out of this widespread educational quickening I pray there may come throughout the connection a great spiritual awakening, that will demonstrate, as in the early days, the converting and sanctifying power of a God "mighty to save." Thus will the movement in behalf of the Twentieth Century Fund result in a better and larger spiritual equipment with which to meet twentieth century opportunities and responsibilities.

FROM OUR BISHOPS.

To the Ministers and Members of the Methodist Episcopal Church, South:

Brethren,—The General Conference, at its late session in Baltimore, Md., by a unanimous vote passed resolutions in favor of raising a Twentieth Century Education Fund, to commemorate the signal blessings of God upon our Church during the past one hundred years. The minimum amount suggested as an appropriate thank offering, on the morning of the new century, is \$1,500,000. This surely is a modest sum to be given by a million and a half Southern Methodists. We

desire, as your chief pastors, to earnestly commend this most important and timely movement. It is eminently fitting that we should celebrate the birth of a new century of opportunity by generous offerings to the great educational work of our Church. The General Board of Education is perfecting plans for a thorough canvass of the connection in this interest. We would affectionately urge you to cordially co-operate with these efforts and thereby make sure the largest success of this noble enterprise. The General Conference has placed this matter before the Church as of chiefest concern. It is suggested, therefore, that local or other connectional enterprises should not be allowed to give this Twentieth Century Fund a secondary or unimportant place. In addition to the regular tithes we bring to the Church, let this be a special and liberal thank offering. By a reconsecration of ourselves, soul, body, substance, to the Lord, we may make this connectional movement monumental, and provide ampler equipment for nobler work during the next century of wider opportunity and greater responsibility.

John C. Keener, John C. Granbery, Robert K. Hargrove, William W. Duncan, Charles B. Galloway, Eugene R. Hendrix, Joseph S. Key, Oscar P. Fitzgerald, Warren A. Candler, Henry C. Morrison.

Owing to the absence of Bishop Wilson from the country his signature could not be secured.

CONNECTIONAL CO-OPERATION.

BOARD OF MISSIONS.—Nashville, Tenn., January 11, 1899.—Personally and officially we are greatly interested in the Twentieth Century Educational Movement of our Church. Much depends upon its success; it will vitalize and strengthen every department of our Church work. It challenges the sympathy and co-operation of our entire membership, from the senior bishop to the one who last assumed the vows of consecrated service.

May the Master himself lead in the movement!

W. R. LAMBUTH,
J. H. PRITCHETT.

CHURCH EXTENSION.—Louisville, Ky., January 12, 1899.—My Dear Doctor: The educational movement planned by the General Conference of 1898 to raise one million and a half dollars in the Methodist Episcopal Church, South, for the purpose of strengthening our educational institutions has my most hearty approval and indorsement; and while the claims of Church extension are to be met as usual and the demands upon the Board call for increased contributions to that cause, I am very anxious that our people shall unitedly and liberally respond to the special call of the Board of Education, and that the collection may result in a great blessing to the whole Church. Assuring you of my cordial co-operation and wishing and praying for your success in this great work, I am,

Yours truly,

P. H. WHISNER,
Corresponding Secretary, Board of Church Extension.

SUNDAY SCHOOL BOARD.—Nashville, Tenn., January 13, 1899.—Dear Dr. Hammond: My heart is wholly

with you in the work of raising the Twentieth Century Educational Fund. Apart from its direct evangelical mission, Methodism has not had a larger thought or undertaken a more important enterprise since its birth in the Oxford University more than a century ago. The most renowned and far-reaching fight of the twentieth century is to be over the question as to whether the education of the race shall be Christian or non-Christian. An adverse settlement of this question will go far toward wrecking our civilization than any other thing now within the purview of the Church statesman. Equipment and endowment for strictly first-class work in all our schools, according to the grade and work of each, is the only proper capstone of the Church's great argument—the only equipment for the battle royal from which there can be no honorable or safe retreat. The Church has asked not far too much, but too little, in naming a million and a half.

I pray that God may breathe a spirit of deep and victorious enthusiasm into all our people, so that their responses may be general, liberal, and sufficient.

Cordially yours,

JAMES ATKINS.

EPWORTH LEAGUE.—Dr. DuBose, the Secretary, being absent at this time, cannot personally communicate with the Church as the other secretaries have done, in this issue. In conversation with him just before his departure, he expressed his great interest in the Twentieth Century Education Fund, his purpose to use the Era in advancing its interests, and his earnest desire to have every Epworth Leaguer co-operate in the movement. This they undoubtedly will do with characteristic enthusiasm, and their well-directed efforts will contribute largely to the success of this great century thank offering of their Church.

WOMAN'S BOARD OF FOREIGN MISSIONS.—As Corresponding Secretary of the Board, and in close touch with officers, managers, and Conference secretaries, I do not hesitate to say that our organization most heartily indorses the Twentieth Century Educational Movement of our Church, and will do whatever is possible in advancing its interests.

S. C. TRUEHEART.

WOMAN'S HOME MISSION SOCIETY.—The concerted movement of the Church to signalize the close of the nineteenth century and the opening of the twentieth by a special effort to raise at least \$1,500,000 for its educational enterprise has the loyal and hearty approval and prayers of the members of the Woman's Home Mission Society.

MRS. R. K. HARGROVE,
General Secretary.

ACTION OF THE GENERAL CONFERENCE OF 1898.

(Extract from Report No. 6, of the Committee on Education adopted by the General Conference.)

Believing that to abandon our educational work to immediate collapse or gradual decay would be to be recreant to our mission, and would tend to paralysis and disintegration of our hitherto vigorous organization, and mindful of the wise suggestion of the Joint

Commission on Federation that preparation for our work in the twentieth century should begin with a great reinforcement of our educational strongholds, literary and theological, we recommend the adoption of the following:

Resolved, 1. That a canvass be begun throughout the connection not later than January 1, 1899, under the direction of the General Board of Education, to raise \$1,500,000 for the support of the educational work of the Church.

2. The canvass shall be for cash or legal notes, payable within five years, interest being payable semi-annually at 6 per cent., until the principal is paid.

3. The funds raised are to be applied to the following purposes: (1) The expenses of the canvass; (2) the needs of institutions belonging to the Church in each Annual Conference or group of Conferences; (3) the endowment of the theological department of Vanderbilt University. The proportion to each will appear later.

4. The effort shall be to raise the amount in cash and notes by January 1, 1901, but the canvass is to be continued until the \$1,500,000 is raised.

5. Organization: (1) The General Board of Education shall have charge of the canvass. (2) The President of the Board shall be the general manager. The Secretary of Education and such others as the Board may appoint from time to time, upon his nomination, shall constitute his staff. These shall, through the press and by pamphlets, circulars, and addresses, and by personal canvass at strategic points, arouse general interest and bend the mind of the Church to the accomplishment of the undertaking. (3) The canvass in each Annual Conference shall be under the direction of the Conference Board of Education, which shall organize it in harmony with the plans of the General Board. The Conference Secretary of Education, and such other helpers as the Board may appoint, shall aid in pressing the undertaking to success. The preachers in charge, and local Boards of Education where they exist, shall co-operate in the work of their charges by arranging for meetings and otherwise.

6. All cash and notes to be paid over to the treasurers of the Conference Boards of Education. They shall retain in cash 5 per cent. of the total received to meet the expense of the Conference canvass, and shall send 20 per cent. of the remaining cash and 20 per cent. of the notes to the treasurer of the General Board. The balance shall be reported to the Conference at its next session for such application as it may order; provided that no appropriation shall be made to any institution not the exclusive property of the Methodist Episcopal Church, South.

7. The treasurer of the General Board shall retain in cash 5 per cent. of the amount coming into his hands to meet the expenses of the general canvass incurred by its orders, and shall pay over the remainder to the trustees of Vanderbilt University for the endowment of the theological department.

8. The General Board of Education shall have power to suspend or to modify this plan in Conferences where movements have already been begun in the interest of education, or in Conferences where peculiar conditions, in

their judgment, demand such suspension or modification. It shall seek, however, to harmonize all movement with the general plan and co-operate to bring them to success.

OUR NEW EDUCATIONAL POLICY

(By Dr. J. D. Hammond.)

A study of the work of the last two General Conferences will show that our Church has revolutionized its educational system. Prior to the Conference of 1894 there was no central plan; each Annual Conference adopted its own methods, and each college made its own standard of admissions and scholarship. Not until the General Conference of 1898 was any law enacted looking to correlation. This body authorized the bishops to appoint a commission charged with the duty of providing a plan for the proper adjustment of our schools. The action of this commission (published elsewhere) will, no doubt, result in the reduction of the number of our colleges, and in a corresponding increase in our academies. Such colleges as shall remain will confer degrees with the indorsement of the highest educational authority of the Church, and will receive the full confidence of their various constituencies. They cannot be numerous, since they will require costly buildings and large endowments. But we should bear in mind that the more we enrich our colleges the less will be the expense of attending them. A large endowment will reduce fees and other expenses, so that more and more will it become possible for the poor to get the advantages of college education. One thoroughly equipped institution can do the work of higher education for a whole State far better and more cheaply than it can be done by any number of institutions of the old type.

On the other hand, our secondary schools can be conducted at a smaller expense. The grade of work done by them will not require large faculties and costly equipment. Their patronage will increase, and they will continue to give to the bulk of our young people all the education these can ever hope to get. Freed from the embarrassments of an unnatural and impossible position, they will do their legitimate work to better advantage.

When our institutions of both grades shall have thus been placed on a sure footing, the confidence of the friends of Christian education will be restored, and we may expect a large increase in the educational gifts of our people. The fact that the work of education is now thoroughly taken in hand by the Church is a guarantee that it will be done in a spiritual way. The Teachers' Bureau of the General Board will be increasingly effective in supplying our institutions with the best consecrated talent of the Church. Parents will have the assurance that their children will receive first-class literary instruction freed from all taint of skepticism and worldliness, by teachers who will also exert a positive Christian influence, leading them to Christ and building them up in the "most holy faith."

The new policy contemplates greatly increased usefulness on the part of Annual Conference Boards of Education. Through their agency the work of the General Board will become more effective in the Annual Conferences. They will disseminate educational literature, and in other ways increase the

ial Club Offer!

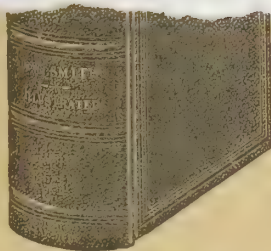
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educational sentiment of the Church. They will do much to increase and give wise direction to educational collections, and will be of special service in seeing that the details of the work for raising the Twentieth Century Fund are faithfully carried out.

WHAT OTHER CHURCHES ARE DOING.

THE METHODIST EPISCOPAL CHURCH, with a membership of 2,851,000, proposes to raise a fund of twenty millions.

The following is an extract bearing on this from the New York Herald:

"The Methodists have a very large contract on hand. At their meeting in Springfield, Mass., a suggestion was made which the audience received first with wonder and then with applause. If they were startled by the magnitude of the project, they were also proud of their ability to carry it out.

"It was proposed to raise between now and the beginning of the twentieth century the sum of \$20,000,000, as a 'thank offering.' They expect to have the money in the bank by January 1, 1901, and the chances are that they will succeed.

"This enormous amount of money will be safely invested and the interest applied to educational institutions already connected with the denomination and to building others.

"There is very little doubt that the call will find a hearty response in all parts of the country, and that the dollars will pour in like corn into a grain elevator. The Methodists have a very taking way with them. They are a persuasive folk, and they give with a generosity which has no limit."

THE WESLEYAN METHODISTS, with a membership of 772,000, propose to raise a fund of \$5,000,000. Under the able leadership of Mr. R. W. Perks, M. P., according to the latest advices, more than \$1,000,000 of this magnificent amount has already been raised. The following is their plan in part:

"The committee met on Tuesday evening, July 26th, the president in the chair, with about one hundred ministers and laymen present, and it was unanimously agreed to advise the Conference as follows:

"1. That it is desirable that a special connectional fund, to be called the Wesleyan Methodist Twentieth Century Fund, be raised, to be applied to the evangelization, educational, and philanthropic purposes of the Wesleyan Methodist Church at home and abroad.

"2. That the amount which the Wesleyan Methodist Church and its adherents should endeavor to raise should not be less than one million guineas.

"3. That, with a view to secure the co-operation of as large a number as possible of Wesleyan Methodists, whether members of the Church or adherents, at home or abroad, the proposed Century Fund should be raised by one million Methodists, who shall, between January 1, 1899, and January 1, 1901, give or collect a sum of one million guineas.

"Each person should aim at giving or collecting one guinea, thus preserving the fundamental principle, 'One person, one guinea,' but it is believed that many will desire to subscribe

to the various enterprises of Church work. Our Canadian brethren, with two hundred and eighty thousand members, are calling for one million dollars, and the Methodist Episcopal Church has determined to raise twenty millions for a Twentieth Century Fund. Our last General Conference called for one million and a half dollars, to be devoted to the work of education alone. The time is propitious and the cause is worthy. No such opportunity will present itself for generations to come; we must be true to this, and make the opening of the twentieth century memorable for the realized fruit of the centuries preceding. Every land is now open to the Gospel. The prayers of the Church for the unbarring of the doors long closed against the entrance of the Church of God have been answered, and the services of men and women, equipped in mind and heart for the work of evangelization, are called for. The money given to Christian education will affect every field of Christian effort. Nowhere could such money be used to better advantage for the cause of Christianity at home and abroad.

THE METHODIST CHURCH OF CANADA, with a membership of 278,000, has undertaken to raise one million dollars. They have entered heartily into the movement, and are sending out earnest calls through the press, urging their members throughout the dominion to sweep into line. The indications are that they will go beyond the limit which they have set.

THE CONGREGATIONAL MOVEMENT IN ENGLAND.—Dr. Guinness Rogers, following the example of Mr. Perks, of the Wesleyans, leads the Congregationalists of England in a movement to raise a fund of five hundred thousand guineas between March 1, 1899, and January 1, 1901. He says: "With a view to secure the co-operation of as large a number of Congregationalists as possible, whether members of the Church or adherents, at home or abroad, the proposed Century Fund shall be raised by at least half a million Congregationalists. * * * It will be observed that the period over which the collection is to be extended is twenty-one months, and the idea is that large numbers might be induced to contribute a shilling a month. Considering that one chief aim is the development of the full democratic force of our churches, nothing could well be more appropriate than an arrangement of this kind; indeed, without it the scheme would be incomplete."

REPORT OF VIRGINIA CONFERENCE BOARD OF EDUCATION.

The Church, following the Master, has from its establishment been engaged in the work of teaching. All truth comes from God and leads to God. He demands the consecration and service of the mind as well as the heart. Methodism has been and still is an evangelizing agency; she must be no less a conserving agency, and develop and build up the multitudes which have been brought under her influence. All Methodism to-day is stirred by the mighty responsibilities which in the providence of God have been laid upon us as a people. The twentieth century, now at our doors, must be the greatest in results of any in the history of the world. We must meet the demands upon us, or prove ungrateful for the blessings we have received, and show ourselves unworthy of the trust committed to our hands. Wesleyan Methodists have resolved to raise a fund of one million guineas as a thank offering to God, to be devoted

to the various enterprises of Church work. Our Canadian brethren, with two hundred and eighty thousand members, are calling for one million dollars, and the Methodist Episcopal Church has determined to raise twenty millions for a Twentieth Century Fund. Our last General Conference called for one million and a half dollars, to be devoted to the work of education alone. The time is propitious and the cause is worthy. No such opportunity will present itself for generations to come; we must be true to this, and make the opening of the twentieth century memorable for the realized fruit of the centuries preceding. Every land is now open to the Gospel. The prayers of the Church for the unbarring of the doors long closed against the entrance of the Church of God have been answered, and the services of men and women, equipped in mind and heart for the work of evangelization, are called for. The money given to Christian education will affect every field of Christian effort. Nowhere could such money be used to better advantage for the cause of Christianity at home and abroad.

We, therefore, commend most heartily the action of the General Conference inaugurating a movement throughout our connection to raise \$1,500,000 to put our schools and colleges in better position to meet the responsibilities of the twentieth century. While the sum which the Southern Methodist Church is thus called upon to raise is far less in proportion to our ability than the similar enterprises of the Wesleyan Methodists in England and Canada, or the Methodist Episcopal Church of our own country, the undertaking is still a great advance on what we have done in the past, and should be promptly passed from proposition to performance. We recommend that the Board of Education of this Conference be instructed to take steps to organize at once a general canvass of all our charges in harmony with the plan outlined by the General Conference. We recommend that the Board appoint an executive committee of three to give supervision to the work, and that Dr. W. W. Smith be elected by this Conference as manager of the canvass under their supervision. The Board directly, or through its Executive Committee, shall have authority to apply the expense fund provided by the General Conference plan to the expenses of the canvass herein ordered, as it may deem best calculated to accomplish the result sought. We especially ask the Conference, in placing this large and important undertaking under the direction of the Board of Education, to promise the active and hearty co-operation of all its agencies. We shall need the aid of the Conference press, of the presiding elders, preachers in charge, and stewards, and of all the organizations of the Church so far as they can be properly applied. We must for a time bend the mind of the Church to the accomplishment of this one thing. With this promise on the part of the Conference, we believe that the enterprise can be speedily carried to a successful conclusion.

We report with gratitude the continued prosperity of the institutions belonging to our Church in the bounds of the Conference. Randolph-Macon, the oldest of Southern Methodist colleges, points with pride to those who have

been trained in her halls as the jewels in her crown. The history of the mother college, which the zeal and skill of Captain Richard Irby has juxtaposed before the public, is a record of heroic service and sacrifice well calculated to enshrine it in the affections of our people. The Randolph-Macon Woman's College has its boarding capacity taxed to its utmost. It is gratifying to note that this institution has been recognized by the United States Commissioner of Education among the fourteen leading colleges for women in the United States, being the only Southern college so classified. This whole system, from the academies to the colleges, is purposely Christian. Christ is held before the students as the Saviour of men, and the Bible as the inspired Word of God. We urge upon our people throughout our bounds to patronize these institutions of our own, being assured that nowhere else is better instruction given, and, at the same time, so many influences tending to the religious development of the students to be found.

A. COKE SMITH,
President.

LOOK AT YOUR LABEL AND PAID UP WHAT YOU OWE US, AND WE WILL THANK YOU.

WOMEN DISCUSS MISSIONS.

The first Conference of the Woman's Foreign Missionary Society of the Norfolk District, Virginia Conference, Methodist Church, South, convened in the lecture-room of McKendree church at 9:30 A. M. yesterday, with the district secretary, Mrs. F. A. Washington, of London Bridge, Princess Anne county, in the chair, and a large attendance of the members of the society from this city and other sections of the district.

The conference was opened with devotional exercises, conducted by Rev. R. H. Bennett, of McKendree, who also delivered an address of welcome on behalf of the church, in which he assured the convention that it can accomplish all by prayer and supplication. He closed in words of praise to the body for the excellent work it has accomplished in this district for the foreign missionary cause, and urged the members to renewed efforts in the future in this great field of Christian enterprise.

Mrs. Washington responded on behalf of the society, thanking Mr. Bennett for the very cordial welcome he had extended it, and said that she was sure of a hearty reception when she had decided to hold the first session with McKendree church.

The convention decided to close the morning session at 12 o'clock M. for an afternoon session, and adjourn at 3:30 P. M.

The district secretary read her report, which was, on motion, incorporated in the minutes.

An appeal was made by the district secretary for more subscribers to the Woman's Advocate.

Mrs. Pollard read from the Advocate an interesting article on "The Crisis in China."

An article entitled, "The Czar's Letter on Peace," was read by Mrs. Hill.

Mrs. Washington suggested a change, if convenient, in the hour of the meeting of the various circles in the district from evening to morning, and

urged the societies to take up the study recommended by the State Conference.

The district secretary was instructed to appoint a nominating committee, consisting of the delegates with the district secretary as chairman to nominate delegates to be elected to the State Convention to be held in Petersburg next fall.

The convention, on motion, decided to send a memorial to the Annual Conference, requesting that it allow each district society to nominate its own district secretary, if it so desired.

The question as to the representation of auxiliaries to District Conferences, and suggesting that all officers and one delegate for every ten members attend the Conference, was announced for discussion at the afternoon session.

A motion that twenty names be presented to the nominating committee for delegates and alternates to the State Convention was adopted.

The hour for the adjournment of the morning session was announced, and it was closed with the singing of the Doxology and the benediction by Rev. S. C. Hatcher, of Queen Street Methodist Episcopal church.

The following delegates reported:

Epworth church, Mrs. Norsworthy; Chestnut Street, Berkley, Mrs. Rodgers; McKendree, Mrs. Billups, Laura Haygood, Miss Walters; Cumberland Street, Mrs. E. J. Whitehurst; Denby's, Mrs. Land; Central, Portsmouth, Mrs. Land; Centenary, Mrs. Brickhouse; LeKies Memorial, Mrs. Wilshin; Nimmo's, Mrs. Scott; Charity, Princess Anne, Mrs. V. Smith; Providence, Princess Anne, Mrs. Gornto; Queen Street, Ella Caffery.

An elegant luncheon was served in the infant class-room by the members of the society of Norfolk, which was freely partaken of by all present.

The afternoon session of the conference was opened with devotional exercises by Rev. S. C. Hatcher, pastor of Queen Street Church.

The subject of district representation postponed from the morning session was resumed, and the following motion of Mrs. R. H. Jones, was carried:

Resolved, That we memorialize the Annual Conference, to assemble at Petersburg next October, that in future each auxiliary shall be represented by the four officers and one delegate for every ten members in each auxiliary at the District Conference.

The committee on nominations for the six delegates to the State Conference reported the twenty names required, and the following were, on ballot, elected:

Delegates—Mrs. S. N. Brickhouse, Mrs. W. J. Young, Mrs. R. H. Bennett, Mrs. R. B. Scott, Mrs. E. J. Whitehurst, Mrs. M. T. Cooke.

Alternates—Miss Sadie Ferebee, Miss Gussie Granbery, Miss Bessie Crider, Miss Nellie Frost, Mrs. C. L. Rogers, Mrs. J. W. Gilmer.

During the counting of the ballots Mrs. John Whitehead read an interesting paper on China.

Mrs. J. C. Norsworthy read an article from the Missionary Advocate on "Old Age in China."

A consecration service followed, in which spontaneous testimonies of moving sweetness were offered, followed by inspiring words from the president.

Miss Sallie K. Williams sang "I Heard the Voice of Jesus Say."

Resolutions of thanks were tendered, as usual, to all the usual parties.

An invitation to hold the conference next year at LeKies Memorial church was cordially accepted.

Mrs. R. H. Jones offered a resolution that the State Conference be memorialized to pass a law requiring each district secretary to hold the District Conference during the months of November, December, and January.

Mrs. Jones also offered the following:

"Resolved, That we memorialize the Annual Conference to assemble in Petersburg next October, that in future the Annual Conference shall be composed of the four officers, the district secretaries, and one delegate for every ten, to each District Conference."

An arousing, stirring discussion was had of the duty and privilege of giving largely of our means to the Lord, even to some real sacrifice.

After the reading of the minutes and singing "Blest Be the Tie That Binds," this most delightful and profitable conference adjourned sine die.—Virginian-Pilot.

THE METHODISTS AT TRINITY CHURCH.

At Trinity Methodist church last night the pastors and a number of the leading members of the various Methodist churches in Richmond and Manchester held a meeting to take steps to perfect arrangements for suitably celebrating the one hundredth anniversary of Methodism in the city of Richmond.

There were about 175 people present, and they met in the main audience room of the church. All the Methodist preachers in Richmond were present, and the two presiding elders—Rev. Dr. R. T. Wilson and Rev. Dr. J. Powell Garland, and also Rev. Dr. A. G. Brown, of Norfolk, formerly presiding elder of the Richmond District, and who was the first pastor of Trinity.

The meeting was opened with prayer by Rev. Dr. J. Powell Garland, after which the pastor of the church, Rev. J. T. Mastin, explained the object of the meeting. The choir then sang "Blest Be the Tie That Binds." This was followed by an informal social session, during which there was a general hand-shaking and exchange of greetings.

Mr. C. W. Hardwicke then invited those present to go down into the basement of the church, where the ladies had prepared an elegant supper. This was partaken of heartily and with much enjoyment.

Returning to the main audience room, Rev. Dr. R. T. Wilson was called to the chair, and stirring speeches were made by Rev. Dr. W. G. Starr, Mr. John P. Branch, Rev. Dr. J. Powell Garland; Rev. J. C. Reed, of Manchester; Rev. Dr. W. V. Tudor; Rev. Dr. A. G. Brown, of Norfolk, and Mr. A. Maupin.

On motion of Dr. Garland, it was decided to celebrate the centennial of Methodism in Richmond during the latter part of April. It was proposed to start the exercises at Trinity church, and protract them through the week at other churches.

Mr. Branch, seconded by Dr. Tudor, extended an invitation to hold the next

preliminary meeting at Centenary church. This was accepted.

A committee of three, with Rev. Mr. Mastin as chairman, was appointed to recommend a committee on organization.

The committee retired and reported that the next meeting be held at Centenary church on the fourth Thursday in February to organize for the celebration, and recommended the following committee on organization:

C. W. Hardwicke (chairman), Herbert Lipscomb, E. L. Bidgood, C. E. Brauer, H. Selden Taylor, G. M. Rogers, J. Thompson Brown, A. Maupin, John P. Branch, Marshall Redford, H. Hardesty, Samuel Brauer, H. C. Osterbind, W. F. Hudson, G. W. Graves, and Rev. J. T. Mastin. The report was adopted.

Mr. Branch moved that a vote of thanks be tendered the ladies for the elegant supper they served, and this was carried by a rising vote.

The meeting came to a close by the singing of "How Firm a Foundation."

During the discussion it was stated that there are in Richmond and Manchester 7,000 Methodists, with property valued at \$360,000. They contributed during the past year for all purposes \$55,000.—Richmond Times.

CHARLES S. THOMPSON.

The venerable man named above died at the Soldiers' Home December 30, 1898.

He was born near Danville, Dinwiddie, and lived to pass his seventy-ninth birthday.

In the olden time, when Hezekiah Leigh and Lewis Skidmore were presiding elders, the good old Methodist women would go across the circuit—and circuits took in several counties then—to quarterly meetings. The mother of Charles was a mother in Israel then, and she would come up to old Crenshaw's church and spend the time with my mother. She brought her son with her, for at an early age he joined the church. A better behaved, politer boy never blessed a home than he was. In this the "son was father to the man," for to the latest day of his life he was a model in this respect. At an early age he left his paternal home to live with his uncle in Richmond, who was the manager and proprietor of the Gallego Mills, at one time the largest mill in the world. With short intervals here, he spent his business life, till age and infirmities of body unfitted him for business. Then he went to the Soldiers' Home, and to the hospital ward, where he spent the last year of his life in weariness and weakness, all of which he bore with meek resignation.

It was my privilege to visit him there from time to time. The last time I went during the last Christmas week to carry him some of the season's good things. I found him stretched on his cot, with eyes closed, and bearing on his face the shadow of the coming end. When I touched his forehead he opened his eyes, and, looking at me, called my name. He told me he had suffered much, and said he was near the end. And there and then he raised his hands, as he used to do in the class meetings at Centenary church, and praised God for dying grace.

When I repeated some of the good old hymns we used to sing, he would

join in, and make the words his own, as so many have done before him. What a privilege to have a Saviour who can give "songs in the night"—the night of dissolution. These songs he learned and loved in boyhood. They cheered him then, in manhood, in life, and in death.

He doubtless is singing now the song of victory! RICHARD IRBY.

DOMESTIC PROBLEMS.

1. If a housewife twist in one hour and fifteen minutes 93 "lamp-lighters," when 1,250 matches can be bought for 5 cents, at what rate per hour does she value her time, assuming the worth of the paper at zero?

2. If the aforesaid woman will take six steps across a room and six returning, each step being 22 inches, to save one match, how far should she consistently walk to save 5 cents car-fare?

3. If a man can drive from boards in 50 minutes 78 nails of a certain size, what wages is he earning per hour, nails being worth 4 cents per pound, and there being 100 of this size in one pound?

4. In a certain climate, underwear at a price of \$4 per winter will insure against colds. Assuming that underwear costing \$1 per season will lead to two visits from the doctor at \$1.50 each, what is the saving by the purchase of the cheaper material?

5. Oil is worth 9 cents per gallon. Lamp A burns 45 gallons in the reading or sewing period of one year; lamp B 25 gallons. Spectacles A cost \$4.50; spectacles B, \$0.25. If lamp B and spectacles B are used, the eyesight is made useless in 8 years for a person whose expectation of sound eyesight with the use of lamp A and spectacles A is 25 years. Making no allowance for deterioration of lamps or spectacles, estimate the value of eyes per pair.—Puck.

A teacher in one of the Cleveland public schools said to the class in English composition: "I wish every member of the class would write out a conversation between a grocer and one of his customers, introducing some pathetic incident or reference." Among the compositions handed in was the following by a sweet little girl: "What do you want?" asked the merchant. The lady replied: "A pound of tea." "Green or black?" asked the merchant. "I think I'll take the black," she said; "it's for a funeral."—Exchange.

Old Fogle: "The country is going to the dogs. I'm as certain of it as I ever was of anything."

Old Keener: "By the way, what'll you sell that acre lot on the corner of Mary and Martha streets for?"

Old Fogle: "That lot is not for sale. I shall hold on to it. In less than ten years it will bring more than double what it would sell for to-day."—Boston Transcript.

Her refusal was ultimate. He could divine as much by her complacent calm. "I shall never love another woman as I have loved you!" he exclaimed. "No?" she queried. "No. Next time I shall love some one for her beauty."—Indianapolis Journal.

LOOK AT YOUR LABEL AND PAY UP WHAT YOU OWE US, AND WE WILL THANK YOU,

THE SUNDAY SCHOOL.

LESSON VI, FIRST QUARTER, INTERNATIONAL SERIES, FEB. 5.

Text of the Lesson, John iv. 43-54.
Memory Verses, 49-51—Golden Text.
John iv. 53—Commentary Prepared by the Rev. D. M. Stearns.

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43. "Now after two days He departed thence and went into Galilee." The Samaritans, hearing the woman's testimony, came unto Him to hear Him for themselves. Many believed because of what she told them, and through their entreaty He abode there two days, and many more believed because of His own word (verses 39-42). Thus souls were saved, united to Him, made partakers of His redemption and His glory, and there was joy in heaven as well as in Samaria (Luke xv, 7, 10). Untold blessing came to them through this Jew, and because of Him they forgot their differences.

44. "For Jesus Himself testified that a prophet hath no honor in his own country." His own country was Nazareth, and, though He taught in their synagogue, they only wondered at him and called Him the carpenter's son and were offended at Him, so He did not many mighty works there because of their unbelief (Math. xiii, 54-58). We need not think it strange if sometimes those nearest to us do not think much of us. If well known in heaven, we can be content to be unknown on earth, and the consciousness of His approval, whose we are and whom we serve, is everything (Acts xxvii, 23; II Tim. ii, 15).

45. "Then when He was come into Galilee the Galileans received Him, having seen all the things that He did at Jerusalem at the feast, for they also went unto the feast." At the feast of Jerusalem He had cleansed the temple and wrought many miracles (chapter ii, 17, 23). At one time He said, The works that I do bear witness of me that the Father hath sent Me (John v, 36), and He also said, The Father who dwelleth in Me He doeth the works (xiv, 10). We are commanded to let our light so shine that others may see our good works and glorify our Father which is in heaven.

46. "So Jesus came again into Cana of Galilee, where He made the water wine, and there was a certain nobleman whose son was sick at Capernaum." At the marriage He supplied their need, He delivered from a difficulty, He manifested His glory.

He is the same yesterday, today and forever (Heb. xiii, 8), and we are assured that He will supply all our need, and deliver from all difficulties, and preserve us unto His kingdom (Phil. iv, 19; II Tim. iv, 18).

47. "When he heard that Jesus was come out of Judaea into Galilee, he went unto Him and besought Him that He would come down and heal his son, for he was at the point of death." He heard that Jesus was come, therefore some one must have been telling. How necessary it is that we should be ever telling that Jesus has come and suffered and died and risen again, and by His life and death and resurrection provided eternal redemption for all who will receive Him, and that He will come again to give immortal bodies to all His people and to set up His kingdom on the earth!

48. "Then said Jesus unto him, Except ye see signs and wonders ye will not believe." Faith needs to be tried, for by trial faith is strengthened. Jesus never said an unkind or an unnecessary word, and therefore there was a cause why He should thus speak to this nobleman. They were ever saying, Shew us a sign. What sign shewest Thou (Math. xii, 38; John ii, 18) and there may have been a desire for such even in this man's heart, for the Lord knew what was in man.

49. "The nobleman saith unto Him, Sir, come down ere my child die." When it is a great emergency and the soul is very much in earnest, our words are apt to be few and to the point. Perhaps as the man journeyed he tolerated doubtful thoughts, but by our Lord's remarks he recovers himself, and now comes this cry of faith, believing that if Jesus will only come his boy will live. It was a father's heart cry for his son. See one much more

prudent to Titian, xviii, 35, because it was too late. What did our Father in Heaven feel as He gave up His only begotten Son for us?

50. "Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way." The same voice which said, Let there be light, and there was light; the same word that made the heavens and all their host; the One to whom nothing is hard or wonderful (Gen. i, 3; Ps. xxxiii, 6; Jer. xxxii, 17) said to this man these comforting words, and the man rests upon them in quietness and confidence and goes his way expecting to find his son living and not dying. There are joy and peace in believing, but there is no steadfastness apart from it (Rom. xv, 13; II Chron. xx, 20; Isa. vii, 9).

51. "And as he was now going down his servants met him and told him, saying, Thy son liveth." And so it came to pass as Jesus said. When Paul was told by the angel in the storm at sea, after all hope was given up, that all would be saved, he stood forth and said, Be of good cheer, for I believe God that it shall be even as it was told me. And so it came to pass (Acts xxvii, 25, 44). When Mary believed the message of Gabriel, it is written of her, "Blessed is she that believed, for there shall be a performance of those things which were told her from the Lord" (Luke i, 45).

52. "Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him." We may imagine the anxious watchers after the father left home and how they would reckon the time till his return, bringing with him the great prophet. They would say, Now he is at Cana, now he is perhaps talking to Him, now if he has found Him he ought to be leaving for home, and all the time they would be watching the sick boy, perhaps unable to lift his head, and not caring to open his eyes, and they were longing for Jesus to come.

53. "So the father knew that it was at the same hour in which Jesus said unto him, Thy son liveth, and himself believed and his whole house." Faith cometh by hearing the word of God (Rom. x, 17). Every promise believed and fulfilled increases our faith, and if only we are willing and yielded our God will fulfill in us all the good pleasure of His goodness and the work of faith with power (II Thess. i, 11).

54. "This is again the second miracle that Jesus did when He was come out of Judaea into Galilee." In the two miracles we have gladness and health. In His presence is fullness of joy. There is a river the streams whereof make glad.

ALLIANCE WITH ENGLAND.

British Government Official Publicly Makes the Suggestion.

London, Jan. 30.—Right Hon. Walter Hume Long, president of the board of agriculture, addressing the Farmers' club at Newcastle used the word "alliance" in referring to the future relations between Great Britain and the United States. The frank employment of this term by a member of the government is likely to evoke much discussion, not all of which will be of the friendliest character, inasmuch as seeking an alliance to fight England's battles is not regarded as the best policy to promote an Anglo-American entente.

Mr. Long, who had been discussing the proposals to establish national granaries, and had said "that after all, and in last resort, England's safety depended upon having a navy strong enough to meet any possible combination the nations could bring against her," proceeded as follows:

"I am glad of our improved relations with our American cousins, because they have the true meaning of friendliness. The Americans realize our blood relationship, and have firmly resolved that if Great Britain is called upon to face difficulties she shall not face them alone, but will form an alliance with her wealthy and vastly populous sister country, the republic of the United States."

No More Warships For Samoa.

London, Jan. 30.—It is semi-officially asserted here, says the Berlin correspondent of The Times, that all three protecting powers have agreed to refrain from sending further naval reinforcements to Samoa.

For Both 25 cents For Both



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The finest cherries and largest cherry tree in the known world grow on the famous Cherry Mountain, near Ellenboro, N. C.

For the past few years trees from this famous orchard have been transplanted in the surrounding country, and have proved a surprise to the people by their rapid growth, enormous size, and delicious fruit. The trees grow very tall, and spread out long, heavy limbs, and are filled with large, black heart-shaped cherries. As many as five bushels have been gathered from one tree. The fruit is very fine in flavor, and suitable for canning, pies, drying, etc., and, ripening as they do in May and June, they come in when other fruit is scarce, and sell readily at 10 cents per quart. Besides their great value as fruit trees, they make the finest of shade trees. Mr. John T. Patrick, chief industrial agent of the Seaboard Air Line, after examining them and seeing their great value as a fruit and shade tree, says:

"These trees are rapid growers; they make a good shade, and yield an abundant crop of large, black cherries, that find a ready market. One thousand trees will in five years from planting yield a revenue to the town that puts them out sufficient to pay town taxes, keep up the streets, and work the country roads leading into the town.

"It would be a big advertisement that will be worth thousands of dollars to be able to say 'our town has fruit-bearing trees enough on its sidewalks and public parks to pay the expenses of the town and build good county roads,' and will give you a world-wide reputation for thrift, enterprise, and good judgment."/>

Mr. Patrick did not only talk, but acted on his judgment, and we furnished to him and his agents over six thousand trees during 1897-'98 season.

The trees can be set any time from October 20th to March 30th, and it is a very rare thing for one to die. So rare that we gladly send another in place of any that die the first season, that has been carefully set out. We carefully pack all trees, so as to arrive in good condition. We can furnish them either by mail or express one to three years old. Small trees grow off better, and will make a large tree as quick as a ten-foot one, but we will furnish them any size up to ten feet high. We prepay all trees when cash accompanies the order. So it does not make any difference where you live, they will be delivered at the following prices:

One tree by mail	25c.	Twenty tree by express	\$2 50
Six trees by mail	\$1 00	Fifty trees by express	5 00
Twelve trees by express	1 75	One hundred trees by express ..	8 00

One tree free with each order, if you mention the Methodist Recorder.

Send money by registered mail, postoffice, or express money order, or check, making them payable to FRANK BRIGHT, Secretary, and address:

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Willing

and

Efficient

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Our Motto: Thorough Instruction Under Positive Christian Influences at the Lowest Possible Cost.

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1. Instruction. *REGULAR COURSE!* This course is intended for those who do not expect to pursue their work further than graduation at the Institute. It is thorough, and of as high grade as that of any female school in the State, except Randolph-Macon Woman's College.

Woman's College Course! The Institute was opened the year after the Woman's College, and has been closely correlated to it from the beginning. The Institute, and every Department of the Institute, is in charge of a Graduate of Randolph Macon College or Randolph Macon Woman's College, and work at the Institute, approved by the faculty, is accepted at Face Value by the Woman's College.

Teacher's Course! This course is arranged for those who wish to prepare themselves for teaching, especially in the public schools, but who have only a limited time, but yet do not wish to go to the *State School*, but wish to be in a *CHRISTIAN SCHOOL*. This work is under the care of teachers who have had thorough training in Pedagogy. A *Practice School* gives to the students the necessary facilities for the practical application of the principles of teaching.

2. Influences. *POSITIVELY CHRISTIAN.* The Institute is the property of the Church. It was built to give *Christian* education. Every teacher is a Christian. The students are continually thrown with the teachers. Every officer and teacher lives in the building, and the girls meet them in the dining-room, reading-room, gymnasium, and in the daily walks, and in all the gatherings of the school life. There is a great value in this. Nothing is more helpful in forming character than association with bright, cultivated, Christian women.

3. Cost. As low as possible, consistent with thoroughness of instruction and nourishing fare. No *Rent* or *Taxes* to pay. No *Profits* to be made for owners. The Institute was not built to make money. It has but one aim: It was established to train the minds of our girls under positively Christian influences at the lowest possible cost.

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FEBRUARY 2, 1890.

MILTON'S GRAVE UNKNOWN.

Story of Alleged Desecration of His Tomb Recalled.

At the present time, when the proposed Druce exhumation looms so largely among the topics of the day, it may not be out of place to unearth, so to speak, the little known story of the supposed discovery of the remains of Milton. Aug. 4, 1790, the neighborhood of St. Giles, Campigate, was thrown into a state of excitement and indignation by the news that the body of Milton, buried just 116 years before, had during some repairs to the church been found beneath a desk in the chancel.

The corpse was in a leaden coffin, which was broken open by disturbing ghouls, and the remains were exposed to view, hundreds of curious visitors crowding to see the ghastly sight. Two vestrymen sold locks of the hair and some of the teeth of the venerated poet, disposing also of his lower jaw, his right hand and his ribs.

The ubiquitous journalist stepped forward and forthwith wrote a pamphlet upon the subject, describing the corpse and its treatment, and at once, as in these days, the inevitable newspaper controversy arose. Sides were taken, and The St. James Chronicle of the period boldly disputed that it was Milton's corpse at all and tabulated a number of reasons to bear out that contention.

The time at which a poet becomes famous after his demise may reasonably be computed at a hundred years. Shakespeare was thought little of until that period had elapsed, and it was nearly a century before Burns' fame may be said to have ripened, and here it is clear that Milton had not been much in men's minds from his death to this disinterment, for his place of sepulture was actually unknown. Forty years before Bishop Newton had endeavored to discover it, but could obtain no information whatever as to its whereabouts. And so it would seem certain that the unfortunate "old man eloquent" had died almost "unwept, unhonored and unsung."

One of the reasons against it being the body of the poet, as given by the above paper, was that "he was very

poor and much emaciated at the time of his death and that it was most unlikely that his rapacious wife, who oppressed her husband's children while he was living and cheated them after death," would or could have provided an expensive leaden coffin in which to inter him.

From this and more cogent reasons lovers of the glorious Milton may rest pretty sure that his bones were not only disturbed by proxy, but that it was another's body which thus received the veneration of some and the desecration of others.

The body disinterred was that of a small person, with dark brown hair, whereas Milton, being 65 at his death, had gray hair. The brow, too, was small and low, while that of the poet was broad and high. The teeth, again, were small, white and even, which could not have been the case with Milton. A doctor, too, gave it as his opinion that the corpse was that of a young female, although by reason of the ravages of decay he could not be certain.

One other argument cited by the opponent paper, which has a touch of pathos in it, reduces the matter to a certainty that the remains were not those of our great singer. Poor Milton, in addition to his blindness and his wife's neglect, suffered agonies of gout, and his fingers were full of chalk stones, while the disinterred skeleton had small, smooth finger bones, with no vestige of such disfigurement.

So the lovers of the memory of the author of "Paradise Lost" may be assured that Milton's remains lie still undisturbed in—what will be news to the vast majority of his admirers—some unknown grave within the precincts of the old church of St. Giles.—London Mail.

Demoralized Japan.

The Japanese are now inflated with conceit. The progress made by them in the past 20 years was the result of being humble and working earnestly to supply their deficiencies. With the loss of humility and the development of a conceited mood progress has ceased.

Look at the social customs of the time. There are balls and garden parties in accordance with western fashion, but the spectacle they present is as that of a monkey in a "bell topper."

And if we turn to the moral side we find an unhappy absence of sincerity. Japanese have been known to export rape seed under pretense that it was silk worms' eggs. They have so loaded their silks with sizing that American haberdashers have been compelled to advertise not that they sold Japanese silks, but that nothing of the kind was among their goods. There have been men who obtaining funds under pretense of founding a Christian school have applied them to setting up a tobacco store. A Japanese has palmed himself off as a prince and succeeded in swindling a London widow out of her money. Students have returned from Europe and pretended to be the possessors of degrees which they never obtained. Others have obtained foreign university degrees under false pretenses.

Insincerity, like a canker, undermines Japan's chances of success.—Yokohama Mainichi Shimbun

Sold the Pension.

The Duke of Norfolk has just sold a bit of family property whose origin dates back to Flodden Field. The battle was won for England by his ancestor the Earl of Surrey. Among the rewards of a grateful king was the bestowal of a pension of £40 a year, to be paid to him and his heirs forever. Through the several centuries that have elapsed since the Scots were beaten back at Flodden this £40 a year has replenished the ducal coffers. The duke, availing himself of a treasury minute passed in 1888, has commuted his pension for the round sum of £800.

DEATH OF MR. GARLAND.

The Ex-Attorney General Stricken in the Supreme Court.

Washington, Jan. 27.—Former Attorney General Augustus H. Garland was stricken with apoplexy while addressing the United States supreme court yesterday afternoon, and died within ten minutes. When the court convened at noon Mr. Garland resumed an argument in the case of Towson vs. Moore, which had begun on Wednesday. There was a full bench, with the exception of Justices Brewer and White. Mr. Garland spoke calmly, and with no evidence of agitation or effort. He had read from a law volume and had followed with the sentence: "This, your honors, is our contention."

As the last word was uttered Mr. Garland was seen to raise his hand and then gasp. He tottered and fell sideways, striking against a chair and overturning it as he fell heavily to the floor. A succession of loud, deep gasps came from him as he lay on the floor. His associate in the case, Mr. Franklin Mackey, was at once by his side, and with other counsel and officials the head of the dying man was raised, his shoes removed and a draught of water given him. A deathly pallor had overspread his face, and this soon gave place to a deep purple, which foretold the gravity of the attack. He was carried from the chamber across to the room of Chief Clerk McKenny and there placed on a sofa. Senator Gallinger, who is a physician, was near at hand. A single glance told him that the attack would be fatal. Within ten minutes from the time of the stroke Mr. Garland breathed his last.

Mr. Garland was a native of Tennessee, but was taken to Arkansas in his infancy. He opposed secession, but went with his state, and served in the Confederate congress. After the war he was elected governor of the state, and was serving his second term in the national senate when called into President Cleveland's first cabinet. He was 68 years old.

GOLD SEEKERS FROZEN.

Copper River Prospectors Met Death in the Valdez Glacier.

Seattle, Wash., Jan. 28.—The steamer Cottage City, from Alaska, brings news that a number of Copper river prospectors perished in Valdez glacier. The following are known to have been lost: Charles Khron, New York city; D. P. Smith, Chicago; Ole Evjen, Baldwin, Wis.; — Henderson, Wisconsin; George Sweesey, New York. Among the many badly frozen miners are: George Poalowitz, New York city; Sylvester Grog, St. Joseph, Mo.; Holven Evjens, Baldwin, Wis.

There are six men at Valdez suffering from frozen feet, hands and face. A hospital has been established at Twelve Mile camp, on the other side of the glacier, and 15 men are suffering there from the same cause. All were frozen trying to cross the glacier, but managed to get back to camp. The freezing of the Evjens, father and son, is particularly sad. They started for Valdez, but on getting well toward the summit of the glacier found their feet freezing. Both started back. The son gave his father extra wrapping for his feet, and as a result both the son's legs were frozen in a few minutes, and he was unable to proceed. He bade his father good bye and compelled him to go on without him. Then the boy lay down in the snow to die. The body will probably never be recovered. The father reached Twelve Mile camp, but is not expected to live.

THE PENNSYLVANIA DEADLOCK.

As Yet No Sign of a Break in the Senatorial Fight.

Harrisburg, Jan. 30.—Owing to the agreement between the Democrats and the anti-Quay Republicans to remain away from the joint session on Saturday and today there was no quorum in the voting for senator, on Saturday, when the tenth ballot was cast, there were only 23 votes to count, and of these Senator Quay received 30. As yet there is no sign of a break in the deadlock.

The result of the joint ballots, from the fifth to the tenth, was as follows:

	5.	6.	7.	8.	9.	10.
M. S. Quay	63	106	104	103	73	30
George A. Jenks	48	80	79	81	55	1
John Delzell	11	15	16	15	13	1
C. W. Stone	6	8	7	7	7	0
John Stewart	8	8	8	6	5	0
George F. Huff	3	5	5	6	6	0
E. A. Irvin	3	3	2	3	3	0
P. A. B. Widener	2	2	3	3	2	0
Alvin Markle	1	2	2	2	2	0
Charles Tubbs	3	2	2	2	1	0
Frank M. Ritter	0	0	2	2	2	0
Charles E. Rice	0	2	2	1	1	0
G. A. Grow	1	1	1	1	1	0
Charles E. Smith	0	1	1	0	0	0
J. F. Downing	1	2	0	0	0	0
Benjamin T. Hale	0	1	0	0	0	0

Total150 238 234 232 171 32

The Army's Winter Hospital.

Savannah, Ga., Jan. 30.—Major Appel, of the medical corps of the army, is here to take charge of the new winter hospital at this place. He announced today that the hospital would begin to receive patients in three weeks, notwithstanding all of the buildings will not be completed within that time. There are 46 buildings in the establishment. Twenty of them will be ready for occupancy next week, and the hospital ship Missouri will begin to bring patients from Cuba and Porto Rico. The buildings here will not be used as a hospital from May to November.

Three Killed by an Avalanche.

Apex, Colo., Jan. 30.—Three lives were lost in a snowslide here yesterday. The dead are Mrs. W. H. Rudolph and her two children, aged 2 and 4 years. Snow has falling almost continuously during the past week and had reached a depth of 15 feet on the mountain sides. The pack gave away yesterday, swept down on the Rudolph home and carried it away. Rudolph escaped, but his wife and three children were swept away in the avalanche of snow. A searching party rescued the 6-year-old son alive. The other three have not been found.

McMillan Vetoes Gold Bond Bill.

Nashville, Tenn., Jan. 30.—Governor McMillan has vetoed a bill authorizing Memphis to issue bonds for park purposes because the bill allowed the municipal government of Memphis to issue for park purposes gold bonds, with interest payable in gold. He says in his veto that he will not sanction legislation discriminating against United States legal tender coins.

Bruin Didn't Like the Sample.

A wooden leg saved the life of a young man named Kelly, who lives near Lackawaxen, Pike county. Kelly was returning from a visit to the home of his sweetheart at Barryville, a few miles distant, late on a recent Sunday night, when he was chased by a bear. A wooden leg impeded his progress, and the animal soon overtook him. With one cuff of its paw Kelly was sent sprawling. The bear pounced upon him and began chewing on the wooden leg, but after consuming half the leg, trousers and shoe, bruin evidently became disgusted and walked away. Kelly reached home nearly frozen, but thankful that his life was saved.—Philadelphia Times.

Spanish Bank Cannot Collect Taxes.

Washington, Jan. 28.—The war department's order of the 7th inst., providing that the Spanish bank of Havana shall collect the taxes in Cuba for the fiscal year ending June 30 next, was yesterday revoked by the secretary of war. General Brooke was cabled to establish a system for the collection of taxes, introducing such machinery as in his judgment may be necessary for the purpose.

The New Mexican Ambassador.

Mexico City, Jan. 28.—President Diaz yesterday appointed Manuel Aspiraz, assistant secretary of foreign relations, to be ambassador at Washington. He is a native of Puebla, is 55 years of age, and was prominent in the Liberal party during Juarez's administration.

BEARERS OF BURDENS

THE REV. DR. TALMAGE PREACHES
AGAINST SELFISHNESS.

Speak Encouraging and Helpful
Words to Those With Whom You
Meet in the Daily Walks of Life in
the Preacher's Admonition.

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WASHINGTON, Jan. 29.—In this discourse Dr. Talmage shows how it is possible to help others who are under the pressing load of fatigue and care and responsibility. The text is Galatians vi, 2. "Bear ye one another's burdens and so fulfill the law of Christ."

Every man for himself! If there be room for only one more passenger in the lifeboat get in yourself. If there be a burden to lift, you supervise while others shoulder it. You be the digit while others are the ciphers on the right hand side—nothing in themselves, but augmenting you. In opposition to that theory of selfishness Paul advances in any text the gospel theory, "Bear ye one another's burdens and so fulfill the law of Christ."

Everybody has burdens. Sometimes they come down upon the shoulders, sometimes they come down upon the head, sometimes they come down upon the heart. Looking over any assembly, they all seem well and bright and easy, but each one has a burden to lift, and some of them have more than they can lift. Paul proposes to split up these burdens into fragments. You take part of mine, and I must take part of yours, and each one will take part of the other's, and so we will fulfill the law of Christ.

Mrs. Appleton of Boston, the daughter of Daniel Webster, was dying after long illness. The great lawyer after pleading an important case in the courtroom on his way home stopped at the house of his daughter and went into her sickroom. She said to him, "Father, why are you out today in this cold weather without an overcoat?" The great lawyer went into the next room and was in a flood of tears, saying, "Dying herself, yet thinking only of me." Oh, how much more beautiful is care for others than this everlasting taking care of ourselves! High up in the wall of the temple of Baalbec there are three stones, each weighing 1,100 tons. They were lifted up by a style of machinery that is now among the lost arts. But in my text is the gospel machinery, by which the vaster and the heavier tonnage of the world's burden is to be lifted from the crushed heart of the human race. What you and I most need to learn is the spirit of helpfulness.

Speak Words of Encouragement.

Encourage the merchant. If he have a superior style of goods, tell him so. If he have with his clerks adorned the show windows and the shelves, compliment his taste. If he have a good business locality, if he have had great success, if he have brilliant prospects for the future, recognize all this. Be not afraid that he will become arrogant and puffed up by your approval. Before night some shopgoing person will come in and tell him that his prices are exorbitant and that his goods are of an inferior quality and that his show window gave promise of far better things than he found inside. Before the night of the day in which you say encouraging words to that merchant there will be some crank, male or female, who will come into the store and depreciate everything and haul down enough goods from the shelves to fit out a family for a whole winter without buying a cent's worth. If the merchant be a grocer, there will be some one before night who will come into his establishment and taste of this and taste of that and taste

of everything else. In that way stealing all the profits of anything that he may purchase—buying three apples while he is eating one orange!

Before the night of the day when you approve that merchant he will have a bad debt which he will have to erase, a bad debt made by some one who has moved away from the neighborhood without giving any hint of the place of destination. Before the night of the day when you have uttered encouraging words to the merchant there will be some woman who will return to his store and say she has lost her purse, she left it there in the store, she brought it there, she did not take it away, she knows it is there, leaving you to make any delicate and complimentary inference that you wish to make. Before night that merchant will hear that some style of goods of which he has a large supply is going out of fashion, and there will be some one who will come into the store and pay a bill under protest, saying he has paid it before, but the receipt has been lost. Now, encourage that merchant, not fearing that he will become arrogant or puffed up, for there will be before night enough unpleasant things said to keep him from becoming apoplectic with plethors of praise.

Encourage newspaper men. If you knew how many annoyances they have, if you understood that their most elaborate article is sometimes flung out because there is such great pressure on the columns, and that an accurate report of a speech is expected although the utterance be so indistinct the discourse is one long stenographic guess, and that the midnight which finds you asleep demands that they be awake, and that they are sometimes ground between the wheels of our great brain manufactories; sickened at the often approach of men who want complimentary newspaper notices or who want newspaper retraction; one day sent to report a burial, the next day to report a pugilistic encounter; shifted from place to place by sudden revolution which is liable to take place any day in our great journalistic establishments; precarious life becoming more and more precarious—if you understood it, you would be more sympathetic. Be affable when you have not an ax to be sharpened on their grindstone. Discuss in your mind what the nineteenth century would be without the newspaper and give encouraging words to all who are engaged in this interest, from the chief of editorial department down to the boy that throws the morning or evening newspaper into your basement window.

Do Not Find Fault.

Encourage mechanics. They will plumb the pipes, or they will calcimine the ceilings, or they will put down the carpets, or they will grain the doors, or they will fashion the wardrobe. Be not among those who never say anything to a mechanic except to find fault. If he has done a job well, tell him it is splendidly done. The book is well bound, the door is well grained, the chandelier is well swung, the work is grandly accomplished. Be not among those employers who never say anything to their employees except to swear at them. Do not be afraid you will make that mechanic so puffed up and arrogant he will never again want to be seen with working apron or in shirt sleeves, for before the night comes of that day when you praise him there will be a lawsuit brought against him because he did not finish his work as soon as he promised it, forgetful of the fact that his wife has been sick and two of his children have died of scarlet fever and he has had a felon on a finger of the right hand. Denounced perhaps because the paint is so very faint in color, not recognizing the fact that the mechanic himself has been cheated out of the right ingredients, and that he did not find out the trouble in time, or scolded at because he seems to have

tamed a horse by unskillful shoeing, when the horse has for months had spavin or ringbone or springhalt. You feel you have the right to find fault with a mechanic when he does ill. Do you ever praise a mechanic when he does well?

Encourage the farmers. They come into your stores, you meet them in the city markets, you often associate with them in the summer months. Office seekers go through the land and they stand on political platforms, and they tell the farmers the story about the independent life of a farmer, giving flattery where they ought to give sympathy. Independent of what? I was brought up on a farm, I worked on a farm, I know all about it. I hardly saw a city until I was grown, and I tell you that there are no class of people in this country who have it harder and who more need your sympathy than farmers. Independent of what? Of the curculio that stings the peach trees, of the rust in the wheat, of the long rain with the rye down? Independent of the grasshopper, of the locust, of the army worm, of the potato bug? Independent of the drought that burns up the harvest? Independent of the cow with the hollow horn, or the sheep with the foot rot, or the pet horse with a nail in his hoof? Independent of the cold that freezes out the winter grain? Independent of the snow bank out of which he must shovel himself? Independent of the cold weather when he stands thrashing his numbed fingers around his body to keep them from being frosted? Independent of the frozen ears and the frozen feet? Independent of what? Fancy farmers who have made their fortunes in the city and go out in the country to build houses with all the modern improvements and make farming a luxury may not need any solace, but the yeomanry who get their living out of the soil and who that way have to clothe their families and educate their children and pay their taxes and meet the interest on mortgaged farms—such men find a terrific struggle. I demand that office seekers and politicians fold up their gaseous and imbecile speeches about the independent life of a farmer and substitute some word of comfort drawn from the fact that they are free from city conventionalities and city epidemics and city temptations.

Need Sympathy, Not Flattery.

My most vivid remembrance of boyhood is of my father coming in on a very hot day from the harvest field and seating himself on the doorsill because he was too faint to get into the house, the perspiration streaming from forehead and from chin, and my mother trying to resuscitate him with a cup of cold water, which he was too faint to hold to his own lips, while saying to us: "Don't be frightened. There's nothing the matter; a little tired, that's all; a little tired." Ever since that day, when I hear people talking about the independent life of a farmer I see through the sham. Farmers want not your flatteries, but your sympathies.

Encourage the doctors. You praise the doctor when he brings you up from an awful crisis of disease, but do you praise the doctor when, through skillful treatment of the incipient stages of disease, he keeps you from sinking down to the awful crisis? There is a great deal of cheap and heartless wit about doctors, but I notice that the people who get off that wit are the first to send for a doctor when there is anything the matter. There are those who undertake to say in our day that doctors are really useless. One man has written a book entitled, "Every Man His Own Doctor." That author ought to write one more book entitled, "Every Man His Own Undertaker." "Oh," says some one, "physicians in constant presence of pain get hard hearted!" Do they? The most celebrated surgeon of the last generation stood in a clinical department of one of the New York

medical colleges, the students gathered in the amphitheater to see a very painful operation on a little child. The old surgeon said: "Gentlemen, excuse me if I retire. These surgeons can do this as well as I can, and as I get older it gives me more and more distress to see pain."

Physicians have so many hardships, so many interruptions, so many annoyances, I am glad they have so many encouragements. All doors open to them. They are welcome to mansion and to cot. Little children shout when they see them coming down the road, and the aged, recognizing the step, look up and say, "Doctor, is that you?" They stand between our families and the grave, fighting back the troops of disorder that come up from their encampment by the cold river. No one hears such thanks as the doctor hears. They are eyes to the blind, they are feet to the lame, their path is strewn with the benedictions of those whom they have befriended.

In the Hour of Anxiety.

One day there was a dreadful foreboding in our house. All hope was gone. The doctor came four times that day. The children put away their toys and all walked on tiptoe, and at the least sound said, "Hush!" How loudly the clock did tick, and how the banister creaked, though we tried to keep it so still! That night the doctor staid all night. He concentrated all his skill upon the sufferer. At last the restlessness of the sufferer subsided into a calm, sweet slumber, and the doctor looked up and smiled and said, "The crisis is past." When, propped up with pillows in the easy chair, she sat, and the south wind tried to blow a rose leaf into the faded cheek, and the children brought flowers—the one a red clover top, the other a violet from the lawn—to the lap of the convalescent, and Bertha stood on a high chair with a brush smoothing her mother's hair, and we were told in a day or two she might ride out, joy came back to our house. And as we helped the old country doctor into his gig, we noticed not that the step was broken or the horse stiff in the knees, and we all realized for the first time in our life what doctors were worth. Encourage them.

Encourage the lawyers. They are often cheated out of their fees, and so often have to breathe the villainous air of courtrooms, and they so often have to bear ponderous responsibility, and they have to maintain against the sharks in their profession the dignity of that calling which was honored by the fact that the only man allowed to stand on Mount Sinai beside the Lord was Moses, the lawyer, and that the Bible speaks of Christ as the advocate. Encourage lawyers in their profession of transcendent importance—a profession honored by having on the bench a Chief Justice Story and at the bar a Rufus Choate.

Encourage the teachers in our public schools—occupation arduous and poorly compensated. In all the cities when there comes a fit of economy on the part of officials the first thing to do is always to cut down teachers' salaries. To take 40 or 50 boys whose parents suppose them precocious and keep the parents from finding out their mistake; to take an empty head and fill it; to meet the expectation of parents who think their children at 15 years of age ought to be mathematicians and metaphysicians and rhetoricians; to work successfully that great stuffing machine the modern school system, is a very arduous work. Encourage them by the usefulness and the everlastingness and the magnitude of their occupation, and when your children do well compliment the instructor, praise the teacher, thank the educator.

Encourage all invalids by telling them how many you have known with the same ailments who got well, and not by telling them of their sunken eye or asking them, whether the color of their

cheer. It is really hectic or mentioning cases in which that style of disease ended fatally or telling them how badly they look. Cheerful words are more soothing than chloral, more stimulating than cognac, more tonic than bitters. Many an invalid has recovered through the influence of cheerful surroundings.

Speak Kindly to the Young.

Encourage all starting in life by yourself becoming reminiscent. Established merchants, by telling these young merchants when you got your first customer, and how you sat behind the counter eating your luncheon with one eye on the door. Established lawyers, encourage young lawyers by telling of the time when you broke down in your first speech. Established ministers of the gospel, encourage young ministers by merciful examination of theological candidates, not walking around with a profundity and overwhelmingness of manner as though you were one of the eternal decrees. Doctors established, by telling young doctors how you yourself once mistook the measles for scarlatina. And if you have nothing to say that is encouraging, O man, put your teeth tightly together and cover them with the curtain of your lip; compress your lips and put your hand over your mouth and keep still.

A gentleman was passing along, crossing a bridge in Germany, and a lad came along with a cage of birds for sale. The stranger said, "How much for those birds and the cage?" The price was announced, the purchase was made, and the first thing the stranger did was to open the door of the cage, and the birds flew out into the sunlight and the forest. Some one who saw the purchase and the liberation said, "What did you do that for?" "Ah," said the stranger, "I was a captive myself once, and I know how good it is to be free." O ye who remember hardships in early life, but have come beyond those hardships, sympathize with those who are in the struggle! Free yourself, help others to get free.

Governor Alexander Stephens persisted in having business matters brought to his bedside. There was on the table a petition for the pardon of a distinguished criminal, the petition signed by distinguished men. There was also on that table a letter from a poor woman in the penitentiary, written and signed by herself alone. Dying Alexander Stephens said: "You think that because I have been ill so many times and got well I shall get well now, but you are mistaken. I shall not recover. Where is that letter by that woman in the penitentiary? I think she has suffered enough. As near as I can tell she has no friends. Bring me that paper that I may sign her pardon." A gentleman standing by, thinking this too great a responsibility for the sick man, said: "Governor, you are very sick now. Perhaps you had better wait till tomorrow. You may feel stronger, and you may feel better." Then the eye of the old governor flashed, and he said, "I know what I am about." Putting his signature to that pardon, he wrote the last word he ever wrote, for then the pen fell from his pale and rheumatic and dying hand forever. O my soul, how beautiful that the closing hours of life should be spent in helping one who had no helper!

Encourage the Aged.

Encourage the troubled by thoughts of release and reassociation. Encourage the aged by thoughts of eternal juvenescence. Encourage the herdsman amid the troughs of sin to go back to the banquet at the father's homestead. Give us tones in the major key instead of the minor. Give us "Coronation" instead of "Naomi." You have seen cars so arranged that one car going down the hill rolled another car up the hill. They nearly balanced each other. And every man that finds life, up hill ought to be

happy if those who have passed the heights and are descending to the vale. Oh, let us bear one another's burdens!

A gentleman in England died leaving his fortune by will to two sons. The son that staid at home destroyed the father's will and pretended that the brother who was absent was dead and buried. The absent brother after awhile returned and claimed his part of the property. Judges and jurors were to be bribed to say that the returned brother and son was no son at all, but only an impostor. The trial came on. Sir Matthew Hale, the pride of the English courtroom and for 20 years the pride of jurisprudence, heard that that injustice was about to be practiced. He put off his official robe. He put on the garb of a miller. He went to the village where that trial was to take place. He entered the courtroom. He somehow got empaneled as one of the jurors. The bribes came around, and the man gave ten pieces of gold to the other jurors, but as this was only a poor miller the briber gave to him only five pieces of gold. A verdict was brought in rejecting the rights of this returned brother. He was to have no share in the inheritance. "Hold, my lord!" said the miller. "Hold; we are not all agreed on this verdict. These other men have received ten pieces of gold in bribery, and I have received only five." "Who are you? Where do you come from?" said the judge on the bench. The response was: "I am from Westminster hall; my name is Matthew Hale, lord chief justice of the king's bench. Off of that place, thou villain!" And so the injustice was balked, and so the young man got his inheritance. It was all for another that Sir Matthew Hale took off his robe and put on the garb of a miller. And so Christ took off his robe of royalty and put on the attire of our humanity, and in that disguise he won our eternal portion. Now are we the sons of God! Joint heirs! We went off from home sure enough, but we got back in time to receive our eternal inheritance. And if Christ bore our burden, surely we can afford to bear each other's burdens.

A New Portrait of Christ.

A Frenchman named Boyer d'Agen, who is the author of a work on Lourdes, discovered a curious bronze medal among a number of old coins for sale in a curiosity shop at Rome. He bought it for 10 centimes because he thought he discovered on it Hebrew characters dating back to the primitive times of the Christian era. On close examination it has been declared that it bears the effigy of Jesus.

The portrait is a profile, with the head slightly inclined forward. The forehead is high, the nose rather long, slightly pointed at the tip, the mustaches are slightly marked, and the beard is pointed. As for the hair, it is long and curly. The physiognomy, taken as a whole, cannot be called regular, but it is extremely fascinating.

On returning to Paris with his purchase M. Boyer d'Agen showed the medal to numerous numismatists, who pronounced it to be at least of the greatest antiquity, though, of course, it would have been too much to expect they should guarantee its authenticity. The Hebrew inscription it bears on the reverse translated into English is: "The Messiah, the King, will come in peace. He is the light of men, incarnate and living."

Replicas of this medal in bronze and silver are being struck.—Paris Letter in London Standard.

Romps With the Tots.

The other day, it is related, a well known literary man went up to the nursery of a friend's children in Brighton. The sound of his step on the stairs was hailed with a shriek of delight, and the children tumbled over each other

in their eagerness to meet him. Then they stopped short in dismay.

"What's the matter?" he asked.

"We fought it was Mr. Kipling," said the youngest, with tears in her voice.

It appeared that Mr. Kipling was in the habit of telling them stories, and they couldn't appreciate any one else's visits. Mr. Kipling is very sympathetic with childhood and is often to be found romping with his own children.—London Letter.

A Rothschild Zoologist.

Walter Rothschild, the eldest son of Lord Rothschild of Tring Park, now 30 years old and the successor in parliament of Baron Ferdinand de Rothschild, recently dead, is keenly interested in zoology. He has written extensively on this subject, among his publications being a work on the avifauna of Laysan. He is joint editor of the *Novitates Zoologicae*, which is published at the Zoological museum at Tring, where he has carried out in his father's park some interesting experiments in the acclimation of foreign animals, including the zebra and the kangaroo. He was educated at Bonn and at Magdalene college, Cambridge. He is not married.

MIRRORING THE KAISER.

The Sultan's Candid Official Opinion of the Only William.

The following curious sketch of the kaiser appears in the sultan's organ, *Servet*:

"The young emperor who honors the Ottoman capital by his second visit is one of the most characteristic features of this century. History shows no stronger individuality than we find in him, and it is this which makes him remarkable at a period when the general tendency is toward a dead level of uniformity.

"It is difficult to classify him. With all the up to dateness of the modern engineer he unites the enthusiasm and faith of the middle ages and the steady perseverance of the captains of ancient Rome. He is an epitome of every age, a combination of every talent. Not only is he interested in every science and every art—he is a pronounced 'specialist.' He is a soldier in every sense of the word, passionately devoted to his profession. How inspiring is his eloquence when he appeals to the loyalty of his comrades in arms, and with no less ability does he play the diplomatist in acquiring sympathy and appeasing wounded susceptibilities! It is a remarkable fact that in France, where a journalist once styled him a 'distinguished enemy,' there is no foreign sovereign more popular than he (!) When he answers a Frenchman, even a member of the academy, it is with a purity of diction that astonishes the hearer, while an Englishman can perceive no trace of difference between his accent and that of his fellow countrymen.

"As to the arts, he is both painter and author. He can design ships, compose orchestral scores and work out military plans, and when he seeks rest after extraordinary exertion he refreshes his poetic soul by contemplating the wild scenery of Norway and the North cape or the sunny shores of southern seas.

"The German army owes much to him. Its navy is indebted to him for its existence. He has taken only ten years to make it one of the best in Europe. As a horseman he outdistances all his escorts, and his yachts win prizes in the most famous English regattas. His friendship is as strong as his iron constitution; he is not afraid to assert it boldly, no matter whom it displeases, and his acts are based on it. If he wears the uniform of an English admiral, a colonel of cuirassiers or an artillery officer, it is as a thorough sailor, trooper or gunner."

THE WAYS OF VERGERS.

Each Considers His Church the Most Interesting in England.

If in the books of a decade or two ago a verger was mentioned, it was only to make fun of him. Thackeray had small respect for the worthy class and Dickens none at all, and the feebler novelists imitated their masters. Professedly serious writers were nearly as bad. A verger was supposed to be synonymous with ignorance and pretension. Personally I am inclined to think vergers a much maligned class. I have met with ignorance among them, but the cases are so few that the fingers of one hand would be sufficient to enumerate them. I have far oftener met with knowledge and enthusiasm that have put me to the blush. Let me give an instance:

Once at Ely I remarked to the then verger when I had seen a great deal, making my modest offering as I spoke, that as I had to get across London and catch a train to the west I must go. The verger gripped me by the arm. "Young man," said he, "your train may be late, and if you miss it you can get a bed in the town, but God Almighty may never give you another chance of seeing Ely cathedral."—Of course I stopped, and of course I lost my train.

The trouble vergers are at to increase their knowledge has struck me with amazement. There is one who, saving up his scanty wages, has made himself personally acquainted with the great continental fanes which were built about the same time and in similar style to the cathedral he so delightfully describes.

I have frequently had vergers willing to show me round during the hours the building was supposed to be closed, and even to light up parts in order that I might be better able to appreciate some detail or other. On one point I have found vergers, as a rule, very bigoted. I have never met with one who has not affirmed that, taken as a whole, his church was the most interesting and instructive in the kingdom. This jealousy is occasionally amusing.

In a certain southern town there are two churches. The principal one is the older, but less interesting. A friend asked the verger of the old church whether the other was worth seeing. Reluctantly he admitted "It might be, but," he added with glee, "it ain't got no Norman arches." Custodians have sometimes odd ideas. One I knew had made a discovery that had got into the papers. One day he got a letter desiring to see these objects, with a view to purchase. It was signed by the respected head of the British museum, and of course on official paper. "Is he a respectable chap, do you think?" he asked me. "I don't think much of shows, and I've no faith in London chaps."—London Church Gazette.

A Costly Old Chair.

At a recent sale at Edinburgh an old oak chair brought an absurdly high price, and this is the amusing explanation:

The chair is valued by experts at about £30. When the bidding reached £50, all dealers stopped, leaving two in possession of the field, who bid so that they ran the chair up to £870, when one retired. It seems that Sir Donald Currie noticed that the chair had carved on its back "Dunottar Castle," the name of one of the ships of the famous line he controls, and so he gave an Edinburgh dealer a commission to buy it at any price. A few days after, forgetting what he had done, he gave a Glasgow dealer the same instructions. These two were the rival bidders. So Lord Currie really bid against himself, with the result that he is the possessor of probably the costliest old oak chair in the world.—London Letter in Chicago Record.

GEN. EAGAN CONVICTED.

Only the President Can Save Him From Dismissal.

A TEMPORARY INSANITY PLEA.

The General's Daughter and Other Witnesses Testified as to His Changed Condition After the Publication of General Miles' Statement.

Washington, Jan. 28.—The case of Commissary General Charles P. Eagan, charged with conduct unbecoming an officer and a gentleman, and with conduct tending to the prejudice of good order and military discipline, is now in the hands of the court martial appointed to try him. Yesterday the taking of testimony was closed and arguments of counsel submitted. The trial had lasted three days, and consumed less than eight hours of actual sitting.

The attendance at the court martial was much larger yesterday than at any other time since the trial began, and among the spectators was a score of ladies. Several of them were friends of General Eagan's daughter, who was called as a witness, while others were attracted by curiosity. The testimony at the closing session of the court was directed largely to establishing the fact that the general had lost his mental balance as a result of the charges made against him by General Miles. His daughter and her husband told of the general's changed condition, and intimated that they had great fears that he might at any time kill his accuser. Mr. McKee, a lifelong friend, stated that at that time he believed him actually insane. The facts in this connection were brought out strongly by Mr. Worthington in his efforts to show that General Eagan at times was wholly irresponsible.

A dramatic incident of the trial was the testimony of the general's daughter, Mrs. Hopkins, in which she described her father's appearance on the day he first read General Miles' statement. Standing in the door of his house with the newspaper containing the evidence in his hand he exclaimed wildly: "I have been crucified by General Miles." He could think of nothing else nor talk of anything else than that General Miles had ruined his life. He was from that time in an alarming condition, and when witness was compelled to go to New York she had returned almost at once to help care for her father. The witness spoke with much feeling in regard to her father's changed condition. Dr. W. E. Hopkins, of California and New York, corroborated his wife's testimony, and added that General Eagan could not eat nor sleep normally.

Other old acquaintances testified that General Eagan never used profane or vulgar language, and that he had always been mild before the publication of General Miles' charges.

Secretary Alger was among the witnesses called. He said he recalled a conversation he had with General Eagan shortly after General Miles had given his testimony. General Eagan came into his office in an excited state of mind and said it was his wish to prefer charges against General Miles for what he had said. "I told him," testified Secretary Alger, "that under the president's order granting immunity to officers who testified before the commission he could not do so."

GENERAL EAGAN'S PUNISHMENT

Only the President Can Save Him From Dismissal.

Washington, Jan. 30.—General Eagan, commissary general of subsistence of the United States army, has been found guilty of the charge of conduct unbecoming an officer and a gentleman, and of conduct to the prejudice of good order and discipline, and has been sentenced to dismissal from the United States army, but with a recommendation from the court for the exercise of executive clemency.

Under the regulations the court hav-

ing reached the conclusion that the accused was guilty had no choice in selecting a penalty, the regulations prescribing absolutely the one punishment—dismissal. Therefore, the only hope for General Eagan is in the direction of commutation, mitigation or disapproval.

BATTLE WITH A BIG BEAR.

Bruin Decidedly Objected to Having an Ulcerated Tooth Pulled.

Omaha, Neb., Jan. 30.—An enormous silver tip bear, frenzied with an ulcerated tooth which its master was trying to extract, escaped from its cage in the Creighton theater yesterday and created a panic before being captured. In addition to frightening a number of persons, the big bear seriously hurt its master, Paul Batty, badly lacerated Stagehand McDonald, and tore the clothes off Jake Rosenthal, manager of the theater.

McDonald was assisting Batty to extract the tooth, and a crowd of men and boys surrounded the cage of the enraged animal, witnessing the operation. The brute was fastened down with chains and leather bands, but when the trainer touched the ulcerated tooth the bear gave a roar and burst his bonds like paper. With a sweep of his paw he threw Batty and McDonald to the floor and turned upon the crowd around the iron cage.

They flew in every direction, but the cage was demolished in a moment. Manager Rosenthal was climbing into the flies as the enraged beast passed his hiding place. He made one pass at the manager, and catching his frock coat carried it completely away with him. He tore the shoe from one of Rosenthal's feet, and then passed on in pursuit of the crowd.

In the maze of scenery back of the stage the bear vented his fury by demolishing everything in sight. By this time the trainer recovered sufficiently to direct the heating of irons to subdue the animal. His roars could be heard for several blocks. He was finally driven into the cellar of the theater, where, surrounded by a row of redhot irons, he submitted to being bound.

Explosion Kills Fourteen Miners.

Murcia, Spain, Jan. 30.—Fourteen persons were killed yesterday by an explosion of gas in the Palia mine, near Mazanron, 20 miles west of Cartagena. The other miners succeeded in making their escape.

Paris Women Voters.

Although women in Paris had the right for the first time the other day to vote, few exercised the privilege. In the second arrondissement only three voted, and a similar number in the eighth. Much the same was the result in every other arrondissement, while in the Quartier Latin, which might be thought the very sanctum sanctorum of women's rights, not a single member of the fair sex took the trouble to vote. The sole exception to this otherwise general indifference was the first arrondissement, which comprises the Halles, or markets, where several hundred women gave their votes.

Diagnosis Under Difficulties.

"What appears to be the matter with your father?" inquired the doctor as he hastily put his clothes on.

"He's got the plumbago," replied the boy. "I think that's what maw says it is."

"Pain in the small of the back, I presume?" said the doctor.

"No, sir, he hain't got no small of the back. My paw weighs 284 pounds."

—Chicago Tribune.

Society.

"What do these here anarchists want?" asked Mr. Oilrox. "To do away with the rich?"

"More than that," said his guest. "They would do away with society."

"I don't know," said Mr. Oilrox, after a cautious glance to see if his wife were in hearing, "but what I'm with em."—Cincinnati Enquirer.

Randolph-Macon COLLEGE, Ashland, Virginia.

Reputation Unsurpassed. Advance work in Science.

Thoroughly Equipped. Terms Moderate.

Next Session Begins Sept. 15th. For Catalogue, Apply to

RICHARD IRBY, Secretary.

Seay, Bagley Co.

HOLIDAY GOODS.

If you contemplate buying any presents, we would advise you to see our stock as early as possible. We have

Nice Artistic Articles, from 10c. to \$5, and in such variety as to please the fastidious. We are showing a lovely line of

FRAMED PICTURES, from 25c. to \$3.

Large variety of LADIES' CAPES AND JACKETS from \$1.25 to \$10.

Seay, Bagley Company,

BLACKSTONE, VIRGINIA.

All pains cured by Dr. David's Pain Cure.

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Unfailing and pleasant. Dr. David's Cough Syrup.

Anti-Bilious Liver Pills,

A VALUABLE REMEDY FOR

LIVER COMPLAINT, BILIOUS AFFECTIONS, HEADACHE, AND ESPECIALLY SICK HEADACHE, PAIN IN THE SIDE, STOMACH, BACK OR INTESTINES, GIDDINESS, DIMNESS OF SIGHT, WEAK NERVES, LOSS OF APPETITE, COSTIVENESS, DYSPEPSIA, DERANGEMENT OF THE KIDNEYS, AND ALL DELICATE FEMALE COMPLAINTS.

DR. DAVID'S LIVER PILLS are offered to the public as the best cure for a disordered liver known, and but one trial is needed to convince the most skeptical of this fact.

These Pills are very mild and harmless in their action upon the Liver and Bowels, and where persons are suffering with any Bilious Affections, Headache, especially Sick Headache, Costiveness, Dyspepsia, or any disease of the Liver or Stomach, they should always have a box of them near at hand, and take them by directions found on the box.

The verdict of everybody that has taken Dr. David's Liver Pills is, "They are the best and most pleasant Pills I ever took." All sufferers should give them a trial. Price 25 cents a box; five boxes for \$1.00. For sale everywhere. Ask for Dr. David's Liver Pills, and have no other. Sent by mail on receipt of price.

OWENS & MINOR DRUG CO.,

RICHMOND, VA.

MILITARY GOVERNMENT

Is Distasteful to the Inhabitants of
Porto Rico.

WANT ISLAND AMERICANIZED,

But They Earnestly Desire a Civil
Government in Some Reasonable and
Practicable Form—Less Freedom
Now Than Under the Spaniards.

San Juan de Porto Rico, Jan. 30.—While the Porto Ricans do not offer the least resistance to the military administration, they made no secret of the fact that they do not desire its continuance. It is not that they object to the Americanization of the island, but they earnestly wish for a civil government in some reasonable and practicable form. Under the old Spanish regime, they will tell you, they enjoyed a higher degree of freedom than now, and, though they seize with sincere enthusiasm every opportunity for putting themselves in touch with the institutions and demands of the new government, they feel a pride in working out their own political salvation as a free people, and not as a subjugated one. They love liberty, and the intelligent element is convinced that under a civil administration the country would swiftly adapt itself to the better conditions offered by the United States.

The military government is thorough and active. The whole island is effectively patrolled, and quiet and order prevails in every quarter. But the Porto Ricans sometimes complain that the military authorities interfere with the civil authorities without adequate reason. Quite frequently of late protests have been lodged at headquarters against what the Porto Ricans have described as intrusions by United States officers in municipal affairs not falling within the scope of their duties. As already briefly cabled, the mayor and city council of San Juan remonstrated—in fact, almost rebelled—at what they considered and called "unwarranted military dictation."

An enterprising Porto Rican, just returned from the United States, had obtained permission from the council to place small business signs upon the lamp posts around the plaza. The signs were neat enough, but they offended the sight of many of the Americans, who complained to General Fred Grant, military commander of the district of San Juan. General Grant sent a peremptory summons to the council to cancel the contract and to remove the signs. Porto Rican pride could not endure it. The councillors regarded the order as a last straw and tendered their resignations to General Henry, the governor of Porto Rico. There was no bad feeling. The councillors merely said that, as they enjoyed so little real authority, they preferred to give up their positions. General Henry, however, took their view of the matter and assured them that there would be no further cause for complaint on the score of military coercion.

Every suggestion of General Henry has been responded to with alacrity, and as a result there is a marvelous change in the order of things. Economies have been effected in the various departments, at the expense of the army of satellites and the formality dear to the subjects of kings. The people have accepted with good nature the new sanitary regulations, though these have wonderfully disturbed the unclean and crowded tenements that had been regarded with complacency, and as a crowning test of popular patience they put up with the postal service, which is inexpressibly worse than anything they were ever subjected to by the Spaniards.

It is next to impossible for one to transact business in this island if it be necessary to use the mails, for these are unreliable to the last degree. Letters mailed in the San Juan postoffice frequently do not reach their destination in the island for ten days, and a most irritating indifference marks the

proceedings of the local postal authorities.

PLOWED THROUGH THE WORKERS.

Locomotive Runs Down Twenty-Six,
Two Dead, Many Injured.

Altoona, Pa., Jan. 30.—A gang of track repairmen were working on the railroad at the western opening of the Gallitzin tunnel at 3 o'clock yesterday afternoon when they heard the approach of a locomotive, which was running west through the tunnel. The workmen all stepped from the north track, on which the westbound trains move, to the south track. The smoke in the tunnel prevented them from seeing the approaching locomotive, which in order to avoid obstructions on the north track was running on the south track. Rushing out of the tunnel the locomotive ploughed right through the gang of workmen, all huddled together on the south track. One man was instantly killed, one died in the Altoona hospital and 16 were more or less seriously injured. None escaped without injury.

The dead are: David Wilt, aged 40, killed instantly; Thomas W. Sanker, aged 25, died in hospital. The more seriously injured are: H. C. Hull, gang foreman, ankle broken; George Smith, aged 23, left leg broken; George Guyer, arm and nose broken; Henry Burkin, arm broken.

The locomotive that struck the men was running empty from Altoona to Conemaugh to bring east a freight train.

Ran on the Rocks and Five Drowned.

South Norwalk, Conn., Jan. 28.—Disabled by an accident to her steering gear during a trip up the sound Thursday night, the steam canal boat J. C. Austin, of New York, ran on the rocks off Norwalk yesterday and sank. Accompanying her was the consort David B. Fisk, loaded with coal consigned to Westport. Five of the persons aboard the two vessels lost their lives. They were: Captain Levine, of Jersey City; Chief Engineer Thomas Young; deckhand and pilot, names unknown; Mrs. Helen Callahan, of New York.

The Chase For Khalifa Abandoned.

London, Jan. 30.—A dispatch to The Daily News from Cairo says that Colonel Kitchener's column, which was sent in pursuit of Khalifa Abdullah into Kordofan, where he has been making war upon the tribesmen, has abandoned the attempt to overtake him.

Right Up to Date.

A 10-year-old boy in Cleveland reads a great deal, and his father delights in encouraging his literary taste. Not long ago the father suggested to the boy that he should read up on the life and death of Nathan Hale, the spy and hero of the Revolution. A few evenings later the father asked the lad if he had carried out his request. The boy said he had. "Who was Nathan Hale?" the father inquired.

"He was strung up by the British soldiers," was the somewhat irrelevant reply.

"You should say hanged," said the father.

"Strung up is just the same," said the boy.

"No," said the father, "it isn't just the same."

"Well," said the boy, "it's just the same to Nathan Hale."

This was something of a poser, and the father discreetly changed the subject.

"And why did the British hang Nathan Hale?" he asked.

"Because," replied the boy promptly—"because he rubbered for Gen'l George Washington!"

This atrocious definition of a spy's duties was too much for the father, and he promptly dropped the Hale inquiry then and there.—Exchange.

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UP WHAT YOU OWE US, AND WE
WILL THANK YOU.

\$5.000

of fresh well-selected Shoes. The
largest stock ever seen in Black-
stone. I have bought these Shoes
at a bargain and nobody need go

BARE-FOOTED

on account of the cost of foot-
wear for these shoes must be sold
at once, and will be sold at a very
small profit. You will certainly
save money and be better suited,
if you buy your shoes of

GEO. P. ADAMS,

BLACKSTONE, VA.

MILLINERY!

Miss MATTIE EPES & CO. have
the best, cheapest, and most stylish
MILLINERY on the market. Grand
Fall and Winter Opening October 15th.
Sole Agents for the Kalamazoo Corset.

MONCURE & EPES,

—DEALERS IN—

Dry Goods, Notions,

—AND—

Fine Footwear,

Leave your Laundry with us; we are
Agents for the Model Steam Laundry,
of Petersburg.


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Secretary. President.

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Never Fails. To Introduce It

NO MONEY REQUIRED...

In advance. We will send you a stock
of plasters. For selling one dozen
packages we give a warranted gold ring.
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WATCH or you can keep half the money.
This is something new, good and easy
to sell, send a postal card and get an
outfit to-day. Package sells at 10c
AMERICAN SPECIALTY CO.
Richmond, Virginia

FRENCH CONTENTION.

The Dreyfus Case Will Again Agitate the Chamber of Deputies.

BEAUREPAIRE AGAIN VIOLENT.

The Ex-Judge Takes Advantage of a New Opportunity to Stir Up Strife. The Remarkable Demonstration of Bonapartists in a Theater.

Paris, Jan. 30.—The government's decision to submit to the chamber of deputies a bill providing that cases of trial revision shall be brought before the united sections of the court of cassation has reopened the floodgates of the Dreyfus agitation. The situation appears more confusing and menacing than ever. For days the anti-Dreyfusites have been clamoring to have the case referred to the united sections, because they have considered it certain that among more than 30 judges they could rely upon an anti-Dreyfusite majority.

In yesterday's Echo De Paris M. Quesnay De Beaurepaire, who on Jan. 9 resigned the presidency of the civil section of the court of cassation as a protest against the way in which the criminal section, under the presidency of M. Loew, was conducting the Dreyfus proceedings again justifies his action in a screaming screed, and asserts that the ministers hold a decisive document, while MM. Coppee and Jules Lomaitre have signed a manifesto on behalf of the organization known as La Patrie Francaise, claiming credit for urging the government to take its present course, and declaring that if the Dreyfus affair be once submitted to this truly supreme tribunal it will receive such a solution as will ensure the country's repose.

M. Loew, president of the criminal chamber, who was asked his opinion regarding the government's proposal, said:

"I am glad to be relieved of the responsibility, but the government's action is revolutionary."

The anti-revisionist papers are jubilant, but the most serious and impartial journals deprecate the government's weakness. In all political centers there has been unusual excitement and activity. It is thought in some quarters that the senate will refuse to accept the bill, thus producing a constitutional crisis.

The disturbance at the Nouveau theater last Friday evening, when at the conclusion of the performance of the play "The King of Rome" the Bonapartists in the house hoisted a tricolor flag, surmounted by an imperial eagle, and shouted "Viva L'Empereur," was very significant of the attitude the imperialists take in the circumstances. From stalls to gallery 1,500 Bonapartists crowded the theater. Prince Murat and all the titled and prominent representatives of the party were present. Various pertinent allusions in the drama, which is a glorification of the Napoleonic legend, were greeted with thunders of applause.

M. De Blowitz, the Paris correspondent of the London Times, commenting upon the "state of anarchy and revolution" which the government's yielding to outdoor pressure bespeaks, predicts that the bill will fail to stand serious discussion, and says that, like all concessions to clamor, it will satisfy nobody.

The Orleanists Active.

London, Jan. 30.—The Brussels correspondent of The Daily News says: The Duke of Orleans holds daily receptions for the Orleanists in Brussels. A local factory has received an order for thousands of buttons adorned with his portrait and bearing the inscription, "Le Rio est rentre. Vive Le Rio." Many royalists are already wearing these buttons.

Men and Eggs.

German science announces that everything needed to make a man weigh 150 pounds can be found in the whites and yolks of 1,200 hens' eggs. Reduced to a fluid the average man would yield 98 cubic meters of illuminating gas and hydrogen enough to fill a balloon capable of lifting 155 pounds. The normal human body has in it the iron needed to make seven large nails, the fat for 14 pounds of candles, the carbon for 65 gross of crayons and phosphorus enough for 820,000 matches. Out of it can be obtained besides 20 coffeespoonfuls of salt, 50 lumps of sugar and 42 liters of water.

The Union Central Life Insurance Co., of Cincinnati, is now thirty-one years old, and has \$20,000,000 assets, with a surplus of \$3,000,000. The company is now doubling in size every five years, and the insurance reports show that it makes the highest interest rate and lowest death rate for its policy holders of all the old line companies; hence it is one of the best managed financial institutions in this country to-day, and can but make the best returns to policy holders. Its size, location, management make it an ideal company for investment, besides furnishing the very best protection to the loved ones in the event that death overtakes you early, or, as a saving to come to you in your old age, should an All-Wise Providence spare you that long.

To-day is the time to insure. Tomorrow may never come. Death may overtake you, bad health may claim you as a victim at any moment; hence, do not put off such an important step, but take your insurance right away.

Call or write to R. S. Tuck, General Agent, Chamber of Commerce Building, Richmond, Va., at once, and learn of the matchless advantages of the Union Central and investigate the new guaranty policy they write, which is unquestionably the most model policy contract issued by any company, and if you need any assistance the company will always help you in carrying it. R. L. CLIBORNE, Local Agent, Blackstone, Va.

RECOMMENDATION: The editor of the Recorder believes the Union Central to be one of the best companies in the country, and is as well pleased with his policy in it as with the one he holds in the Equitable, Northwestern, and New York Life.

Sterling Silver!

DIAMONDS,

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Fine Repairing. Mail orders have careful attention.

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SLAT AND WIRE FENCES

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Mechanical Repairs Promptly Done.

Farmville M'f'g. Co.,

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Do you need anything in the FURNITURE Line Buy from DOYNE.

MAIN STREET,

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Will sell anything you want for furnishing your house at a lower price than can be bought for elsewhere. CHAMBER SUITS in Oak, Walnut, and Imitation Hardwoods; Springs, Mattresses, etc.; Buffets, Sideboards, and China Presses; Extension Tables and Chairs of every description. Baby Carriages in great variety, and

AT PRICES LOWER THAN EVER.

When in Farmville call and examine our stock before purchasing elsewhere. W. T. DOYNE.

It Will Pay You

TO SEND A POSTAL CARD FOR OUR PRICES ON

Cane Mills, Cider Mill,

Buggies and Harness.

IN FACT, EVERYTHING IN THE

Hardware and Implement Lines.

WE HAVE THE GOODS AND PRICES TO SUIT.

Harris-Dillard Hardware Co.,

BLACKSTONE, VA.

Unfailing and pleasant, Dr. David's Cough Syrup.

THE GREAT DIXIE NERVE AND BONE LINIMENT FOR MAN AND BEAST

IS THE MOST



remarkable discovery of the age, and persons suffering with pain in the Muscles, Membranes, Tissues or Bones, and especially Nerves, will find the Dixie



Nerve and Bone Liniment to act like magic in permanently relieving them.

If you have Rheumatism, don't fail to use freely Dixie Liniment.

If you have Swellings or Contracted Muscles, rub well and often with Dixie Liniment.

For Bites, or Poisonous Stings, Cuts, Bruises or Sprains, apply freely and rub well with Dixie Liniment.

For all Pains in any part of the body, Lameness, Stiff Joints, Old Sores, Ulcers, Frost Bites, and Chilblains, the Dixie Nerve and Bone Liniment is a sure relief.

For Footrot, Screw Worm, Shoulder Rot, and Scab in Sheep, and Hollow Horn and Hoof Diseases in Cattle, use Dixie Liniment. It is the best ever discovered.

For Scratches, Windgalls, Sprains, Swinny, Ring-Bone, &c., &c., in Horses, Stiff Joints, Lameness, and all Sores, the Dixie Nerve and Bone Liniment is a sure and certain remedy, and owners of horses should always have a few bottles of it on hand.

Remember "Dixie" Nerve and Bone Liniment, and take no other, as it is the best, surest, and safest Liniment ever discovered. Price, 25 cents a bottle; 5 bottles for \$1. Sent by express on receipt of price.

Owens & Minor Drug Co.,

RICHMOND, VA.

Ask your Druggist or Merchant for "Dixie," and take no other.

Best that are made, Dr. David's Strengthening Plasters.

N. B. SCOTT FOR SENATOR.

The Republican Candidate Declared Elected in West Virginia.

Charleston, W. Va., Jan. 26.—After a contest of over two weeks Internal Revenue Commissioner Nathan Bay Scott was yesterday afternoon elected United States senator from Virginia for the term ending March, 1905. He will succeed Senator Charles Faulkner. A decisive result was reached on the first joint ballot. The vote stood: Scott (Rep.), 48; McGraw (Dem.), 46; Goff (Rep.), 1. Total vote cast, 95; necessary to elect, 48.

It is given out that Scott's election will be contested before the United States senate. During the balloting the Democrats filed a protest against the votes of Getzendanner and Brizen, whom they claim to be ineligible because they accepted a commission in the volunteer army while holding their offices as senators. This they will make one ground of contest. The other ground will be because Scott received only 48 votes, or less than a majority of all the members elected to the legislature. As a precedent they cite the Blackburn-Hunter case in Kentucky, in which the senate refused to let Hunter take his seat because he had not received a majority of all the members of the Kentucky legislature, though he had received a majority of those present and voting.

Nathan Bay Scott was born in Ohio in 1842. He enlisted in the Union army and was mustered out in 1865, settling in Wheeling shortly afterward, where he went to work as an employee of the Central Glass company. In a short time he was employed as manager, and soon afterward was elected president of the company, which position he filled for years. He served two years as president of the second branch of the city council of Wheeling. He was elected in 1882 as a member of the senate and again in 1886, serving eight years. For five years he was West Virginia's member of the Republican national committee, and was appointed commissioner of internal revenue by President McKinley.

THE SOUTH WAS RIGHT.

After This Declaration Mr. Butler Withdraws Pension Amendment.

Washington, Jan. 27.—As the senate was about to conclude consideration of the pension appropriation bill late yesterday afternoon Mr. Butler, of North Carolina, offered his amendment, announced some time ago, providing for the pensioning of ex-Confederate soldiers. Upon this he took the floor and delivered a speech which, as he proceeded, developed into a most unexpected utterance. Mr. Butler defended the position taken by the south during the great civil conflict of a third of a century ago. He declared that the south was right, and that history would so record, and that every shot fired by a southern soldier was fired in defense of the rights of his state, conferred by the constitution, in self defense, and in defense of his home and fireside. At the conclusion of his speech Mr. Butler withdrew his amendment.

Mr. Bate, of Tennessee, himself a distinguished Confederate officer, declared that while the south believed it was right, the occasion was not opportune for the proposition which Mr. Butler had made, and that the southern soldiers as a body did not desire pensions from the general government, and he expressed his satisfaction that Mr. Butler had withdrawn his amendment.

GENERAL SOUTHERN NEWS.

Richmond, Va., Jan. 24.—George Hite, a white man, who murdered a negro at Skipwith, in Mecklenburg county, in April last, was hanged at Boydton yesterday. His neck was broken by the fall.

New Orleans, Jan. 30.—A body found near Fort St. Philip was yesterday identified as that of Captain Sturtevant, the pilot of the launch Paul Jones. From the position and clothing of the body it is almost certain he was off duty and asleep at the time death came, and that the boat was wrecked by an explosion during the night.

Richmond, Va., Jan. 27.—The board

of visitors of the Virginia Military Institute has decided to reinstate the 35 cadets, composing the first class, who were dismissed by the superintendent for gross breach of discipline on New Year's eve. The resolution of the board sustains the action of General Shipp, the superintendent, and imposes heavy penalties on the cadets to be reinstated.

Miami, Fla., Jan. 24.—The richly dressed body of a young woman, probably that of one of the party lost in the wreck of the naphtha launch Paul Jones, was found Sunday morning at Boca Ratone. The dress is of soft woolen material, with narrow striped gray, red and black; the jacket is striped in blue and purple. The undershirt was of red flannel, the stockings black and the boots laced.

Savannah, Ga., Jan. 28.—Jennie Moore, a white woman, aged 19, who says her home is in Jersey City, N. J., and Trinnell Ellis, a negro, were yesterday sentenced by Judge Norwood, of the city court, to the chain gang for miscegenation. Later the sentence as regards the woman was suspended, and she was given 24 hours to leave the state. The woman says she is an army nurse, but was left behind when the troops went to Cuba.

Montgomery, Jan. 26.—The senate of Alabama passed a dispensary bill yesterday authorizing each county and incorporated town or city in which the sale of liquor is not now prohibited to carry on in its name the business of buying and selling liquors. In each town which has a population of 10,000 or less there shall be one dispensary, and generally in larger cities there shall be one dispensary for 10,000 inhabitants. In places outside of incorporated towns or cities they are to be established upon the petition of 20 or more householders and freeholders.

Savannah, Jan. 30.—Depot Quartermaster Bellinger last night received a dispatch dated Pablo Beach, Fla., from Colonel Gardner, of the Thirty-first Michigan regiment, on board the transport Chester, from this port for Cienfuegos, stating that when 75 miles south of Savannah the Chester ran into heavy weather. Part of the deckload fell in, killing three mules, and the remainder of the deck cargo, of the value of nearly \$10,000, was lost overboard. The deck cargo included 127 hospital tents, 180 hospital cots and a large quantity of lumber and other supplies.

A WEEK'S NEWS CONDENSED.

Tuesday, Jan. 24.

Ex-Congressman John Kean was elected United States senator from New Jersey.

General Gomez, of the Cuban army, wants our government to advance \$40,000,000 to pay off Cuban troops.

On the New York Stock Exchange yesterday all records in stock sales were broken, there being 1,620,612 shares sold.

In executive session of the senate the claims of Sampson and Schley as the destroyer of Cervera's fleet were warmly discussed.

Mrs. Elvira Tarlton, 88 years old, is dead from wounds inflicted by a burglar at Kittery, Me. Fred Parkes, 23 years old, is under arrest.

Wednesday, Jan. 25.

Should Cuban soldiers turn bandits our cavalymen will pursue and subdue them.

Russia's czar has invited the pope to send a representative to the disarmament conference.

A Madrid dispatch says the liberation of Spanish prisoners in the Philippines has already begun.

Walter Watts, aged 17, and Mary Sinclair, 18, were drowned while skating on the Hudson near New Windsor, N. Y.

Agoncillo, the Filipino agent in Washington, makes another fruitless appeal for recognition of Philippines republic.

The conference between operators and miners in Pittsburg ended in an agreement on the wage scale and an eight hour day.

W. M. Stewart was re-elected United States senator from Nevada, and the Texas legislature elected Ex-Governor Culberson to succeed Senator Mills.

Thursday, Jan. 26.

American women in Havana are preparing to observe Feb. 15 as Maine memorial day.

The Delaware senatorial deadlock continues, Republicans being unable to agree on a candidate.

Austrian physicians experiment on charity patients by inoculating them with contagious diseases.

M. D'Ennery, the noted French playwright, author of "The Two Orphans" and "A Celebrated Case," died in Paris.

The death of H. W. Williams, justice of Pennsylvania's supreme court, insures the election of a Democrat to succeed him.

H. T. Sloan, the New York society leader, who is separated from his wife, will fight for the possession of his two young daughters.

Revenue Commissioner N. B. Scott was elected United States senator from West Virginia. There will be a contest, however, as he did not receive a majority vote of the legislature.

Friday, Jan. 27.

The senate has agreed to vote on the peace treaty on Feb. 6, at 3 p. m.

The Spanish cortes will soon assemble, regardless of our senate's action on the peace treaty.

The Montana senate ousted Senator Whiteside, who was unable to prove his charges of attempted bribery.

The Nebraska legislature passed a resolution opposing the seating in congress of Roberts, the Utah polygamist.

Students of the Virginia Military institute, recently expelled for riotous conduct, are to be reinstated, with heavy penalties.

After asserting in the national senate that the south was right in the war between the states Senator Butler, of North Carolina, withdrew his amendment to pension ex-Confederate soldiers.

Saturday, Jan. 28.

Reports of lawless acts in Santiago de Cuba province are greatly exaggerated. The province is entirely peaceful.

For the Pan-American exposition, to be held at Buffalo, \$1,000,000 have been secured within five days by popular subscription.

John Morley, who was twice secretary for Ireland under Gladstone, has received \$50,000 for a biography of the great premier.

Mrs. Robert Williams, who before her marriage to Adjutant General Williams was the widow of Stephen A. Douglas, died in Washington.

A resolution in the national house proposes a gold medal and the thanks of congress to Miss Margaret Astor Chanler for her devotion to the soldiers.

Eleven shipwrecked sailors of the ship Manbare were captured by cannibals of New Guinea, and all were devoured. Another man of the party escaped.

General Gobin Resigns.

Washington, Jan. 30.—The war department on Saturday made public an order honorably discharging Brigadier General J. P. S. Gobin, lieutenant governor of Pennsylvania, from the service of the United States, at his own request.

The Mad Princess.

According to L'Etoile Belge, the health of Princess Louise of Coburg, daughter of the king of the Belgians, who has been for many months shut up in a lunatic asylum in Austria, is beginning to decline. Her memory is, it is said, completely gone, and she never asks for any news of her parents or other relatives. She passes her time in walking up and down her apartment, where she is always strictly watched, and in cutting little paper patterns.

An Expansionist.

Gadzooks—Does your minister believe in the policy of expansion?

Zounds—I should say he does! His text yesterday consisted of two words, and he made a sermon out of it that it took him an hour to deliver.—New York Tribune.

CITIZENS' BANK.

BLACKSTONE, VA.

CAPITAL \$50,000; SURPLUS \$9,247.50.

W. H. MANN, President,
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Quarterly Conferences.

WEST RICHMOND DISTRICT.

Caroline, St. Paul's ..Dec. 31, Jan. 1
Goochland, St. Matthew's7, 8
Chesterfield, Chester14, 15
S. Chesterfield, Piney Grove16
Ashland Circuit, St. Peter's21, 22
King William, McKendree28, 29
W. Goochland, Gum Spring ..Feb. 4, 5
Hanover, Shady Grove12, 13
W. Chesterfield, Mt. Pilzgar18, 19
Powhatan, Rocky Oak21
East Louisa, Harris'March 3
W. Hanover, Beaver Dam4, 5
Cartersville, Cartersville11, 12

J. POWELL GARLAND, P. E.

RAPPAHANNOCK DISTRICT.

Spotsylvania, LebanonJanuary 1
Westmoreland, Ebenezer7, 8
Richmond, Hopewell8, 9
Heathsville, Heathsville14, 15
Bethany, Station15, 16
Lancaster, Edgeley21, 22
Whitestone, Whitestone22, 23
Wheaton25
Essex, Lebanon28, 29
King and Queen, Shepherd's, Feb. 4, 5
Middlesex, Centenary11, 12
Mathews18, 19
W. Mathews, Mathews Chapel ..19, 20

JOSEPH H. AMISS, P. E.

CHARLOTTESVILLE DISTRICT.

Mt. Pleasant, Mt. Pleasant ..Jan. 1, 2
West Amherst, Burford's5
Amherst, Amherst7, 8
Nelson, Montreal9
Rock Fish, Salem10
Albemarle, Mt. Moriah14, 15
Milton, Milton17
Scottsville, Scottsville19
Fluvanna, Palmyra21, 22
Gordonsville, Gordonsville29, 30
Louisa, LouisaFeb. 4, 5

J. S. HUNTER, P. E.

DANVILLE DISTRICT.

Pittsylvania, Swansonville..Jan. 7, 8
Chatham, Chatham14, 15
Halifax, Asbury21, 22
South Boston22 (night), 23
East Halifax, Scottsburg ..23, 11 A. M.
East Franklin, Northfield.....28, 29
Franklin, Red Valley.....Feb. 4, 5
Rocky Mount5 (night), 6
W. Franklin, St. James ...5 (night), 6
Ridgeway, Ridgeway11
Henry, Beckham12, 13
Martinsville12 (night), 13
South Franklin, Snow Creek14
Meadows of Dan, Hunter's.....18, 19
Patrick, Stuart19, 20

W. P. WRIGHT, P. E.

FARMVILLE DISTRICT.

Chase City, CentenaryJan. 4
Prince Edward, Keystone7, 8
Charlotte, Drakes Branch ..8 (night), 9
Mecklenburg, Canaan13
South Hill, Pleasant Grove14, 15
N. Mecklenburg, Shiloh..15, 3 P. M., 16
Crewe18
Blackstone, Crenshaws21, 22
Lunenburg, Providence28, 29
West Lunenburg, C. H. ...29 (night), 30
W. Buckingham, C. H.Feb. 4, 5
Buckingham, Browns ..5, 3:00 P. M., 6

J. H. RIDDICK, P. E.

EASTERN SHORE DISTRICT.

OnancockJan. 7, 8
Wachapreague14, 15
Onley, Locustville15 (night), 16
Bloxom, Guilford21, 22

Atlantic, Downing's28, 29
Chesapeake, Pocomoke, 29 (night), 30
Wicomico, AllenFeb. 4, 5
Salisbury5 (night), 6
Berlin12, 13
Cambridge Circuit18, 19
Cambridge Station19 (night), 20
Dorchester, Bethlehem25, 26
S. Dorchester, Hosier Memorial....
.....26 (night), 27

WM. E. JUDKINS, P. E.

NORFOLK DISTRICT.

South Princess Anne, Beach Grove,
.....Jan. 7, 8
Princess Anne, Tabernacle14, 15
Epworth21, 11 A. M.
Liberty Street22, 7:30 P. M.
Oaklette and Gilmerton, at Oak-
lette29, 11 A. M.
McKendree29, 7:30 P. M.
South Norfolk Circuit, at Good
HopeFeb. 5, 6
Haygood and Lynnhaven, at Hay-
good12, 11 A. M.
East Norfolk, at Denby19, 11 A. M.
Fox Hill Church26, 11 A. M.

ALEX. G. BROWN, P. E.

PETERSBURG DISTRICT.

Greensville, Emporia7, 8
Sussex, Jones'15, 16
Dinwiddie, Ocran21, 22
W. Dinwiddie, Corinth28, 29
S. Brunswick, Rock Church, Feb. 4, 5
Brunswick, Lawrenceville, 5 (night), 6
W. Brunswick, Macedonia11, 12
Nottoway, Mays18, 19
Wakefield25, 26
Surry, Dendon26 (night), 27
Prince George, Mt. Sinai...March 4, 5

T. H. CAMPBELL, P. E.

LYNCHBURG DISTRICT.

Concord, BethlehemJan. 8, 9
West Campbell, Hermon15, 16
N. Bedford, Big Island (Tuesday) ..18
West Charlotte, White's22, 23
Campbell, Central (Rustburg) ..29, 30
Bedford, Ebenezer (Sunday and
Monday)February 6, 7
Appomattox, Hermon12, 13
West Bedford, Union19, 20
Staunton River, Horeb26, 27

PAUL WHITEHEAD, P. E.

PORTSMOUTH DISTRICT.

Norfolk Circuit, Beech Grove, Jan. 1, 2
Churchland8, 9
West Norfolk8, at night
E. Suffolk and Magnolia, Magnolia,
.....14, 15
Suffolk15, 16
Whaleyville and Somerton, Wha-
leyville21, 22
Southampton, Courtland28, 29
Newsom's, Newsom'sFeb. 5, 6
Boykin's, Boykin's11, 12
Windsor, Wesley Chapel18, 19
Benn's, Benn's25, 26
Ebenezer26, 27
SmithfieldMarch 3, 5
Isle of Wight, Bethany4, 5
Hampton, West End11, 12
Hampton, First church12, 13

W. C. VADEN, P. E.

RICHMOND DISTRICT.

Asbury, Manchester ..Jan. 1, at night
Central, Manchester8, 11 A. M.
West End Memorial8, at night
Broad Street15, 11 A. M.
Denny Street15, at night
Fairmont Avenue22, 11 A. M.
Chickahominy, Corinth, 22, 2:30 P. M.
Hasker Memorial22, at night

(Continued on page 5.)

Facts and Questions

FOR

Parents and Pastors



"It is not enough to educate. We must put a idea into our education if it is to be saved. The idea is the Son of God."—Dr. J. C. Kilgo in address before Virginia Conference.

- (1.) **Fatally Defective! What?** All education that lacks the thought quoted above as its corner stone.
- (2.) **You desire your daughter** to become a well educated woman. But do you not desire most of all that she shall be a well educated CHRISTIAN woman?
- (3.) **The spiritual character of the school** which your daughter attends will greatly influence her work in this world and her location in the world to come.
- (4.) **As a christian man,** do you not believe that God expects you to use the very best care in this important matter, and will hold you responsible for the selection you make? Have you a right to place her in any school which does not say with emphasis that growth in grace is above social polish and mere intellectual culture?
- (5.) **Can you conscientiously place her in a State school,** which from its very nature ignores religious training, even if by so doing you should save \$20 a year? If you can raise \$122 to develop her intellect can you not raise \$20 more to develop her soul at the same time?
- (6.) **The Methodist Church in the Virginia Conference** has now a system of schools to which parents can safely entrust their children, "Jesus Christ himself being the chief corner-stone." They are long absolutely to the Church. They have been built solely to meet the needs of our people. They are private schools in any sense of the word. They do not have that serious defect of private schools—LACK OF PERMANENCY. They do not die or pass into the hands of the State or of other parties when the owner dies, or gets tired of teaching, or fails to make a success of work. In a nut-shell, they were not established in order to make fortune or as a means of making living. They have only one aim: THOROUGH INSTRUCTION UNDER POSITIVE CHRISTIAN INFLUENCES AT THE LOWEST POSSIBLE COST.
- (7.) **This system was established for your children.** Will you give them the benefit of it? The Randolph-Macon Woman's College has been established for the high education of women.

The Blackstone Female Institute

Is one of the two schools in the Conference for younger girls which belong ABSOLUTELY to the Church. Its success has been great from the start. Of the Board of Education of the Annual Conference spoke as follows:

"The Blackstone Institute is owned entirely by our Church. It is not in a sense a private corporation or stock company, but stands in the same relation to the Church as the Randolph-Macon system. While not in the Randolph-Macon system, the course of study is correlated with the Woman's College, and stands related to the latter as the academies to the college at Ashland. The Institute is in a most prosperous condition, having now, at the beginning of its fourth year, patronage of 170. It is thoroughly Methodist in ownership and spirit, every officer and teacher being an active member of our Church."

At a meeting of the Trustees of Randolph-Macon College, held June 17, 1898, the following resolution was adopted—viz:

"RESOLVED, That next to the institutions under our special care, we feel the greatest interest in the Blackstone Female Institute, under the superintendency of Rev. James Cannon, Jr., which is owned entirely by our Church; and that we regard it and commend it to our people as holding a tributary relation to our Woman's College at Lynchburg, akin to that of our Academies to our College at Ashland."

Send Your Daughter to a Christian School!

THREE-FOLD WORK OF THE INSTITUTE.

- (1.) Gives Diploma of Graduation to all who complete the work of the Institute.
- (2.) Prepares for the Randolph-Macon Woman's College those desiring to take the higher work of that institution.
- (3.) Teachers' course—giving special training to those desiring to fit themselves to teach either in private or public schools.

For catalogue, address

Rev. JAMES CANNON, JR., Blackstone, Virginia.

SOUTHERN METHODIST RECORDER.

Established 1893.

DEVOTED TO THE SPREAD OF SCRIPTURAL HOLINESS.

Vol. VII. No. 6.

V. JAMES CANNON, JR., Editor,
Blackstone, Va.

RICHMOND AND BLACKSTONE, VA., FEBRUARY 16 1899

\$1 a Year.—Clubs of 5, 60c. Each

THE ERMINE.

(ELIZABETH STUART PHELPS.)

I read of the ermine to-day,
Of the ermine who will not step
By the faint of a step in the mire
The creature who will not stain
Her garment of wild white fire;
Of the dumb, flying, soulless thing,
(So we with our souls dare to say,)
The being of sense and of sod,
That will not, that will not de-file
The nature she took from her God.
And we with the souls we have,
Go cheering the hunters on
To prey with that pleading eye.
She cannot go into the mud!
She can stay like the snow and die!
The hunters come leaping on,
She turns like a hart at bay.
* * * O, thou who thinkest on this,
Stand like a star, and be still,
Where the soil oozes under thy feet!
Better, ah! better to die
Than to take one step in the mire;
Oh! blessed to die or to live
With garment of holy fire!

EDITORIAL

SHOP GALLOWAY IN VIRGINIA.

Bishop Charles B. Galloway, the president of the Board of Education of the Church, will arrive in Richmond on January 15th, and will be with us two weeks. His work will be in the interest of the Twentieth Century Book Offering. He will hold three conferences of the preachers, one at Richmond, one at Norfolk, one at Lynchburg. The one in Richmond will be held at Centenary Church on February 16th, at 8 P. M. The one in Norfolk will be held on the 22d or the 23d, and the one in Lynchburg on the 29th or 30th. To these three conferences it is hoped that the most of our preachers will come.

The Church throughout all its territory is rousing to offer to our Heavenly Father their token of Thanksgiving for his guidance and manifold blessings. It is not believed that Virginia will fall behind in this matter, but that our conference will be one of the first to attain the mark set for her—\$100,000.

JAMES CANNON-WHITEHEAD COMMITTEE REPORT.

The editor of the RECORDER has received a number of inquiries as to the articles which have appeared in the Norfolk Landmark since the last Conference session, on the subject of the Cannon-Whitehead Committee Report. These inquiries he has not been able to answer satisfactorily without giving the articles in full, and that it has not been possible to do. In a recent editorial in the Richmond Advocate, reference was made to these articles, and the inquiries have followed. I have

finally decided, in order to give this information to the Conference, to publish these articles in full, and also the full report of the committee, adopted by the Conference, and at the end to make an additional statement.

The first thing following is the exact report of the committee, which is given, that the report made by Brother Butts to the Landmark may be compared with it:

RECOMMENDATION IN THE CASE OF JAMES CANNON, JR.

We, your committee appointed to report upon the complaint made against James Cannon, Jr., by Paul Whitehead and William P. Wright, and to "recommend action thereon," offer our report as follows:

We began our work promptly, and have continued it with all diligence, giving patient and thorough consideration to the allegations, evidence and arguments, both of the complainants and of the accused.

The complaint is in the following terms:

We complain against James Cannon, Jr., that he wrote and published in the Methodist Recorder and Southern Methodist Recorder during Conference year 1897-98 certain articles which were unjust, uncharitable and offensive to ourselves and other members of the Conference and we specially refer to articles which have been marked and commented upon in the presence of the committee, and the papers containing them, as well as copies of the "Nashville Advocate," to which reference had been made in the articles of James Cannon, Jr., and left in the possession of the Secretary of the Committee.

We complain that these articles are calculated to disturb the peace, harmony, and brotherly concord of the Conference; that if tolerated and uncondemned they render the passage of character of no effect, and are in themselves calculated to provoke a breach of the peace, and are under the laws of the State of Virginia, "actionable."

PAUL WHITEHEAD,
WM. P. WRIGHT.

In support of this complaint, evidence both documentary and oral was presented, and full argument was made by the complainants. In denial of it, documentary evidence was offered, many witnesses were examined, and lengthy argument was made by the accused. Thereafter the committee consulted together freely, and carefully considered the various matters that had been brought to their attention. As a result of our deliberations we submit the following statements:

1. We do not believe that Brothers Whitehead and Wright, in preferring the complaint, have been actuated by personal ill-will, or any other unworthy motive.

2. We do not believe that Brother Cannon, in any of the utterances complained of, has intended to be unjust or uncharitable, or needlessly offensive to his brethren.

3. We are of the opinion, however, that Brother Cannon has sometimes expressed himself in terms so strong and uncompromising, as to produce upon the mind of the average reader or hearer the impression of uncharitableness, and occasionally in terms that are justly offensive to the persons under criticism. And we advise Brother Cannon to so guard his utterances in future as while maintaining all due loyalty to his conscientious convictions, to avoid even the appearance of unkindness.

4. We recommend that Brother Cannon's character pass.

J. T. MARTIN, J. E. DESHAZO, B. E. LEDBETTER, W. T. GREEN, J. T. WHITLEY, R. H. MULLEN, T. G. PULLEN, W. R. CROWDER, W. B. BEAUCHAMP.

The report did not appear in the Landmark as given above, but instead of the report, there appeared a condensed statement as follows:

REPORT AS FIRST PUBLISHED IN THE LANDMARK.

That the articles published in the RECORDER over the signature of James Cannon, Jr., are calculated to disturb the peace and harmony of the Conference and render the passage of character a farce; that we do not believe that either Mr. Whitehead or Mr. Wright are moved by personal ill-will in preferring this complaint; nor that Mr. Cannon intended to be unjust or uncharitable or needlessly offensive to his brethren.

We are of the opinion, however, that Brother Cannon has sometimes expressed himself, in terms so strong and uncompromising as to produce upon the mind of the average reader or hearer the impression of uncharitableness and occasionally in terms that are justly offensive to the persons under criticism, and we advise Brother Cannon to (so) guard his utterances in the future, and (as) while maintaining all due loyalty to his convictions, to avoid even the appearance of unkindness.

We recommend that Brother Cannon's character pass.

Signed—J. T. MARTIN, J. T. WHITLEY, B. E. LEDBETTER, J. E. DESHAZO, R. H. MULLEN, T. G. PULLEN, W. T. GREEN, W. R. CROWDER, W. B. BEAUCHAMP.

(In this rendering the first part of the first paragraph is an entirely incorrect condensation, and the very important words "so" and "as" in the original report are entirely omitted, and the "as" changed into "and", thus materially altering the meaning.)

I saw this report the next morning and sent the following note to the Landmark:

THE CANNON-WHITEHEAD COMMITTEE REPORT.

To the Editor of The Landmark:—I was greatly surprised in reading your paper this morning to find such a report of the finding of the committee in the complaint of Dr. Whitehead and Rev. Wm. P. Wright against the passage of my moral character. This report makes the charge itself a part of the finding of the committee in reference to me. They charged "that to pass my character would be a farce." The committee reported that the charge of unjust, uncharitable and offensive statements was not sustained, and recommended that my character be passed, all complaints to the contrary notwithstanding. Personally, I am entirely satisfied with the report of the committee, in the exact language which they used (which does not even censure me, but advises me not to use such strong and uncompromising language in the defense of

my views), but I am greatly surprised at such a grave error on the part of your reporter. I hope that you will publish this card and the exact resolutions passed by the committee.

JAMES CANNON, JR.
November 24th, 1898.

Dr. Whitehead wrote the following letter to the Landmark on Dec. 6th:

FINDING OF THE CANNON COMMITTEE AT THE RECENT VIRGINIA CONFERENCE.

To the Editor of The Landmark:—A friend has shown me your issue of November 25th containing a card from Rev. James Cannon, Jr., dated Nov. 24th, 1898.

Two of the statements made by him are grossly inaccurate.

First, he says "they (Dr. Whitehead and Mr. Wright) charged that to pass my character would be a farce." This was neither "charged" nor said by us anywhere or at any time.

What we said was that "the examination of character" in Conference—our time-honored usage—"would be a farce" if these articles of Mr. C.'s paper were "tolerated and uncondemned;" that, not "the passage of (his) character," but the passage of the characters of the rest of us would be farcical if Mr. Cannon could, uncensured and unrebuked, write what seemed good to him about us, after such passage of character and without legal arraignment of us either at Conference or ad interim.

Second. He says: "The committee reported that the charge of unjust, uncharitable and offensive statements was not sustained."

No such language is in the report. It is sufficient to refute this interpretation of their finding to ask your readers to read again item "3" of the committee's "statements." In fact, the charge of "uncharitableness" is distinctly sustained so far as the "impression" made upon "the average reader or hearer" is concerned; and without even that qualification, Mr. C. is held guilty of being "occasionally" "justly offensive to the persons under criticism;" that is, they had just ground to be offended; were, therefore, to that extent unjustly wronged by his articles.

True, the committee, in item "2" give him the benefit of his disclaimer as to "intention", and so save him from a criminal charge and trial therefor before a "trial committee" according to our law.

This was not necessarily involved in our "complaint." We purposely left the question of "intention" with the committee, and on that point they gave him merciful and charitable judgment, but they appended admonitory advice for "the future," which it is to be hoped may be heeded.

As the first point of his defense was that the prosecution was inspired by prejudice and personal dislike towards him and not by a worthy desire to put an end to such unseemingly and unbrotherly writings, the committee, in item "1," put a quietus upon that plea! Unexplained, that item might be easily misunderstood by the general reader.

As the case stands, it is manifestly not acquittal, "all complaints to the contrary notwithstanding," but mild cen-

(CONTINUED ON EIGHTH PAGE.)

AN ABUSE OF TRUSTS.

DR. TALMAGE PREACHES AGAINST DISHONEST TRANSACTIONS.

Timely Lessons Drawn From the Spider and the Fly—The Web of Deception, Which Causes the Ruin of Many Men.

[Copyright, 1899, by American Press Association.]

WASHINGTON, Feb. 5.—This, like many of Dr. Talmage's discourses, recommends right doing for this world as well as preparation for the heavenly world; text, Job viii. 14, "Whose trust shall be a spider's web."

The two most skillful architects in all the world are the bee and the spider. The one puts up a sugar manufactory, and the other builds a slaughter house for flies. On a bright summer morning when the sun comes out and shines upon the spider's web, bedecked with dew, the gossamer structure seems bright enough for a suspension bridge for aerial beings to cross on. But alas for the poor fly which in the latter part of that very day ventures on it and is caught and dungeoned and destroyed! The fly was informed that it was a free bridge and would cost nothing, but at the other end of the bridge the toll paid was its own life. The next day there comes down a strong wind, and away go the web and the marauding spider and the victimized fly. So delicate are the silken threads of the spider's web that many thousands of them are put together before they become visible to the human eye, and it takes 4,000,000 of them to make a thread as large as the human hair. Most cruel as well as most ingenious is the spider. A prisoner in the Bastille, France, had one so trained that at the sound of the violin it every day came for its meal of flies. The author of my text, who was a leading scientist of his day, had no doubt watched the voracious process of this one insect with another and saw spider and fly swept down with the same broom or scattered by the same wind. Alas that the world has so many designing spiders and victimized flies!

There has not been a time when the utter and black irresponsibility of many men having the financial interests of others in charge has been more evident than in these last few years. The bankruptcy of banks and disappearance of administrators with the funds of large estates and the disordered accounts of United States officials have sometimes made a pestilence of crime that solemnizes every thoughtful man and woman and leads every philanthropist and Christian to ask, What shall be done to stay the plague? There is ever and anon a monsoon of swindle abroad, a typhoon, a sirocco. I sometimes ask myself if it would not be better for men making wills to bequeath the property directly to the executors and officers of the court and appoint the widows and orphans a committee to see that the former got all that did not belong to them. The simple fact is that there are a large number of men sailing yachts and driving fast horses and members of expensive clubhouses and controlling country seats who are not worth a dollar if they return to others their just rights. Under some sudden reverse they fail, and with afflicted air seem to retire from the world and seem almost ready for monastic life, when in two or three years they blossom out again, having compromised with their creditors—that is, paid them nothing but regret, and the only difference between the second chapter of prosperity and the first is that their pictures are

mounted instead of in sets and their horses go a mile in 20 seconds less than their predecessors, and instead of one country seat they have three. I have watched and have noticed that nine out of ten of those who fail in what is called high life have more means after than before the failure, and in many of the cases failure is only a stratagem to escape the payment of honest debts and put the world off the track while they practice a large swindle. There is something woefully wrong in the fact that these things are possible.

Where the Responsibility Rests.

First of all, I charge the blame on careless, indifferent bank directors and boards having in charge great financial institutions. It ought not to be possible for a president or cashier or prominent officer of a banking institution to swindle it year after year without detection. I will undertake to say that if these frauds are carried on for two or three years without detection either the directors are partners in the infamy and pocket part of the theft or they are guilty of a culpable neglect of duty, for which God will hold them responsible as he holds the acknowledged defrauders. What right have prominent business men to allow their names to be published as directors in a financial institution so that unsophisticated people are thereby induced to deposit their money in or buy the scrip thereof when they, the published directors, are doing nothing for the safety of the institution? It is a case of deception most reprehensible. Many people with a surplus of money, not needed for immediate use, although it may be a little further on indispensable, are without friends competent to advise them, and they are guided solely by the character of the men whose names are associated with the institution. When the crash came and with the overthrow of the banks went the small earnings and limited fortunes of widows and orphans and the helplessly aged, the directors stood with idiotic stare, and to the inquiry of the frenzied depositors and stockholders who had lost their all, and to the arraignment of an indignant public, had nothing to say except: "We thought it was all right. We did not know there was anything wrong going on." It was their duty to know. They stood in a position which deluded the people with the idea that they were carefully observant. Calling themselves directors, they did not direct. They

had opportunity of auditing accounts and inspecting the books. No time to do so? Then they had no business to accept the position. It seems to be the pride of some moneyed men to be directors in a great many institutions, and all they know is whether or not they get their dividends regularly, and their names are used as decoy ducks to bring others near enough to be made game of. What first of all is needed is that 500 bank directors and insurance company directors resign or attend to their business as directors. The business world will be full of fraud just as long as fraud is so easy. When you arrest the president and secretary of a bank for an embezzlement carried on for many years, be sure to have plenty of sheriffs out the same day to arrest all the directors. They are guilty either of neglect or complicity.

"Oh," some will say, "better preach the gospel and let business matters alone." I reply, if your gospel does not inspire common honesty in the dealings of men, the sooner you close up your gospel and pitch it into the depths of the Atlantic ocean the better. An orthodox swindler is worse than a heterodox swindler. The recitation of all the catechisms and creeds ever written and

partaking of all the communion chalices that ever glittered in the churches of Christendom will never save your soul unless your business character corresponds with your religious profession. Some of the worst scoundrels in America have been members of churches, and they got fat on sermons about heaven when they most needed to have the pulpits preach that which would either bring them to repentance or thunder them out of the holy communions where their presence was a sacrilege and an infamy.

The Abuse of Sacred Trust.

We must especially deplore the misfortunes of banks in various parts of this country in that they damage the banking institution, which is the great convenience of the centuries and indispensable to commerce and the advance of nations. With one hand it blesses the lender, and with the other it blesses the borrower. On their shoulders are the interests of private individuals and great corporations. In them are the great arteries through which run the currents of the nation's life. They have been the resources of the thousands of financiers in days of business exigency. They stand for accommodation, for facility, for individual, state and national relief. At their head and in their management there are as much interest and moral worth as in any class of men, perhaps more. How nefarious, then, the behavior of those who bring disrepute upon this venerable, benignant and God honored institution.

We also deplore abuse of trust funds because the abusers fly in the face of divine goodness which seems determined to bless this land. We are having a series of unexampled national harvests. The wheat gamblers get hold of the wheat, and the corn gamblers get hold of the corn. The full tide of God's mercy toward this land is put back by those great dikes of dishonest resistance. When God provides enough food and clothing to feed and apparel this whole nation like princes, the scramble of dishonest men to get more than their share, and get it at all hazards, keeps everything shaking with uncertainty and everybody asking "What next?" Every week makes new revelations. How many more bank presidents and bank cashiers have been speculating with other people's money, and how many more bank directors are in imbecile silence, letting the perfidy go on, the great and patient God only knows! My opinion is that we have got near the bottom. The wind has been pricked from the great bubble of American speculation. The men who thought that the judgment day was at least 5,000 years off found it in 1898 or 1897 or 1896. And this nation has been taught that men must keep their hands out of other people's pockets. Great businesses built on borrowed capital have been obliterated, and men who had nothing have lost all they had. I believe we are started on a higher career of prosperity than this land has ever seen, if, and if, and if.

Caution to Speculators.

If the first men, and especially Christian men, will learn never to speculate upon borrowed capital—if you have a mind to take your own money and turn it all into kites, to fly them over every common in the United States, you do society no wrong, except when you tumble your helpless children into the poorhouse for the public to take care of. But you have no right to take the money of others and turn it into kites. There is one word that has deluded more people into bankruptcy and state prison and ruin than any other word in commercial life, and that is the word borrow. That one word is responsible

for all the defalcations and embezzlements and financial consternations of the last 20 years. When executors conclude to speculate with the funds of an estate committed to their charge, they do not purloin; they say they only borrow. When a banker makes an overdraft upon his institution, he does not commit a theft; he only borrows.

When the officer of a company by flaming advertisement in some religious papers and gilt certificate of stock gets a multitude of country people to put their small earnings into an enterprise for carrying on some undeveloped nothing, he does not fraudulently take their money; he only borrows. When a young man with easy access to his employer's money drawer or the confidential clerk by close propinquity to the account books takes a few dollars for a Wall street excursion, he expects to put it back. He will put it all back. He will put it all back very soon. He only borrows. Why, when you are going to do wrong, pronounce so long a word as borrow, a word of six letters, when you can get a shorter word more descriptive of the reality, a word of only five letters, the word steal?

There are times when we all borrow, and borrow legitimately and borrow with the divine blessing, for Christ in his Sermon on the Mount enjoins, "From him that would borrow of thee turn not thou away." A young man rightly borrows money to get his education. Purchasing a house and not able to pay all down in cash, the purchaser rightly borrows it on mortgage. Crises come in business, when it would be wrong for a man not to borrow. But I roll this warning through all these aisles, over the backs of all these pews, never borrow to speculate—not a dollar, not a cent, not a farthing. Young men, I warn you by your worldly prospects and the value of your immortal souls, do not do it. There are breakers distinguished for their shipwrecks—the Hanways, the Needles, the Caskets, the Douvers, the Anderlos, the Skerries—and many a craft has gone to pieces on those rocks, but I have to tell you that all the Hanways and the Needles and the Caskets and the Skerries are as nothing compared with the long line of breakers which bound the ocean of commercial life north, south, east and west, with the white foam of their despair and the dirge of their damnation, the breakers of borrow.

Faith and Repentance Necessary.

If I had only a worldly weapon to use on this subject, I would give you the fact, fresh from the highest authority, that 90 per cent of those who go into wild speculation lose all, but I have a better warning than a worldly warning. From the place where men have perished—body, mind, soul—stand off, stand off! Abstract pulpit discussion must step aside on this question. Faith and repentance are absolutely necessary, but faith and repentance are no more doctrines of the Bible than commercial integrity. "Render to all their dues." "Owe no man anything." And while I mean to preach faith and repentance, more and more to preach them, I do not mean to spend any time in chasing the Hittites and Jebusites and Gergashites of Bible times when there are so many evils right around us destroying men and women for time and for eternity. The greatest evangelistic preacher the world ever saw, a man who died for his evangelism—peerless Paul—wrote to the Romans, "Provide things honest in the sight of all men;" wrote to the Corinthians, "Do that which is honest;" wrote to the Philippians, "Whatsoever things are honest;" wrote to the Hebrews, "Will-ing in all things to live honestly." The

Bible says that faith without works is dead, which, being liberally translated, means that if your business life does not correspond with your profession your religion is a humbug.

Here is something that needs to be sounded into the ears of all the young men of America, and iterated and reiterated, if this country is ever to be delivered from its calamities and commercial prosperity is to be established and perpetuated: Live within your means. Spend no more than you make. And let us adjust all our business and our homes by the principles of the Christian religion. Our religion ought to mean just as much on Saturday and Monday as on the day between, and not to be a mere periphrasis of sanctity. Our religion ought to first clean our hearts, and then it ought to clean our lives. Religion is not, as some seem to think, a sort of church decoration, a kind of confectionery, a sort of spiritual caramel, or holy gumdrop, or sanctified peppermint, or theological anesthetic. It is an omnipotent principle, all controlling, all conquering. You may get along with something less than that, and you may deceive yourself with it, but you cannot deceive God, and you cannot deceive the world. The keen business man will put on his spectacles, and he will look clear through to the back of your head and see whether your religion is a fiction or a fact. And you cannot hide your samples of sugar, or rice, or tea, or coffee if they are false, you cannot hide them under the cloth of a communion table. All your prayers go for nothing so long as you misrepresent your banking institution, and in the report of the resources you put down more specie, and more fractional currency, and more clearing house certificates, and more legal tender notes, and more loans and more discounts than there really are, and when you give an account of your liabilities you do not mention all the unpaid dividends and the United States bank notes outstanding, and the individual deposits and the obligations to other banks and bankers. An authority more scrutinizing than that of any bank examiner will go through and through and through your business.

Care For Others' Property.

Gathered in all religious assemblages there are many who have trust funds. It is a compliment to you that you have been so intrusted, but I charge you, in the presence of God and the world, be as careful of the property of others as you are careful of your own. Above all, keep your own private account at the bank separate from your account as trustee of an estate or trustee of an institution. That is the point at which thousands of people make shipwreck. They get the property of others mixed up with their own property; they put it into investment, and away it all goes, and they cannot return that which they borrowed. Then comes the explosion, and the money market is shaken, and the press denounces, and the church thunders expulsion. You have no right to use the property of others, except for their advantage, nor without consent, unless they are minors. If with their consent you invest their property as well as you can and it is all lost, you are not to blame. You did the best you could. But do not come into the delusion which has ruined so many men of thinking because a thing is in their possession therefore it is theirs. You have a solemn trust that God has given you. In any assemblage there may be some who have misappropriated trust funds. Put them back, or if you have so hopelessly involved them that you cannot put them back confess the whole thing to those whom you have wronged

and you will sleep better nights and you will have the better chance for your soul. What a sad thing it would be if after you are dead your administrator should find out from the account books or from the lack of vouchers that you are not only bankrupt in estate, but that you lost your soul! If all the trust funds that have been misappropriated should suddenly fly to their owners and all the property that has been purloined should suddenly go back to its owners, it would crush into ruin every city in America.

A missionary in one of the islands of the Pacific preached on dishonesty, and the next morning he looked out of his window and he saw his yard full of goods of all kinds. He wondered and asked the cause of all this. "Well," said the natives, "our gods that we have been worshipping permit us to steal; but, according to what you said yesterday, the God of heaven and earth will not allow this. So we bring back all these goods and we ask you to help us in taking them to the places where they belong." If next Sabbath all the ministers in America should preach sermons on the abuse of trust funds and on the evils of purloining, and the sermons were all blessed of God and regulations were made that all these things should be taken to the city halls, it would not be long before every city hall in America would be crowded from cellar to cupola.

Dishonesty Never Pays.

Let me say in the most emphatic manner to all young men, dishonesty will never pay. An abbot wanted to buy a piece of ground and the owner would not sell it, but the owner finally consented to let it to him until he could raise one crop, and the abbot sowed acorns, a crop of 200 years! And I tell you, young man, that the dishonesties which you plant in your heart and life will seem to be very insignificant, but they will grow up until they will overshadow you with horrible darkness, overshadow all time and all eternity. It will not be a crop for 200 years, but a crop for everlasting ages.

I have also a word of comfort for all who suffer from the malfeasance of others, and every honest man, woman and child does suffer from what goes on in financial scampdom. Society is so bound together that all the misfortunes which good people suffer in business matters come from the misdeeds of others. Bear up under distress, strong in God. He will see you through, though your misfortunes should be centupled. Scientists tell us that a column of air 45 miles in height rests on every man's head and shoulders. But that is nothing compared with the pressure that business life has put upon many of you. God made up his mind long ago how many or how few dollars it would be best for you to have. Trust to his appointment. The door will soon open to let you out and let you up. What shock of delight for men who for 30 years have been in business anxiety when they shall suddenly awake in everlasting holiday! On the maps of the arctic regions there are two places whose names are remarkable, given, I suppose, by some polar expedition—Cape Farewell and Thank God harbor. At this last the Polaris wintered in 1871 and the Tigress in 1873. Some ships have passed the cape, yet never reached the harbor. But from what I know of many of you I have concluded that, though your voyage of life may be very rough, run into by icebergs on this side and icebergs on that, you will in due time reach Cape Farewell, and there bid goodby to all annoyances, and soon after drop anchor in the calm and imperturbable waters of Thank God harbor. "There the wicked cease from

troubling and the weary are at rest."

The Chinaman's "Roll."

Of all the men who make their way about on the streets or in the street cars in this frosty weather, John Chinaman is the most comfortably clad, and, therefore, the most comfortable. He does not look it, but the Chinaman has the knack of getting a lot of warm quilted clothing next to his yellow skin. His blouse is, of course, of heavy material, and the thick soles of his odd shoes keep his feet warm.

Neither does John have to fidget around and unbutton his clothing, exposing himself to the cold blasts that blow through the street car, to fish out his nickel for fare. Before he leaves home he sticks a nickel in his ear—right handy to reach when the conductor comes around.

In just what part of his odd clothing John carries his money is a problem not even the long and the short men have been able to solve. The average Chinaman carries a bundle "big enough to choke a horse," as the saying is, but, though often tried, no hold up man has ever prospected successfully for the roll in his victim's mysterious wraps, and the average thief would just as soon tackle a guaranteed burglar proof safe as a Chinaman.—Chicago Chronicle.

He Robbed Discourteously.

A letter to the editor which has just appeared in the leading papers of Palermo bears the signature of Candino, the most feared and murderous of Sicilian brigands, and is destined to inform the readers that he has expelled from his band a notorious robber named Galbo, as having been guilty of "discourteous and unmannerly conduct in his dealings with the public." The letter ends with the words "kindest greetings of friendship."—Paris Messenger.

A Chinese Woman Doctor.

Miss Hu King Eng, a young Chinese woman who studied for seven years in the University of Michigan and took the degree of M. D. there, is now in charge of a hospital at Fuchau. Such is her reputation that a coolly wheeled old blind mother 1,000 miles in a wheelbarrow to take her to "the woman doctor." An operation for double cataract was performed, and the woman can now see as well as ever.

QUARTERLY CONFERENCES.

FIRST ROUND.

RICHMOND DISTRICT.

York, Providence, 11, 12.
Gloucester, Bellamy's, 18, 19.
Gloucester Point, 19, at night.
New Kent, Mt. Vernon, 25, 26.
Williamsburg, 26, at night.
W. New Kent, Providence, March 4, 5.
R. T. WILSON, P. E.

WEST RICHMOND DISTRICT.

Hanover, Shady Grove, 12, 13.
W. Hesterfield, Mt. Pizgah, 18, 19.
Powhatan, Rocky Oak, 21.
East Louisa, Harris, March 3.
West Hanover, Beaver Dam, 4, 5.
Cartersville, Cartersville, 11, 12.
J. P. GARLAND, P. E.

RAPPAHANNOCK DISTRICT.

King and Queen, Shepherds, 11, 12.
Mathews, 18, 19.
W. Mathews, Mathews Chapel, 19, 20.
J. S. HUNTER, P. E.

LYN HURG DISTRICT.

Appomattox, Germantown, 11, 12.
W. Bedford, Union, 18, 19.
Staunton River, Hohen, 25, 26.
PAUL W. H. HEAD, P. E.

FANVILLE DISTRICT.

Ridgeway, Ridgeway, 11.
Henry, Beckham, 12, 13.
Martinsville, 12, at night, 13.
South Franklin, Snow Creek, 14.
Meadows of Lan, Gunter, 18, 19.
Patrick, Stuart, 19, 20.
W. P. WRIGHT, P. E.

PORTSMOUTH DISTRICT.

Boykin's, Boykin's, 11, 12.
Windsor, Wesley's Chapel, 18, 19.
Benn's, Benn's, 25, 26.
Ebenezer, 26, 27.
Smithfield, March 3, 5.
Isle of Wight, Bethany, 4, 5.
Hampton, West End, 11, 12.
Hampton, First Church, 12, 13.
W. C. VADEN, P. E.

NORFOLK DISTRICT.

Haygood and Lynhaven, Haygood, 1.
East Norfolk, at Debby, 19, 11 a. m.
Fox and Church, 26, 11 a. m.
ALEX. G. BROWN, P. E.

EASTERN SHORE DISTRICT.

Berlin, 12, 13.
Cambridge Circuit, 18, 19.
Cambridge Station, 19, night, 20.
Dorchester, Bethlehem, 25, 26.
S. Dorchester, Hooper Memorial, 26 (night) 27.
W. M. E. JUDKINS, P. E.

SECOND ROUND.

FARMVILLE DISTRICT.

Prospect, March 4, 5.
Farmville, 5, at night.
Camden, Antioch, 12, 13.
Amelia, Jetersville, 18, 19.
Burkeville, Salem, 25, 26.
Clarksville, St. James April 1, 2.
Poydton, 2, at night.
South of Dan, Cedar Grove, 8, 9.
Glyco, Mt. Cma, 9, 9-30 p. m.—10.
Chase City, Trinity, 16, 17.
Grewe, 13-11 a. m.
Blackstone, 13—at night,—24.
Charlotte, Lebanon, 19, 30.
Prince Edward, Wesleyan, 30-4 p. m. May 1.
Mecklenburg, 6, 7.
N. Mecklenburg, 13, 14.
South Hill, 14, 4 p. m.—15.
Lunenburg, 20, 21.
W. Buckingham, 6, H., 27, 28.
J. H. RIDDICK, P. E.

SUNDAY-SCHOOL BOARD.

Persons desiring aid from the Virginia Conference Sunday-School Board will please write to Rev. T. J. TAYLOR, 924 N. Main street, Danville, Va., for application blanks.

THE SUN ALMANAC FOR 1899

"The Sun" Almanac for 1899 presents all those features which have made it heretofore the standard reference book in matters relating to Maryland and national affairs. The year 1898 was a memorable one in the history of the United States because of the war with Spain, and The Sun Almanac gives the most important facts connected with this conflict.

The leading events of the war are described in detail, but concisely, so that the reader is enabled to secure such information as he desires without wading through a mass of verbiage.

Other valuable features of the Almanac are the list of new warships now under construction, a list of the auxiliary vessels purchased for the navy, with the price paid for each, and the names of all the commissioned officers of the army killed or wounded in the different operations of the war.

Among the important events of 1898 not related to the war with Spain which find a place in the Almanac are the reconquest of the Sudan and Kitchener's brilliant victory over the forces of the Mahdi; the loss of the French steamship La Bourgeois, and the steamship Mohegan of the Atlantic Transport Company; the removal of the remains of Christopher Columbus from the Cathedral at Havana; the annexation of Hawaii by the United States, and the action of Congress. These and many other happenings, which made 1898 a year long to be remembered are recorded in the Almanac, and there is also a complete list of the members of the next Congress, as well as of the present, together with the names of all our ambassadors and ministers and the diplomatic representatives of foreign nations in Washington. Altogether The Sun Almanac for 1899 is an exceptionally valuable and interesting publication. The Almanac is a gift from the publishers of The Sun to all who are subscribers at present or who become subscribers before the delivery of the work is completed.

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THE SOUTHERN

METHODIST RECORDER.

THE PRESIDING ELDERSHIP
AGAIN.

MR. EDITOR:—

Please allow me space to reply to my Brother Deshazo's article in your issue of January 26. If there is a nobler soul on earth I do not know him, and I do not think he meant all those harsh and severe things he wrote about me. He charges me with being uncharitable, and I may have been, but if I were to judge him by his words, he goes away beyond me in the very thing that he condemns. I do not think many people ever thought of me as being unkind or uncharitable, and how could they think of me as being ambitious or envious when for years I have declared that I have had the best places in the Conference? I wish everybody had a good place, and I certainly wish every place had the right sort of man, for I am more concerned for the Church than I am for individuals.

In answering my Brother's article I will have to pass over his exclamation points. They are very difficult things to answer. I will have to skip, too, his lurid rhetoric. Arguments of that kind are beyond my power to meet. I would say also that when I said in my article that "this criticism comes from the truest, bravest, most efficient, most loyal members of our Conference," I did not refer to myself, but to the resolution offered at our last Conference, signed by three as brave soldier preachers as bore arms in the Southern army, supported by others as true and brave.

Let me say that I do not know personally a large number of presiding elders he mentions. Of the most of them, however, I have heard nothing but words of praise as men, preachers, and presiding elders. The things I complained of, I did not say were characteristic of all the presiding elders that even I have known; certainly not all who are now presiding elders, or all who have been since the war.

1. My Brother gets out of patience because I said I had known some presiding elders that I believed were lacking in the grace of liberality. I have known some presiding elders whom I have reason to believe were generous and open hearted. I have known others whom I have no reason to believe at all were generous and open hearted.

And I do not consider a presiding elder liberal who gives fifteen or twenty, or even fifty dollars to church and charities. Many of our preachers give a tenth out of their small salaries, and a tenth out of a six hundred dollar salary is more of a sacrifice than a tenth out of a fifteen hundred dollar salary. If some man will say what business is this of yours, my reply is—none, except for the good of the men and for the glory of my Master's Church. A liberal preacher will have a good influence over the members of his charge. And a liberal presiding elder will have a good influence over his district.

If every presiding elder would preach once a year in each charge on his district a red hot, rousing sermon on missions, and then say "Brethren, I am helping this cause on every charge on this district,—here is five dollars to help it at this Church,"—a mighty impetus would be given the noble cause. A man can have his private charities which are between him and his God, and then there are times when

he ought to set an example—show his faith by his works.

The word "wring out," over which Brother Deshazo gets off so much lurid rhetoric, only meant that it was not given until I was asked for. "God loves a TITHEFUL giver."

I have just received a letter from a loyal steward of the Methodist Church, and he has been in the Church, I am sure, as long as I have been in the ministry, and he says that the one dollar which I have seen given is fifty cents more than he has seen given by presiding elders during his connection with the Church.

2. But my Brother gets wrathful because I said inefficient men have filled, and do now fill, the office. I will say that I have heard some very excellent sermons from presiding elders—sermons that edified me—were marrow and fatness to my soul; but I say that it has been my lot to hear a number that were otherwise. And many brethren with whom I mingle tell me that my experience is similar to theirs. Even Brother Deshazo, in his hot haste after me, catches his breath to say: "MOST of the men were acceptable before their elevation to the presiding eldership." That is concession enough. I was speaking of the others. I say that enough of these have gotten in to seriously hurt the office.

What I mean by inefficiency is this: (If Brother Deshazo will let me interpret my own words.) A man whose preaching ability does not measure up to the expectation of the people and the demands of his high office is in my judgment an inefficient man as a presiding elder. So far as executive ability is concerned, about the only display that I have ever seen of that was to sit in the Quarterly Conference and ask the twenty odd questions of the discipline. We preachers who are deficient in preaching ability can make it up in singing and praying and pastoral visiting. If a presiding elder is deficient in pulpit power tell me what will supply the lack?

If Brother Deshazo wants some illustrations of what I mean by inefficiency he may have them.

I sat in a Church one Sunday morning, on the front seat of one corner of the Church, and on the front seat of the opposite corner sat one of the brightest men in our connection. A large crowd was present. Expectation ran high. The presiding elder preached. He was perfectly at ease, so far as I could judge. His words flowed without hindrance. There was not the least indication that he was in the brush. After the service I said to our visiting Brother: "W—what did you think of that?" His reply was: "That was the only sermon I ever heard that from start to finish did not have a thought in it."

I have heard a number of sermons from that presiding elder and the one that Sunday morning nearly touched high-water mark. Brother Deshazo in his zeal may think that that presiding elder efficiently and worthily filled and fills the high office. I do not. And yet I have seen the most complimentary notices of this brother's sermons in the papers. If I must be hung for saying that, then let me hang.

Again, one of our oldest and most experienced educators after hearing one of these presiding elders preach, said to

one of our preachers: "Why, sir, he has no grip on his subject at all."

Once more: I asked one of our preachers, who is now at one of our first churches: "Have you heard the presiding elder preach?" and his reply was: "I have heard him try."

Then another one of our purest and best preachers told me that he asked his presiding elder to stay over after Quarterly meeting and help him in a protracted meeting. He consented to do so. When he reached the ground on Saturday, however, he began to beg off. After many entreaties from the preacher he consented to stay over till Monday and **HELP IN A REVIVAL MEETING**. The preacher told me that he had not been preaching ten minutes before he himself was wishing that he had gone, for he had before him some old notes that were so creased that as he preached, stooping over them, he could scarcely read them. Brother Deshazo says that preacher worthily and efficiently filled the office. I say he did not. I could give many more instances of what I mean but these must suffice for the present. It may be that my views as to what kind of preaching ought to be expected of a presiding elder are wrong, but they are my views nevertheless.

3. Now with reference to favoritism being practiced by some of the presiding elders, I say that I believe it, and I know that others believe it, but it is one of those things we cannot prove, and therefore it may not be wise to charge it, and while I firmly believe it, and our experience at the last Conference shows that others do also, as I cannot prove it, I withdraw that part of my previous article.

4. But Brother Deshazo's indignation hardly knows any bounds when he comes to the travelling expenses of the presiding elders. He has certainly discovered a new element in old Virginia hospitality. According to his idea of hospitality a Church ought to send twenty miles for a presiding elder, bring him to Church, send him twenty miles further to another appointment on an adjoining circuit, and put him on somebody to carry twenty miles further. Brother Deshazo thinks that this ought to be done cheerfully in order to be hospitable. I am a great mind to put in some exclamation points for effect. I will say that if Brother Deshazo's idea of hospitality be correct, then I have never tasted the genuine article. I thought all along that I had exceedingly hospitable people, but I have been mistaken, for I have always carried myself in my own buggy, pulled by my own horse, when I visited them. I am certain that my noble hearted people do not know what the genuine article is, for their long-suffering has reached its limits. Men may jump on me with both feet because I am trying to protect the people from a manifest injustice. But they will never hush me. I am just saying what thousands of others have been thinking and talking. The brethren had just as well know that the people have gotten tired. A number of years ago I heard a delegate to the Virginia Conference say that he wanted to be elected to the General Conference to have this question put in the discipline: "Who will go after the presiding elder?" And all those words my Brother puts in that last, long paragraph about blacking

shoes, etc., had just as well been left out. They were not worth the printers' ink. The question on its merits is this and nothing more: OUGHT THE PRESIDING ELDER, AS WELL AS THE PREACHER IN CHARGE, TO PAY ALL HIS TRAVELLING EXPENSES and not add an extra expense to the people? I say he ought. So say the people, though they will carry him if he does not provide a way of his own. So said those noble Romans, E. M. Peterson and L. S. Reed, who kept each one his own horse and buggy. But Brother Deshazo thinks that I ought to have corrected those things privately. In reply let me say (1) I did try in a measure. I wrote a most kind and brotherly letter to one of my presiding elders on a delicate subject, trying to save him from embarrassment. I had always treated him with the greatest kindness and courtesy. What effect did it have? Not only did I receive no thanks for my attempt, but my letter was not even answered, and in addition, without writing one line to me, he sent copies of my letter to several of my members, which action might have done me harm, had not the sentiment of the people coincided with my own on the matter in question. (2) Brother Deshazo, how am I going to help a presiding elder who cannot preach? I am not a professor of Homiletics. The only remedy that I know of is to call the attention of those who put him in the office and ask them not to repeat the blunder. (3) And, Brother Deshazo, a man who fills such an office as that of the presiding eldership ought to be able to see some things that are as plain as the nose on a man's face,—for instance, some of those who are now occupying the office ought to know that a majority of the Virginia Conference think that they ought to have retired at the last Conference. Will Brother Deshazo kindly speak to them in private and let them know? It would surely be a very brotherly act. I confess that I have not the grace to do so. If Brother Deshazo will try it, I expect he will be treated as I was.

When I wrote that article I did not for a moment think of Brother Deshazo. If others had staid in the office no longer than he did, had been as acceptable to the people as he was before and after his elevation to the presiding eldership, I am sure some of my first article could not have been written. That he efficiently and worthily fills his place in the Church a glance at the noble report that he made to the last Conference will demonstrate.

But the presiding eldership has become unpopular—very, and I am sure that I do not make any mistake when I say that one of the chief reasons is, that as filled and administered in our Conference it is a sinecure—an office with a good salary and comparatively little labor. (That the salary is a good one, far above the average, a glance at the minutes will show.)

About the only capital required to fill this office, except at the Conference session, is a few ministers' R. R. cards, a grip sack, some postal cards on which to write "please meet me," and about three dozen sermons which may be good, better, best, or poor, poorer, poorest. This capital will keep a presiding elder going for twenty cents and more. Railroads

grip sacks and postal cards are good things for the world, but they have been a positive injury to the presiding eldership. It is known that very little work of preparing new sermons and of making pastoral visits is done by presiding elders, and it is this sort of work that really tries and exhausts the preacher. The hundred or more times the presiding elder stands in the pulpit and preaches during the year is about the sum of his labors and this is the easiest part of the minister's work. What is the remedy? This: Let them stop travelling railroads and talking to people on trains, and own a horse and buggy,—travel their districts, become acquainted with the people, endear themselves to them by mingling with them and praying with them in their families. If it be said that this cannot be expected of them, that such labor is too arduous, and that it would require too much absence from home, I would reply by citing some examples of what I mean. The best comparative illustrations will be the work of men who also are engaged in other occupations, which require them to spend days and nights on the road, and to be absent frequently from home.

In sight of my home is the home of a country physician. He relieves suffering humanity as far as he can, and makes out of his occupation a competency for his family. His income is not larger, I am sure, than the average salary of a presiding elder. He rarely spends a whole day at home. He has to go all hours of the night. He braves all sorts of weather. There are several days and nights together when he does not see home. In his busiest times, I am certain, he can hardly take off his clothes when he sleeps.

I am considered a good pastor, Neither the rich nor the poor find any fault with me, I reckon, on the score of neglecting my pastoral work. I am sometimes away from home three and four days at the time visiting my people, not making social calls. I reach home with my nerve force exhausted, and yet the labors of that physician make me ashamed of myself that I do so little. Why Brother Kilby, this physician, would consider the office of presiding elder not only a picnic but an earthly paradise.

I have it from the most careful collector of facts in my knowledge that a presiding elder so arranged his appointments in a large city that he had six or seven weeks off in the Spring. These he spent in the mountains fishing and in other forms of vacation. He came back to the preacher's meeting, preached a sermon and told them that he had not heard a sermon while he was gone. I am certain that this country physician, who has only the care of men's bodies, never had even a vision of such pastime.

Again, I see the commercial men in their buggies driving through the mud of winter, sweltering in the heat of summer along our public roads, travelling over as much territory as a presiding elder, seeking every country store, taking such fare as they can get, often turned down by impatient merchants, away from home nearly all the time and living on a salary not so large as a presiding elder's. If we put the toils, the sacrifices and disappointments of these men by the side of the labors of a modern railroad presiding elder the angels will blush.

Again, I call to mind our brethren who are engaged in the educational work of the Church. I know one of them who has charge of one of the largest schools in our State, and has the management of all its departments. He also has a regular monthly appointment. He travels in the prosecution of his school work (in his own vehicle by the way) over a territory as large as that embraced in that of any two districts in the Conference. I am confident that he knows every thoroughfare and by-road in this territory and that he could pass over the most of them any night without moonlight. I know that he frequently drives nearly all night, covering in his circuits from one to three hundred miles, and this he does not only in the summer but all the year round. I am confident that he knows more people by name and has visited more homes in this territory than any presiding elder in our Conference. I am confident that he has preached in nearly every Methodist Church in this territory—in most of them several times. If such labor is not too great for our workers in the educational department of the Church, can it be considered too great for presiding elders, and ought not our presiding elders to be doing such work, and if they say that they are not able to do it, ought we not to have elders who are able?

Above all, when we see our Lord with nowhere to lay his head, tramping through inhospitable Samaria, sweltering under the Syrian sun, sitting on Jacob's well, hungry, thirsty, weary, and yet forgetting his hunger and thirst and weariness in his anxiety to save a sinful woman; when we see Him eating with sinners, curing lepers, healing the sick, going to the house of mourning, and then look around on those in the high offices of our Church today and see how little suffering and self-sacrifice they seem to endure for the Master's cause, and how little of their time is given to hand-to-hand conflict with sin, and to services for the direct salvation of sinners, one turns again in bewilderment to the New Testament to see whether the Master and His apostles, Peter and Paul, really did strive for the salvation of sinners, and whether they endured toil and hardship and travel if by any means they might save some soul.

Our presiding elders stand on the Conference floor and give reports of their districts. They tell of churches and parsonages built and repaired, of souls converted, of improvements along all lines. The faithful preachers that have done the work and borne the heat and burden of the day listen in silence and smile to themselves. I suggest that at the next session of Conference they make this addition to their report which can be made with the utmost truthfulness: "During the year, on my district, there was a total eclipse of the moon." I am sure some of them have as much to do with an eclipse of the moon as with the conversions of souls and improvements on their district.

I earnestly believe that we will have to adopt Brother Kilby's suggestion—cut down the salaries of the office so low that nobody but a hero will have them, or disconnect the presiding elder's salary from the preacher's, and let his salary rest on his own merits and labors. May be they would then buy a

horse and buggy, learn the public and private roads on their districts and put to shame our doctors and drummers and educators by the abundance of their labors.

Something must be done to relieve matters. They are getting worse continually. The only object I have had in writing is to see if by a discussion of the matter a remedy cannot be found.

If anybody replies to this he can call me all the names he pleases, but please do not answer with exclamation points and rhetoric.

I did not sign my name to my first article because I simply desired to give my observations in a general way and thought that to sign my name would render my article more personal than I desired to make it, but inasmuch as my motive for withholding my name has been misunderstood, and these brethren seem so anxious to know it, I shall sign my name to this article with my own hand. My brethren have known me as a quiet, peace-loving man that has had nothing to do with controversies, but I have looked on until I thought it was time to speak on these things and give the results of my observations without regard to persons.

JOHN O. MOSS.

OR

TWENTY-YEAR PASTOR.

HOLLYDALE, VA.

P. S. Brother Deshazo said in his article "Let my Brother," Twenty Year Pastor, "take the Lord's candle and go down into the labyrinthine windings of his heart and make diligent search; if he doesn't find a 'root of bitterness' and wounded ambition and envy of presiding elders as big as the elder he is willing to hang on such insufficient testimony, then I will ask all pardon for this conclusion as soon as he takes off his mask and discloses his real identity." I have tried my best to do so, and I have found none of these things of which he speaks, and I would further inform him that the evidence he speaks of was neither "hearsay" or "unreliable."

TWENTY-YEAR PASTOR.

(REV. R. H. MULLEN.)

MR. EDITOR:—

With many others I can truly say I admire independent journalism. But independent journalism does not mean unlicensed or unrestricted journalism. The fact is, the more independence exercised the more necessary it becomes for an editor or publisher to scrutinize with care whatever is offered for publication; because, if he is not responsible for the sentiments or style of the communication, he is responsible for their publicity. I may not be responsible for a slanderous or damaging report some one person makes of another, but when I make myself the vehicle through which the slanderous report is circulated, I become in part responsible, and as the law says, *particeps criminis*.

If you will apply this rule to that remarkable production of "Twenty Years a Pastor" you will then, like this writer, be sorry it found a place in your columns. Indeed it is a pity that it ever found a place in so fertile a brain and emanated from so facile a pen as he seems to use. What on the earth is the matter with this pastor? Is

he like Paul, troubled with defective or sore eyes, so that he has to wear green spectacles, and the things he sees take on that hue? Or has the green-eyed monster, jealousy, gotten hold of him? Something dreadful must be the matter with him to cause him to write as he did in your issue of the 12th inst., on the Presiding Eldership. Hear him: "One of the complaints that I hear on almost every hand, and one that I make, is that the office is largely filled by inefficient men. * * The majority could not sustain themselves in the pastorate before they were appointed to the office, and they could not sustain themselves if they were put back in the pastorate. * * The same dry-as-dust sermons which he gave to the people when he was preacher in charge he unloads on the preachers and people when he gets to be presiding elder." And in paragraph 2, he goes for the preachers who show courtesy to the presiding elders, as well as for the elders themselves.

Now, Mr. Editor, I am sorry "Twenty-Year Pastor" wrote and published that article for several reasons.

First, it appears to me to be too uncharitable and unkind for a preacher to write about his brethren. Certainly I have read no more uncharitable and unbrotherly assault upon the brethren in the eldership than the article referred to, not even Brother Hobday's article which he so manly retracted when made to see it through another's eyes. To say nothing of the other part, if there is a kind, or brotherly, or Christian sentence in paragraph No. 2 I have failed to discover it. "Twenty-Year Pastor" seems to have forgotten that the law of love makes us brethren, but such wranglings as his will make us ravening wolves.

Second, such articles cannot be productive of any good. If they have any influence it will be with the "few fellows of the baser sort," who will seize upon it to disparage the ministry generally, and belittle the Church. The fact is, if we have much more of this sort the rear will be that many good ones will not only lose respect for the office of elder, but will lose respect for the entire Methodist Church, South.

Third, I am sorry because there is so much in it that is not true. I do not wish to be offensive—far from that, because that would bar the door against any approach to his heart, and I would be guilty of what I condemn in my brother. But in all kindness, I say to him there are many things he says which, strictly speaking, are not true. The majority of the elders are not inefficient preachers. It has been my privilege to serve on districts presided over by Rev. L. M. Lee, D. D.; Revs. D. P. Wilks, E. P. Wilson, F. J. Boggs, Jas. O. Moss, Jas. C. Reed, and Drs. Garland, Rosser, and Brown, and my present presiding elder is Rev. J. R. Kiddick, whose ministry is to education and whose presence in the home is a benediction. Whatever objection is to be urged against Dr. Whitehead, no one can say he is inefficient in his ministry and that he thrashes old straw to give dry-as-dust sermons. Certainly Dr. Brown has lost vigor wonderfully of late if the same is true of him. Dr.

(CONTINUED ON TWELFTH PAGE.)

THE SUNDAY SCHOOL.

LESSON VIII, FIRST QUARTER, INTERNATIONAL SERIES, FEB. 19.

Text of the Lesson, John vi, 1-14.
Memory Verses, 9-11—Golden Text,
John vi, 35—Commentary Prepared
by the Rev. D. M. Stearns.

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1, 2. "A great multitude followed Him because they saw His miracles which He did on them that were diseased." The true disciples followed Him because they believed Him to be the Messiah, Israel's deliverer and King, but the majority of people saw no beauty in Him; they only saw a wonder working man who could heal them when they were sick or feed them when hungry. He had crossed the sea, perhaps to be more alone with His Father, for He was so misunderstood by men, even by His disciples, but His Father understood Him perfectly. The multitudes, however, would not let Him alone, their needs were so many and He was so able to meet them.

3, 4. "And Jesus went up into a mountain, and there He sat with His disciples, and the Passover, a feast of the Jews, was nigh." The Passover was a feast of the Lord, but it had become a mere feast of the Jews, anything but an honor to God. To Him all was very real; the animals slain by His own hand to provide coats of skins for Adam and Eve (Gen. iii, 21); the lambs by whose blood the firstborn were saved in Egypt; the sacrifice He was soon to offer of Himself—all were to Him very, very real, but to them a religious ceremony, a weary form.

5. "When Jesus then lifted up His eyes and saw a great company come unto Him, He saith unto Philip, Whence shall we buy bread, that these may eat?" He was full of compassion for the multitudes, who were as sheep without a shepherd. As to their spiritual condition, their teachers, the scribes and Pharisees, would neither enter the kingdom themselves nor suffer others to enter. Whatever religious rites they performed the object was to be seen of men (Math. xxiii, 5, 13).

6. "And this He said to prove him, for He Himself knew what He would do." Man's thoughts and ways are very earthly. The Lord needs none of them. His are as far above ours as heaven is higher than the earth (Isa. lv, 9). He intends to fill this earth with His glory, and He knows just how He will do it. It was all plain to Him from the beginning. He will complete His body, the church. He will make Israel all righteous. He will subdue all things unto Himself, and He will let us be partners with Him in His kingdom and in all things tending to it, but He needs no suggestions from us as to how it shall be done.

7. "Philip answered Him, Two hundred pennyworth of bread is not sufficient for them that every one of them may take a little." Therefore the matter of feeding them was wholly out of the question, the money necessary was not to be had, and if they had the money where was the bread to be found? So to Philip's mind the idea was simply preposterous. He did not know his Lord, nor did he know Him even up to the night before He was crucified (John xiv, 9).

8, 9. "One of His disciples, Andrew, Simon Peter's brother, saith unto Him, There is a lad here which hath five barley loaves and two small fishes, but what are they among so many?" We look around and find that we have just so much, just the veriest trifle of what is necessary for the work, so little that it is not worth considering, and so we, like Andrew, feel that it is folly to think of it. These things are written for our instruction. May we learn from them and from other Scriptures to have faith in God, to dwell with the King for His work (1 Chron. iv, 23), sure that what the King purposes He is able to carry out. All power in heaven and on earth is His.

10. "And Jesus said, Make the men sit down. Now, there was much grass in the place. So the men sat down, in number about 5,000." All suggestions, encouraging or discouraging, are now ended. The

Lord, who knew just what He would do, takes the matter in hand and begins to work. He is the author and finisher of every good work. He is the only Creator, the only Redeemer, there is none but He, and none like Him. He says, I will work, and who shall let it or turn it back? (Isa. xlii, 13). All the disciples have now to do is simply to watch Him and obey His orders. He fed millions for 40 years. He gave them flesh to the full without killing a single ox or sheep.

11. "And Jesus took the loaves, and when He had given thanks He distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much as they would." He might have rained bread from heaven as He did in the wilderness, but He took what was at hand, and looking to His Father that He might work He multiplied it, as He did the oil and meal for the prophet and those with whom He lodged, and the oil for the widow that her debt might be paid (1 Kings, xi, 14; 11 Kings iv, 7).

12. "When they were filled, He said unto His disciples, Gather up the fragments that remain that nothing be lost." While He provides abundantly He will have nothing wasted. Filled and overflowing but all to His glory, and that many may be benefited. An abundance of wine at the feast in Cana and much over, an abundance to eat on this occasion and much to spare, but nothing wasted, nothing lost. Whatever He gives us is that He may be glorified. How sad when He has to say "the God in whose hand thy breath is and whose are all thy ways hast thou not glorified" (Dan. v, 23). When He perceives in us a real desire to glorify Him, we shall be abundantly filled.

13. "Therefore they gathered them together and filled 12 baskets with the fragments of the five barley loaves which remained over and above unto them that had eaten." People filled and baskets filled, and He did it all without any help from man. How wonderfully He used the lad and his loaves. Years ago I prayed that I might be like one of those loaves, fully in His hands, to be blessed and broken, and as I go from city to city, from day to day and from week to week, I think how wonderfully He has answered my prayer.

14. "Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world." So they would take Him by force and make Him a king, but He, having sent His disciples away by boat, departed alone to a mountain. The wind blew, the sea rose, and He did not come until the morning watch. Then He came walking on the sea, and as soon as they received Him into the ship she was at the land. The people still sought Him, but only because He had fed them.

LESSON VII, FIRST QUARTER, INTERNATIONAL SERIES, FEB. 12.

Text of the Lesson, John v, 17-27.
Memory Verses, 24-27—Golden Text,
John iv, 42—Commentary Prepared
by the Rev. D. M. Stearns.

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17. "But Jesus answered them, My Father worketh hitherto and I work." Because He had healed the impotent man at Bethesda on the Sabbath day they persecuted Him and sought to kill Him. Dr. Weston says that their Sabbath day was to them their national banner, and it was not well for any one who would dare break their laws concerning it. God's Sabbaths and feasts which He instituted had become the Jews' Sabbaths and feasts, and instead of observing His laws concerning them they had multiplied traditions of their own, thus making the commandment of God of none effect by their tradition (Math. xv, 3, 6).

18. "Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was His Father, making Himself equal with God." On another occasion they were going to stone Him because, as they said, He, being a man, made Himself God (John x, 33). What spectacle is this, the Creator hated by the creature, stick-

kers for the Sabbath day seeking to kill the Lord of the Sabbath! Yet such is religion that is not of God.

19. "Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of Himself but what He seeth the Father do, for what things soever He doeth these also doeth the Son likewise." Their unbelief and opposition did not and could not alter the facts in the case, so without argument He quietly went on with His teaching. When one is right, the only thing to do is to keep right on saying and doing right, sure that they who war against us shall be as nothing and as a thing of naught (Isa. xli, 12).

20. "For the Father loveth the Son and showeth Him all things that Himself doeth, and He will show Him greater works than these that ye may marvel." In chapter iii, 35, "The Father loveth the Son and hath given all things into His hand." In chapter x, 30, "I and My Father are one." In chapter xiv, 9, 10, "He that hath seen Me hath seen the Father; I am in the Father and the Father in Me." In chapter xv, 9, we read, "As the Father hath loved Me so have I loved you," and in xvii, 23, that the Father loves us as He loves the Son. We wonder at the manifestation of God in Christ, but what shall we say when we read that it is His pleasure that Christ should be manifest in us? (Gal. ii, 20; 11 Cor. iv, 11.)

21. "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will." In the following verses this is explained as referring not only to those who are dead in sin, living in pleasure unto themselves (Eph. ii, 1; 1 Tim. v, 6), but also to those whose bodies are dead in the grave. In verses 28, 29, we read that all that are in the graves shall hear His voice and shall come forth either unto life or damnation.

22. "For the Father judgeth no man, but hath committed all judgment unto the Son." He hath appointed a day in the which He will judge the world in righteousness by that man whom He hath ordained, whereof He hath given assurance unto all men in that He hath raised Him from the dead (Acts xvii, 31). One day is with the Lord as a thousand years, and a thousand years as one day (11 Pet. iii, 8). At the beginning of the day shall be the judgment of the righteous, and also of the living nations, and at the end of the day that of the unrighteous.

23. "That all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent Him." He will be honored by all kings and all nations, and to Him every knee shall bow (Ps. lxxii, 11; Phil. ii, 9, 10). A day is coming in which every high thing shall be brought down, and the Lord alone exalted (Isa. ii, 11, 17). He is the only Saviour of sinners (Acts iv, 12), the only Judge as we saw in the last verse, and He will be the only Ruler, for He must reign till He hath put all things under His feet (1 Cor. xv, 25).

24. "Verily, verily, I say unto you, He that heareth My word and believeth on Him that sent Me hath everlasting life and shall not come into condemnation, but is passed from death unto life." Here is the way of life, described in chapter i, 12, as receiving Him, in chapter iii, 16, as believing on Him, and here as hearing His word and believing on Him. This verse was blessed to my soul in the summer of 1873 with a blessing that has lasted ever since and will to all eternity. It was somewhat like this: Do you hear the word of God and believe that Jesus died for you and rose again, and do you receive Him as your Saviour? I do. Then you have everlasting life. No, I cannot feel that I have. What does God say? He says that I have. Is His word sufficient? I would like to feel it. Will you take Him at His word or make Him a liar? (John v, 16) I will believe God.

25. "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." This hour has already lasted over 1,800 years and is still on. The dead in trespasses and sins are hearing the word of God, and receiving it and life in it, or rather in Him who is the Word and the Life. Faith cometh by hearing the word of God. I had been hearing it from my childhood, and before 1865 I had been received into church

membership and was regular in my attendance upon ordinances and outwardly consistent, but until the time and the experience mentioned in the last verse I did not know that I had passed from death to life.

26. "For as the Father hath life in Himself, so hath He given to the Son to have life in Himself." He is the Life. He that hath the Son of God hath life, and he that hath not the Son of God hath not life (John xiv, 6; 1 John v, 12). We can neither earn nor in any way deserve the life, for it is the gift of God (Rom. vi, 23). But whosoever will may receive the Bread of Life, the Water of Life, the Life itself, and even Christ Himself, and in Him find a life begun here, consummated at the resurrection and enjoyed through all eternity. We must come as empty and helpless as the impotent man at Bethesda; then all is ours.

27. "And hath given Him authority to execute judgment also, because He is the Son of Man." In the final day of judgment all men shall come forth from the grave and be judged. And all those who have done good shall see the resurrection of life and those who have done evil the resurrection of damnation.

A Good Lesson For the Navy.

It has been said that Commodore Dewey sought to obtain the command of the Asiatic station because he foresaw the opportunity that was to come to him. In one sense this is true. Dewey has always been a man of action, a natural fighter. That he went gladly to the East Indies command, when at least two other flag officers could have had it if they had wanted it, and that he preferred taking service afloat to any kind of comfortable duty on shore, is true. But it was the seaman's instinct that led him rather than any prophetic power. There were several questions of grave importance likely to come before the country, and Commodore Dewey knew that the man in command at sea is the man who is in a position to make opportunities for himself, while the men who cling to easy billets ashore must—when warclouds threaten—stand around and wait for chances to come to them.

It was no mere chance that put George Dewey in command in the east. It was the logical working out of the principles of a lifetime. The men who had always had sufficient influence to keep them in time of peace in easy places in New York and Washington, while others did the hard work of the service at sea, discovered that all their influence could not give them the places of danger and of honor in time of war. It was a good lesson for the navy, and it should be remembered by every young officer.—Joseph L. Stickney in Harper's Magazine

Extraordinary Holdings of Gold.

The director of the mint is authority for the statement that the United States now holds \$910,000,000 in gold. This is an estimate, of course; for there are no data available to determine the amount held by depositories other than the United States treasury and sub-treasuries, the assay offices, the clearing houses and the national banks, and the holdings of these do not by a very considerable percentage reach the total indicated. Assuming that the estimate is approximately correct, however, the gold in the United States would by far exceed the amount held here at any time heretofore.

The largest sum of gold held in the United States in any previous year, according to the mint estimates, was \$705,818,855, in 1888. The stock of the precious metal held in the principal countries of Europe, in Australasia and in the United States in 1873 was \$1,209,800,000. According to the director of the mint, the present stock of gold is \$3,780,000,000—which is more by \$1,500,000,000 than the total stock of both gold and silver in the same countries in 1873.—Exchange.

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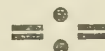


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FEBRUARY 16, 1898.

EDITORIAL:

OBSTRUCTIONS AND CONFUSIONS

In making some changes in the place of printing the paper we struck the biz- zard and were unable to get our work done for the issue of February 9. The press work on the paper this week also suffers from the inclemency of the weather.

THE CANNON-WHITEHEAD COMMITTEE REPORT.

(CONTINUED FROM FIRST PAGE.)

sure with admonitory advice for the time to come, after the administration of which medicine—not drastic, we allow, yet physic, after all, and not suga- plums—the committee, in item "3," recommended that his character pass.

PAUL WHITEHEAD.

Richmond, Va., Dec. 6th, 1898.

To the above I sent the following reply on January 5th:

THE CANNON-WHITEHEAD MATTER.

To the Editor of *The Landmark*:—A friend has sent me a copy of *The Landmark* of December 8th, containing Dr. Whitehead's article. It had escaped my notice. Even since reading the article I have delayed replying, because I did not wish to say anything unless absolutely necessary. Finding, however, that my silence has been misunderstood, and that a wrong interpretation is being placed upon it, I feel constrained to reply.

I was greatly surprised at the spirit and substance of the article. My note of November the 24th was written because of the mistake of Brother Butts in his publication of the report of the committee. I tried to give my reasons for the correction of this report, by showing that his rendering was exactly opposite to what the committee meant. I stated what I thought they meant, and then asked for the publication of the report, in order that the readers of *The Landmark* might judge for themselves. I did not insist that anyone should accept my interpretation of the report. I gave my interpretation of it as a reason why it ought to be published in the exact language used by the committee. If my interpretation of the report was incorrect, the readers of *The Landmark* could compare it with the report and form their own conclusions. I had not thought of stirring up a controversy as to the meaning of the report, but simply to point out the mistake and to give

sufficient reason for asking for the correct report. If in so doing I had fallen into gross inaccuracy, the report followed immediately afterward, and contained the antidote for the poison.

As Dr. Whitehead has seen fit to give my note a prominence which it would not have had otherwise, and has thought it necessary to try to refute my interpretation of the finding of the committee (although my note was published side by side with the exact wording of the report, and the public could easily read all the items and see what language was in the report and reject my interpretation, if it was incorrect); inasmuch, I say, as he has seen fit to do this, he has compelled me to give the circumstances under which my note was written, which circumstances I did not give in the note, as I was not then trying to argue for any particular interpretation of the report, but for my right to have the exact wording of the report published.

My note was written on the Norfolk & Western train the morning after Conference adjourned. Brother Butts (the reporter of *The Landmark*) and three members of the committee were on the train. While on the train I read *The Landmark's* report and also read a press dispatch which appeared in the *Washington Post* and the *Richmond Dispatch* of that morning, which dispatch used the following language in reference to the report: "The element of censure is apparent in the report, and the remarks are adjudged to be ill-timed and in bad form, but the editor-preacher is not found guilty of un-Christian conduct." I immediately carried this report to the members of the committee on the train and asked whether that was their interpretation of their report; that if so, I had misunderstood it, as I had not taken the report as censuring my conduct, but as advice. The members of the committee stated plainly that the printed interpretation of the report was incorrect. They said that it was distinctly understood and stated, before the report was signed by the members of the committee, that there was no censure expressed or implied upon the conduct of Brother Cannon.

I therefore wrote in my card to *The Landmark*: "I am entirely satisfied with the report of the committee in the exact language which they used (which does not even censure me, but advises me not to use such strong and uncompromising language in defense of my views)." I considered the report in *The Landmark* a grave injustice to me, but before sending my note I found out from the ones most likely to know—the members of the committee—what they understood their report to mean, and then, without referring to the committee in my note, I stated as a reason why the full report should be published that it did not censure me, but simply advised me. Dr. Whitehead says it censure me, and calls it medicine and physic. I understood it to be simply advice, and not censure or medicine, and the committee stated to me that it was distinctly agreed in the committee room, before the report was signed, that there was no censure expressed or implied upon my conduct. If Dr. Whitehead is better satisfied to interpret the report as a censure upon my conduct, I have no objection to his so doing.

The report is now the action of the Conference, and every man can dissect it and interpret it to suit himself. My object now is to show that I did not publish my interpretation of the report in my card in *The Landmark* (which interpretation Dr. Whitehead has criticised and rejected in his article) until I understood what interpretation the committee itself placed upon its own report; for, as the committee heard all the testimony, and knew what it meant to say, I was more interested in their interpretation than in that of any one else. Knowing what they said they meant, I shall not be troubled by Dr. Whitehead's attempt to prescribe for me a dose of medicine which he has fortunately no power to make me take. At one time I thought that a

note should be given to the secular press contradicting the erroneous interpretation of the committee's report, and later on that I would make a statement in the Recorder, but I finally concluded that as I had made the correction in *The Landmark*, I would refrain from any reference which might seem to imply a disposition to perpetuate a matter passed upon by the Conference.

Dr. Whitehead's article has, however, left me no choice in the matter, and it has become absolutely necessary to show that my note was not based upon my view alone, but that it was written with the knowledge that the committee did not mean to censure me in their report, but to advise me.

I think, therefore, I have made it clear that the purpose of my note was not to stir up a controversy, but to give a reason for the publication of the exact words of the report, and that I did not write my note in order to produce a false impression on the public mind, but I stated that the report did not censure me after knowing what the committee meant, although I did not think it best to say so in my note.

So much in general for the interpretation of the committee's report as to whether it was censure upon my conduct or not, this being to my mind the main issue involved. Dr. Whitehead may continue to think as he pleases on that matter and I shall do the same.

Dr. Whitehead in his article has seen fit to make statements about some matters which cannot be passed upon on the basis of the public records in the case, but which involved what happened in the committee room. I do not think it necessary to discuss these questions now. In fact, should I discuss them at all, I should do so fully, and I do not now see sufficient reason for that course. But if forced to do so, I shall not hesitate, but shall give a plain, unvarnished tale of what did happen there.

I thank you, Mr. Editor, for the use of your columns to make this necessarily lengthy reply. If occasion should arise in the future for further extended statements, I shall probably make them through the columns of the METHODIST RECORDER.

JAMES CANNON, JR.

Blackstone, Va., January 5th, 1898.

To the above letter Dr. Whitehead sent the following reply on Jan. 14th:

THE CANNON COMMITTEE FINDING.

To the Editor of *The Landmark*:—I see by your issue of January the 7th that Rev. Mr. Cannon has labored through a column to dissipate that "element of censure" which the common sense of the press dispatch people saw in the committee's report.

The two instances of being "grossly inaccurate," which I pointed out, he signally failed to relieve. On one he virtually confesses judgment by omitting distinct allusion to it. The other he endeavors to bolster by the statement (reported by himself) of three of the nine committeemen, which fraction he several times terms "the committee."

Such a statement was improper in itself, and is of no more force than the statement of one man of a board of arbitration consisting of three referees, as to what the whole board meant by an award signed by all.

When the committee made their report in writing and the Conference adopted it and adjourned November 23d, the committee was functus officio, and neither one nor three of its members, nor all of them together, have the least right to say a word as to the intent and meaning of the report or any circumstance of its adoption. To do so is a manifest impropriety.

Had any such "understanding" as Mr. Cannon alleges been attached to the report, its adoption would have been opposed in Conference and possibly defeated.

Mr. Cannon had no occasion, in his card of November 24th, to say anything except to object to Mr. Butts' confessedly incorrect report and to ask for the

publication of the correct paper. He went a bow-shot beyond this by tinging into the mouth of the committee (by use of quotation marks) "they never said or intended to say," by claiming, against modesty and propriety, to interpret the finding as a "advice" to him. As he admits made no allusion to the talk with fragment of the committee. It is this that called forth my reply of December 5th.

Should he discuss the matter in Recorder, his personal property month-piece, he will have the fight himself; but I trust for the peace of Conference that he will heed the "vice" of the committee, which he recognizes as "brotherly."

Begging pardon of your readers yourself for the necessity of further allusion to the matter, I remain your obliged correspondent.

PAUL WHITEHEAD.

January 14th, 1898.

In reference to the above article have the following remarks to make:

There are many statements in two articles of Dr. Whitehead which would ordinarily take up and consume upon.

For instance:

"Two of the statements made by are GROSSLY INACCURATE."

This was neither "charged" nor by us ANYWHERE or at ANY TIME.

"The committee in item '2' give the benefit of HIS DISCLAIMER a 'intention,' and SO save him from criminal charge and trial therefor."

"On that point they gave him M C I F U L and CHARITABLE J U M E N T." "On one he virtually confesses judgment by omitting distinct allusion to it. The other he endeavors to bolster up by the statement (REPORTED BY HIMSELF)." etc.

"Neither one nor three of its members nor all of them together have the LEAST RIGHT TO SAY A WORD to the intent and meaning of the report or any circumstance of its adoption do so is a MANIFEST IMPROPRIETY."

"Had any such understanding as Cannon ALLEGES been attached to the report its adoption would have been OPPOSED in Conference and POSSIBLY DEFEATED."

"By claiming against MODESTY PROPRIETY to interpret the finding as merely advice to him." (Cannon's mine.)

These statements and others like them are all characteristic of the man, and the fact that I shall not take them and answer them one by one, is not proof that I "confess judgment" to them, as he states about one of charges. My reason is a very different one and to me a very good one, namely, I have decided, after careful thought that it is best that I should not discuss with Dr. Whitehead any matter which depends in any way upon his personal testimony or involves in any way views as to personal conduct, except so far as these things may involve principles which are of importance to the welfare of the Church at large. Thinking this way, I did not reply to his article for a full month, and finally when I decided that it was necessary to do so, I simply discussed my first note, stating why I wrote at all, and why I wrote as I did, giving the circumstances under which my first note was written to show that it was not intended to stir up a controversy, nor to produce a false impression. I purposely refrained from

any discussion of the statements made by Dr. Whitehead as to my conduct or as to any matter of fact, involving his testimony. He is mistaken, therefore, in his statement when he says "On one he virtually confesses judgment by omitting distinct allusion to it." That matter involved his personal testimony and FOR THAT REASON, I said nothing about it.

His second letter, given above, does not add anything further except his personal opinion as to the conduct of the committee and of myself. His remarks about the "understanding" among the members of the committee before the report was signed, that nothing in the report was intended as a censure upon me, in which connection he uses such statements as "REPORTED BY HIMSELF," and as "Mr. Cannon Alleges," have not changed the fact that THIS UNDERSTANDING DID EXIST, OR THAT AS THE COMMITTEE HEARD THE WHOLE MATTER, THEIR INTERPRETATION OF THEIR OWN REPORT IS THE ONLY INTERPRETATION WORTHY OF ANY SERIOUS CONSIDERATION. This second letter, therefore, I shall not take up and discuss any more than I did the first one, for to do so would be to discuss matters involving his personal testimony or his views of personal conduct, entirely apart from any principle of importance to the church at large. I did not give any reason in my letter of Jan. 5th for my failure to go in any discussion of his statements, but as he seems to think the only reason was that I could not answer him, and so continues the same line of discussion in his letter of Jan. 14th, I give here my reason for not discussing with him matters involving personal conduct and testimony, (which reason is based upon my experience with him in the past.) My experience with him has convinced me THAT THE ORDINARY STANDARDS OF CONDUCT, OF LANGUAGE, AND OF TESTIMONY CANNOT BE USED IN JUDGING THE CONDUCT, LANGUAGE, AND TESTIMONY OF DR. WHITEHEAD, and as I am not, and never have been, on intimate terms with him, I have neither time nor opportunity to formulate the extraordinary standards by which correct judgment is to be rendered, and this being the case, it is better that I should not discuss any statement of his that relates to personal conduct and testimony. When I have applied ordinary standards of judgment I have been obliged to reach conclusions which I could not agree to be correct, and yet if I laid aside the ORDINARY standards, I did not know what standard to apply and I knew not what to think or how to characterize certain statements and conduct.

I want to be exactly understood in the matter, and so I give two or three illustrations of what I mean.

(1.) On Nov. 10th I received the following letter from Dr. Whitehead:

407 E. Main street,
Richmond, Va., Nov. 9, '98.
REV. JAMES CANNON, JR.,
BLACKSTONE, VA.

You are hereby notified that at the ensuing session of the Virginia Annual Conference, M. E. Church South, I shall, when your name is called in the examination of character under "Minute Question 20" present a complaint against you, founded upon the unjust, uncharitable and offensive arti-

cles concerning myself and other members of the Conference, written by you and published in the METHODIST RECORDER and SOUTHERN METHODIST RECORDER during the present ecclesiastical year.

PAUL WHITEHEAD.

To this communication I replied as follows.

BLACKSTONE, VA., Nov. 10, '98.
DR. PAUL WHITEHEAD,
RICHMOND, VA.

DEAR DR.—Your letter of Nov. 9th received and contents noted. As I suppose you desire that I shall be able to explain and justify any language of mine to which you object it would facilitate my preparation, and make certain that I carry with me a sufficient number of copies of the papers in which objectionable language was used, for the use of committees, counsel, etc., if you could send me a list of the statements to which you specifically object. I have never had occasion to investigate the matter personally before, but I suppose that the idea of paragraph 55 which requires that the preacher be advised in advance of the complaint intended that the complaint should be sufficiently specific for him to have due time for reflection as to the character of his reply. A merely general complaint of unjust, uncharitable and offensive articles leaves the party complained of very much in the dark as to what sort of a reply would be necessary.

In conclusion, let me say, that I regret of course that you should think my utterances sufficiently wicked to justify the course you propose to pursue. I have followed in all of them what I believed to be a clear duty, and have in my heart no ill-will or hard feeling toward any person about whom I may have written during the past Conference year. I simply spoke the truth as I saw it, in all cases, and not because I felt uncharitably, but because I thought it was necessary to speak the truth in the strongest, most pointed way possible. I have not been ignorant of the fact that there have been many who have entirely dissented from my methods and language, but that knowledge could not affect my action so long as I conceived that I ought to do as I have done. I have, of course, my opinion of the actions of the persons of whom I have spoken, but I have not, nor do I expect to have, any evil or uncharitable thoughts toward any of them. I stand perfectly ready and willing to justify and make good every statement I have made or withdrawn the same. If you and others feel that you have just cause for complaint, I cannot blame you for taking the action you propose to take. I regret, however, that there should be such apparent hard feeling toward me that in your letter you did not feel yourself able to address me in any way except as Rev. James Cannon, Jr., and that you could not sign your letter with any form such as "Yours truly," or "Yours sincerely," but felt obliged to omit it altogether. For myself I do not hesitate to sign in all frankness my letter to you as to all others.

Yours sincerely,

JAMES CANNON, JR.

In answer to this letter, I received from Dr. Whitehead the following reply:

407 E. Main street,
Richmond, Va., Nov. 11, '98.
REV. JAMES CANNON, JR.,
BLACKSTONE, VA.

SIR:—

Yours of yesterday has been duly received. My communication to you, dated Nov. 9, was entirely formal, being the notification required by law. It was not an expression of feeling, "hard" nor soft, but simply a legal document.

I am every way disposed to give you whatever information as to the details of "the complaint" you may need for your defense.

I therefore say that my complaint will be specially based on the articles in the Recorder entitled as follows:

"The Election of General Conference Delegates,"—First January issue, '98.

"More Virginia Notes,"—March 17, '98.

"The General Conference of '98,"—June 16, '98.

"The Epworth League Conference,"—July 7, '98.

"The Member of the Book Committee From Va. Speaks,"—August 23, '98, and that in reply to R. M. Maxey,—September 15th, '98.

I am, Yours, etc.,

PAUL WHITEHEAD.

No other letter passed between us. Conference met. Not a word had passed until Saturday, when he arose in his place and arrested my character. To my genuine astonishment he addressed me in the presence of the Conference and of the Bishop as "BROTHER Cannon." The committee was appointed and before the committee he continued to call me "Brother Cannon," and to speak of me as "Brother Cannon." Conference adjourned, and two weeks later he writes of me in the secular press, and "Brother Cannon" has disappeared from view. It is now "Rev. Mr. Cannon," "Mr. Cannon," and "Mr. C." Before Conference, I am called "Sir," during Conference, and before the committee, I am addressed and spoken of as "Brother Cannon," and after Conference I become once more simply "Rev. Mr. Cannon," "Mr. Cannon," and "Mr. C." Now were I to judge this conduct by ordinary standards, I know exactly what judgment I should form of it. But I really have not been able to agree that such judgment would be correct in this case. I have a better opinion of Dr. Whitehead than I would have from such a judgment. But I do not know what standard of judgment I should apply, and so I really do not know what to say or think of such conduct.

(2.) On Tuesday night of the Conference session, in trying to bring out before the committee the previous relations existing between Dr. Whitehead and myself, I asked that Rev. J. H. Kiddick be called in as a witness. He could not be secured, having gone to Norfolk. The committee asked if I could not state what I wished to prove by him, and perhaps Dr. Whitehead would admit it without question. I then stated that Brother Kiddick had approached Dr. Whitehead and had asked him if the difficulty could not be settled by a private meeting, and after some conversation, Dr. Whitehead had taken the matter under consideration. Brother Kiddick then approached me, and asked me if I would agree to talk the matter over privately. He told me of his conversation with Dr. Whitehead. I said that I feared it would not amount to anything, but that I was willing if Dr. Whitehead was, and I went and saw two friends, Brothers Lipscomb and Young, and they agreed to act with me, and I so reported to Brother Kiddick. Upon the close of the morning session I went to the platform to talk with Bishop Mangrove, and saw Brother Kiddick go to the secretary's table and speak to Dr. Whitehead. The conversation was brief, and Brother Kiddick went out of the chancel and waited in the aisle till I came down, when he told me that Dr. Whitehead said he would not agree to a private settlement, but that he intended to bring the matter before the Conference and let it be settled there. This testimony I considered of some importance. Dr. Whitehead said that he had no objection to allowing it go in, but he denied that he had more than one interview with Brother Kiddick, and that was in the council chamber. I told the committee that if the testimony went in it must go in as I gave it, or we would have to adjourn till we could get Brother Kiddick, for I had witnessed the interview between them at the secretary's table and that I expected to use the testimony as cumulative evidence of his attitude toward me. Dr. Whitehead then voluntarily arose, raised his hand

to Heaven, and said, with great emphasis, "I swear before Almighty God that I have not had but one interview with Joseph H. Kiddick about this matter during Conference." I at once told the committee that we would have to adjourn till Brother Kiddick could be found. The committee met the next morning. Brother Kiddick was the first witness. He had not heard what he was wanted for, nor did he know of what had occurred the night before, and did not know indeed until ten days after Conference. He was asked to state what conversation, if any, he had held with Dr. Whitehead about the matter since the Conference began. He stated the same things that I had stated the night before, but with greater particularity, told of the interview in the council chamber, which Dr. Whitehead agreed to; then of his conversation with me, of his conversation with Dr. Whitehead at the secretary's table which I had witnessed, and his second conversation with me. Thus two interviews were positively proven to have taken place. But Dr. Whitehead had in the most solemn manner voluntarily sworn before Almighty God that only one interview had taken place. He did not attempt, by cross-examination, to get any explanation of the contradiction from Brother Kiddick. He never referred to it afterward or attempted to explain it in his speech before the committee. Now what was to be said about this? Here were events all occurring in one week's time in reference to a very important matter in which he was greatly interested, concerning which he voluntarily made oath in the most impressive manner, but in which he was directly contradicted by a disinterested witness and myself. Did Dr. Whitehead intentionally swear to a falsehood? In my closing speech before the committee, in referring to this scene, I used the following language: "I do not believe that Dr. Whitehead intentionally swore to a falsehood. I do not understand how he could have forgotten, or how he could have gotten these two distinct interviews blended into one, but I decline to believe that he intended to deceive the committee. I believe this is a Providential example of the very statement which I made in the RECORDER, and against which he makes complaint. I said in the RECORDER, in reference to his report of the action of our Conference on the Presiding Elder Memorial: 'All ordinary rules of interpretation must be laid aside, or severe judgment must be pronounced.' So here, I say of the occurrence before this committee, 'all ordinary rules of interpretation must be laid aside, or severe judgment must be pronounced.' He has sworn that he had but interview. Two others have sworn to two. By ordinary rules of interpretation he has sworn to a statement which is false. But I do not believe he meant to do so. I throw aside ordinary rules, and I say he must have forgotten. But this fact is clear proof before this committee that Dr. Whitehead is not a trustworthy witness, though he does not intentionally mislead." I used these words, quoted above, in my closing speech before the committee, notwithstanding the fact that Dr. Whitehead had arrested my character and had done his best to convict me of uncharitableness and had in his speech accused me of being full of spite and uncharitableness, of having the devil in my heart, of increasing all ungodliness by my conduct, etc. Notwithstanding this clear proof of inaccurate statement on his part, I absolutely declined to believe that this was intentional and so stated in my closing speech before the committee.

But I honestly confess that I do not know how to interpret such testimony, or what standards are to be used in forming my judgment. I do not know who her in his report to the Nashville Advocate the blunder arose from poor hearing, poor memory, confusion of mind or what. I do not know in the case with Brother Kiddick who her the contradiction arose from poor hearing, poor memory, a blending of the two

(CONTINUED ON TWELFTH PAGE.)

EPWORTH LEAGUE.

Topic For the Week Beginning Feb. 19, "A Missionary Church."
Text, Acts xiii, 1-3.

"When they had fasted and prayed and laid their hands on them, they sent them away."

It was in a great city, filled with wealth and luxury and moral corruption. An obscure company of religiously enthusiastic people had banded together. It was a strangely mixed band. They were worthy Jews, but from many lands, drawn to the great city by their business. The strictness of their religious prejudices had been somewhat relaxed and new notions added. They were followers of Jesus the Nazarene. They allowed gentiles to meet with them on equal terms. A strange innovation for the exclusive Jews.

Now occurs a still stranger thing. The impression gains currency that of the considerable number of religious teachers among them two should be sent together to the islands and neighboring provinces to teach the people the new views which they had themselves received and call the people to share in their religious experiences.

This was indeed a new spirit for those who had for ages been known as most intolerant toward all other religions and people. This was the beginning of Christian missions. All previous work had been unpremeditated, the result of an exigency or a special occasion. This was planned with deliberation. Other efforts had been individual and spasmodic. This was a movement of the whole church, and was to be a sustained and continued labor.

The preparation for the work is noticeable. "They fasted;" not those alone who were to be sent out, but the whole company. It was not as a form, but as a religious preparation of body and spirit to more clearly discern the will of God. "They prayed." After the mind was clear and active, freed from all sluggishness of sleep and eating, they directed the powers of soul to learning the divine pleasure. "They laid their hands on them." Assurance of fraternal regard was in it, but more than that—authority to represent the church and carry the knowledge and practices of the church to others was imparted. Alone, no one of them possessed the right to bring others into this fellowship. The whole company united in the act of sending these messengers with the gospel message to the people in the regions beyond.

So should it be now. The whole church should send out the missionaries and sustain the work as its own.

Growth of Brotherhood.

Our recent war with Spain has opened eyes and hearts in wondrous ways and to wonderful extent in unexpected places. We entered the conflict with an avowal such as no nation ever before made as the basis of battle. We sought no conquest of lands for ourselves, no vindication of wounded honor or righting of wrongs of our own, but we could no longer tolerate the evils and wrongs under which our neighbors were suffering.

Though of different race and speech, with customs and traditions unlike our own, of a religion which made small appeal to many of us, they were our neighbors, oppressed, struggling, almost helpless and well nigh hopeless.

The most hopeful sign of all the conflict is the evident growth of human brotherhood. In the third of a century past we as a people have accumulated wealth beyond all historical precedent. It was a grave question if we were not growing avaricious in spirit and losing

all the nobler qualities of heroic manhood. This war has shown the spiritual as well as material and physical fiber of the young republic. We have the spirit of brotherhood. This is the impulse of all missionary effort. In a broader and deeper sense than he intended the "cry of kinship" is caught by us from the lips of Tennyson's successor and rung around the globe. We are brothers not only to those of Anglo-Saxon birth and breeding, but to all men everywhere.

Keep Posted.

In many public schools the pupils are required to furnish lists of current events and explain them. It would be a good plan in the League to have once a month a review of the important events in the church at large. Affairs in Methodism and in other denominations are as important to us as the doings of congress or crowned heads.

Cry of Kinship.

What is the voice I hear
On the wind of the western sea?
Sentinel, listen from out Cape Clear
And say what the voice may be!
'Tis a proud, free people calling loud to a
people proud and free.

And it says to them: "Kinsmen, hail!
We severed have been too long.
Now let us have done with a wornout tale—
The tale of an ancient wrong—
And our friendship last long as love doth
last and be stronger than death is
strong."

Answer them, sons of the selfsame race
And blood of the selfsame clan.
Let us speak with each other face to face
And answer as man to man
And loyally love and trust each other as
none but freemen can.

Now fling them out to the breeze—
Shamrock, thistle and rose—
And the star spangled banner unfurl with
these.

A message to friends and foes
Wherever the sails of peace are seen and
wherever the war wind blows,

A message to bond and thrall to wake,
For wherever we come, we twain,
The throne of the tyrant shall rock and
quake
And his menace be void and vain,
For you are lords of a strong young land
and we are lords of the main.

Yes, this is the voice on the bluff March
gale;
We severed have been too long,
But now we have done with a wornout
tale—
The tale of an ancient wrong—
And our friendship last long as love doth
last and be stronger than death is
strong.

—Alfred Austin, Poet Laureate of Great
Britain.

Topic For the Week Beginning Feb. 12, "Joy In Finding the Lost."
Text, Luke xv, 1-10.

"This man receiveth sinners and eateth with them."

There are many who admire purity and desire to be clean. The most natural feeling to all such is dislike of the impure and shrinking from the unclean. Can one handle coals and his hands not be soiled? Can one wade in mud and keep his garments unspotted? How much less can one keep company with the vile, hearing their talk and seeing their actions, and remain clean in speech and uncorrupted in thought. "Evil communications corrupt good manners." So to the Pharisees it seemed a proof of unholiness in Jesus when he made friends with the common people.

Filth breeds disease surely, and disease is contagious and deadly. Spiritual evil is the worst of all. How, then, can the pure come in contact with the polluted without becoming itself unclean?

There is power in life and good to transform the noxious into the wholesome. Lilies can grow in mire and transmute muck into beauty and fragrance. Holiness can touch sin and not only be uncontaminated itself, but also

send the taint or power and sweetness into the bad. Evil can be overcome of good. Fire can make the blackness to glow with light and burn out all dross.

No joy in this world is comparable to the pleasure of being pure and right, loving and gentle, except that glory of imparting one's own purity and rightness, of communicating love and gentleness to others who have been hateful and passionate. An uplift of soul, an enthusiasm of sacrifice, drives one forward, careless of pain, forgetful of self, only so that the lost one be saved. Fear is for the time unknown, and all feeling is merged in the exultation of self giving, of conquest of the evil by the pure.

This uplift is felt not only by Jesus, but by every one of His followers who overcomes. It is shared by all the heavenly hosts. "There is joy in the presence of the angels of God over one sinner that repenteth."

Secretary of First General District.

The president and secretary have usually been ministers, but at the Bangor convention last July it was thought wise to depart from the custom, and Mr. Penniman was elected as secretary. He is one of the most widely known Leaguers in the east through his connection with the secular press and his lectures.

He was born in Quincy, Mass., is somewhat under 40 years of age, has traveled extensively throughout the



GEORGE W. PENNIMAN.

United States and Canada and Mexico and been very efficient in temperance work. He has been connected with several of the large daily papers of Boston and is at present on the staff of The News, the leading daily of Fall River, Mass., where he resides. His patriotic, historic, temperance, art and travel lectures have been given in all parts of the country. He is prominent in several fraternal orders, has been a member of the Massachusetts legislature and assistant clerk of the house of representatives. He is an officer of the State Sunday School association.

He is energetic, resourceful, tactful, courteous and spiritual. He makes a good secretary.

The League's Place.

It is settled that the League is not to be used as a money gathering device. That is well. But the very fact that the League exists should be a pledge that the contributions of the church to all worthy objects increase greatly. The Methodist idea is peculiar. No other church makes a pledge to support the church and the benevolent causes a condition of membership. No one can legitimately enter the Methodist Epis-

copal fold until this pledge has been made. The League is a branch of the church, or rather a department. The quarterly conference committees in most churches do little of the work assigned them in our disciplinary plan. The League should supplement and fill this lack. Let the various fields of missions be studied in succession and presented at public services. Thrill and enthuse the church with missionary zeal by presenting to them the romance of the conquering Christ.

Self Seeking.

It is not easy, even for a follower of Christ, to humble himself and accept second place. Many renounce the world who are never able to renounce self. They are not blind to the importance of humility in others, but they are content to live without this personal adornment for themselves. They condemn selfishness in others, while they unwittingly or secretly foster this un-Christlike spirit in their own hearts. It is no easy matter to purge out this leaven of unrighteousness. —Lutheran Observer.

NORFOLK & WESTERN RAILWAY
THROUGH THE STATES OF
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FIGHT AT MANILA

Aguinaldo's Forces Make War Upon Our Soldiers.

THEIR LOSSES VERY HEAVY.

Our Own Casualties Number a Hundred and Seventy-five.

VERY FEW WILL RESULT FATALLY.

The Killing of an Insurgent Who Had Repeatedly Broken Through Our Guard Line Precipitated the Battle—Shots From Admiral Dewey's Ships Aid in Putting the Insurgents to Flight and in Enabling General Otis to Capture Several Towns—An Unconfirmed Spanish Dispatch Says Towns Were Destroyed.

Manila, Feb. 6.—The long expected rupture between the Americans and Filipinos has come at last. The former are now engaged in solving the Philippine problem with the utmost expedition possible. The clash came at 8:45 Saturday evening, when three daring Filipinos darted past the Nebraska regiment's pickets at Santa Mesa, but retired when challenged. They repeated the experiment without drawing the sentries' fire. But the third time Corporal Greely challenged the Filipinos and then fired, killing one of them and wounding another.

Almost immediately afterward the Filipinos' line, from Caloocan to Santa Mesa, commenced a fusillade, which was ineffectual. The Nebraska, Montana and North Dakota outposts replied vigorously and held their ground until reinforcements arrived.

The Filipinos in the meantime concentrated at three points, Caloocan, Gagalangin and Santa Mesa. At about 1 o'clock the Filipinos opened a hot fire from all three places simultaneously. This was supplemented by the fire of two siege guns at Balik-Balik, and by advancing their skirmishers at Paco and Pnadacan. The Americans responded with a terrific fire, but owing to the darkness they were unable to determine its effect. The Utah light artillery finally succeeded in silencing the native battery. The Third artillery also did good work on the extreme left.

The United States cruiser Charleston and the gunboat Concord, stationed off Malabon, opened fire from their secondary batteries on the Filipino's position at Caloocan and kept it up vigorously.

At 2:45 there was another fusillade along the entire line and the United States sea going double monitor Monadnock opened fire on the enemy from off Malate.

With daylight the Americans advanced. The California and Washington regiments made a splendid charge and drove the Filipinos from the village of Paco and Santa Mesa. The Nebraska regiment also distinguished itself, capturing several prisoners and 100 Howitzers and a very strong position at the reservoir, which is connected with the water works. The Kansas and Dakota regiments compelled the enemy's right flank to retire to Caloocan.

The engagements have proved a veritable slaughter for the Filipinos. their

killed being reported as amounting to thousands. The American forces could scarcely have been better disposed. It is now known that the attack was fully expected and that every preparation had been made to meet the contingency.

Firing slackened at noon yesterday, the enemy being apparently demoralized. The American troops, however, are fully equipped to meet a possible attack.

Aguinaldo's private secretary has been arrested as a spy in Manila.

More than a hundred wounded Filipinos, taken from the trenches, are being cared for in the American hospitals.

The splendid police system prevented a general outbreak in the city, though several soldiers were attacked by natives in the streets. Lieutenant Charles Hogan and Sergeant Wall were shot by three natives, the former being seriously wounded and the latter slightly. Lieutenant Colonel Colton was attacked by a native with a sword, while riding in a carriage to the front. He killed his assailant with his revolver. A sharpshooter within the American lines shot and killed a sergeant while he was sitting at a window of the Second reserve hospital. Colonel William C. Smith died of apoplexy. Many of the insurgents were driven into the Pasig river and drowned, and several hundred were taken prisoners.

THE NEWS IN WASHINGTON.

Brief Reports From Admiral Dewey and General Otis on the Battle.

Washington, Feb. 6.—Admiral Dewey yesterday cabled the navy department that hostilities had begun between the American army and naval forces in and about Manila and the Philippine insurgents. The insurgents, he said, had been the aggressors and had been repulsed. The dispatch, dated Sunday, is as follows:

"Insurgents here inaugurated general engagement yesterday night, which was continued today. The American army and navy is generally successful. Insurgents have been driven back and our line advanced. No casualties to navy."

The news came like a shock, for the administration, though apprised that an ugly situation prevailed in the Philippines, had clung steadily to a hope that by tact and patience actual fighting might be averted, and even those public men who felt that hostilities would follow should the treaty be ratified and the United States attempt to occupy the island believed that Aguinaldo would not force the fighting when the treaty of peace was in its most critical stage.

Shortly before midnight dispatches were received at the war department from General Otis. The last dispatch was as follows:

"Insurgents in large force opened attack on our outer lines at 8:45 last evening; renewed attack several times during night; at 4 o'clock this morning entire line engaged; all attacks repulsed; at daybreak advanced against insurgents and have driven them beyond the lines they formerly occupied, capturing several villages and their defense works; insurgent loss in dead and wounded large; our own casualties thus far estimated at 175, very few fatal; troops enthusiastic and acting fearlessly; very splendid execution on flanks of enemy; city held in check and absolute quiet prevails; insurgents have secured good many Mauser rifles, a few field pieces and quick firing guns, with ammunition, during last month."

General Otis has in his command 21,649 men, and approximately 6,000 men are on their way to join him. Besides his soldiers General Otis has at his back in Manila bay, commanding the city, a veritable Rock of Gibraltar in Dewey's fleet. No one here knows

the real strength of the insurgents opposed to General Otis. The accounts of their numbers are conflicting, and none of them comes from reliable sources. Still, the best belief of the authorities at the war department is that they number about 30,000 men, but they are not comparable to the American forces in personnel, discipline or quality of arms.

EXCITEMENT IN MADRID.

General Rios Reports That Our Warships Destroyed Several Towns.

Madrid, Feb. 6.—Intense excitement was caused here by the receipt last evening of the following official dispatch from General Rios, the Spanish commander in the Philippines:

"The insurgents have violently attacked and captured almost the whole of the exterior American line. The Americans offered a vigorous defense at the exterior barriers, using their artillery, as well as the squadron.

"The warships destroyed and burned Caloocan, Paco and several towns in the neighborhood. Both sides suffered materially. Very sharp firing continues. The Spanish troops have been confined to quarters, but a sergeant has been wounded by a stray bullet."

The popular sympathies here are on the side of Aguinaldo, but thinking people are anxious regarding the consequences of the fighting, especially on account of the Spanish prisoners still in the hands of the insurgents.

SOME NEBRASKA VICTIMS.

Of the Battle of Manila—Corporal Who Fired the First Shot.

Lincoln, Neb., Feb. 6.—A private cablegram from Manila gives the following list of killed of the First Nebraska regiment in the battle of Manila: James Pierce, musician, merchant, David City; Harry Hull, Company A, hotel clerk, Hastings; Davis Lager, Company I, lawyer; Sergeant Orrin T. Curtis farmer, ex-member of the legislature, Ashland; Charles Keck, wealthy stockman, Chadron; A. Bellinger, son of a doctor at Beatrice and a young society man; Lewis Begler, clerk, Lincoln; Edward Eggers, lawyer, Fremont.

Corporal Greely, of Nebraska, credited with firing the first shot at Manila, was a recruit who joined the First regiment at San Francisco several weeks after the muster in and departure from Nebraska. His name does not appear on the roster, but his home is thought to be either at Madison or Norfolk, Neb.

Agoncillo Fleeing to Canada.

New York, Feb. 6.—A dispatch to The Herald from Albany says that Agoncillo, representative of the Filipino junta in this country, passed through that city last night en route for Canada. According to information received by the correspondent of The Herald the United States government has no intention of arresting Agoncillo, and will allow him to proceed across the Canadian line.

Awful Scenes at a Fire in Hungary.

London, Feb. 6.—The Daily Telegraph publishes the following dispatch from Vienna: Terrible scenes were witnessed in the conflagration last Tuesday night which destroyed the whole village of Nagyprobocz, in the Liptau district of Hungary. Twenty men, literally in flames, ran about the streets until they dropped insensible. Many were trodden down by maddened animals. Others were frozen to death in the open fields. Twenty charred bodies have been recovered and 90 of the survivors are suffering from dreadful burns, several being blinded. The flames destroyed 600 head of cattle.

Suspected French Lieutenant Arrested.

Paris, Feb. 6.—The Paris police arrested here yesterday a former lieutenant of French infantry, for whom a warrant had been issued at Nancy, on the charge of carrying on an illicit correspondence with a foreign government, involving military secrets. The man's

name is Durand, and he had described himself as a commercial traveler. He was dismissed from the army two years ago. On searching his apartments the police found and seized a number of photographs of French fortresses and other defensive works.

Mrs. Place's Electrocutation Ordered.

Albany, Feb. 4.—The court of appeals yesterday handed down an order directing the warden of Sing Sing prison to electrocute Mrs. Martha Place some time during the week beginning Feb. 20. Mrs. Place killed her step-daughter at their home in Brooklyn. The governor was petitioned by sympathetic women to commute the sentence to life imprisonment, and he has the case under advisement.

Increased Army Bill Passes the House.

Washington, Feb. 1.—The bill to reorganize and increase the standing army to about 100,000 men, but giving the president authority to reduce the size of infantry companies and cavalry troops to 60 men each, thus fixing a minimum of about 50,000 enlisted men, passed the house yesterday by a vote of 168 to 125.

AGUINALDO'S OFFER.

Willing to Release Spanish Prisoners For \$500,000 and Their Arms.

Madrid, Feb. 6.—It is announced that arrangements for the repatriation of the Spanish troops in the Philippine Islands are being made at New York and San Francisco. The American government, it is added, bears the expense of the repatriation, which is to be carried out by the Spanish Transatlantic Steamship company. The Spanish government, through the French embassy at Washington, has sent a communication to the government of the United States saying that, in view of non-success of the Americans to obtain the release of the Spanish prisoners, the government itself has taken steps to obtain their release. But as this will necessitate a certain expense the government of Spain recalls the fact that the stipulations of the treaty of Paris oblige the Americans to obtain the liberation of the Spaniards.

General Rios, commanding the Spanish troops in the Philippines, cables that Aguinaldo offers to release the Spanish prisoners on the payment of \$500,000 and the handing over to him of the cannon, rifles and 3,000,000 cartridges belonging to the Spaniards. The government here replied that it could not accept this transaction, as it would be equivalent to indirect protection of the insurgents, which would be a breach of the Spanish engagements with the United States.

Aguinaldo, it appears, still retains the civil prisoners and monks.

Canada's Cabinet Meets in New York.

New York, Feb. 6.—The Canadian cabinet held a session in this city yesterday at which official business of the dominion was discussed. Sir Wilfrid Laurier, premier, presided, and the entire ministry was present. The council, which is the first of a foreign power to be held in this city, was made necessary by the absence in Washington of Premier Laurier, Sir Richard Cartwright and Sir Louis H. Davies, who are members of the joint high commission for the settlement of differences between the United States and Canada. The other members of the cabinet were summoned to this city, and the meeting was held at the Waldorf-Astoria.

Spoiled Beef at Havana.

Havana, Feb. 6.—Inspector General Breckenridge has discovered among the army rations issued to the destitute in Havana hundreds of cases of spoiled beef, and it is believed there are others, just how many only the inspection can determine. The marks on the cases show "Chicago, July, 1898." They were bought from Armour and Libby, McNeill & Libby, and were sent to Porto Rico. In due time they were issued to Captain Noel Giants, who is in charge of the relief work here.

THE CANNON-WHITEHEAD COMMITTEE REPORT.

(CONTINUED FROM NINTH PAGE.)

interviews into one, or what? I know the conclusion which would be formed in a Civil court, where ordinary rules of interpretation are applied. But I refuse to adopt any such conclusion in Dr. Whitehead's case. I do not believe that he would intentionally deceive. But I do not know what extraordinary rules I should apply, or how to interpret his conduct and testimony. Nor do I understand how, after this occurrence, and my refusal to believe him incapable of intentional false testimony, he could, within two weeks, accuse me of gross inaccuracies, and never qualify his charge by stating that he did not think them to be intentional inaccuracies.

I have given these two cases to show what I mean when I say that the ordinary standards of conduct, of language, and of testimony, cannot be used in judging the conduct, language, and testimony of Dr. Whitehead. Whether I have made myself clear to others I do not know, but I do know that it is clear to my mind that it is not best for me to discuss any matters with Dr. Whitehead which involve opinions as to purely personal conduct and personal testimony. I have managed to live on and do the work assigned me by the Church without any commendation from him in the past, and I shall try to live on and do my work in the future notwithstanding any personal opinion of me, which may be publicly or privately expressed by him. But whenever any question arises, involving a principle or policy of importance to the Church I shall in future, as in the past, say what I think ought to be said regardless of his views or relation thereto.

In conclusion I would repeat what I wrote to Dr. Whitehead before Conference in my letter of November 10th: "I have in my heart no ill-will or hard feelings toward any person. * * * I have, of course, my opinion of the actions of the persons of whom I have spoken, but I have not, nor do I expect to have, any evil or uncharitable thoughts toward any of them."

JAMES CANNON, JR.

A CARD.

The Editor takes this method of expressing his appreciation to the many friends who have written to him letters of sympathy. It is very helpful to know that one's friends have him on their hearts and prayers in hours of trouble and affliction. It is with an humble and thankful heart that the realization comes that the scripture is true: "My grace is sufficient for thee."

TWENTY-YEAR PASTOR.

CONTINUED FROM FIFTH PAGE.

Garland was an acceptable preacher at Trinity, in Richmond, and Monumental, in Portsmouth, when he was put in the eldership, and, when he was my elder, was very acceptable to the people generally. Wm. P. Wright is a good preacher. He can, like all of us, make mistakes, but he is an acceptable preacher, and a big-hearted brother. Joseph H. Amis, if judged by his sermon at the opening of Conference, the only time I have heard him, is vigorous in the pulpit. Here, then, is a majority of the present elders, and not one can be called inefficient, dry-as-dust preachers.

Now, I am as much opposed to the life-tenure in office of presiding elders as "Twenty-Year Pastor" or any other preacher in the Virginia Conference. I believe the Bishops make mistakes in keeping brethren in that office too long. Preachers and people get tired of them

in the office, but in trying to correct what we think wrong let us not commit a more grievous wrong.

It has not been necessary for me to do any "pushing" for the elder, but it has been a real pleasure for me to do some of the "pulling" "Twenty-Year Pastor" speaks of, and I have usually counted it a pleasure rather than a burden and do not think I have ever been anybody's "pet." Let brotherly love continue! Amen.

NORTH VIEW, VA., JAN. 24th, 1898.

(The Editor of the RECORDER does not feel that any apology is needed for publishing the article signed "Twenty-Year Pastor," or for the article published in this issue by Brother Moss, signed with his own name. The question he discusses is the most vital issue before our Conference today, and in the judgment of this Editor, such a workman as John O. Moss has a right to tell his experience and his views. This paper believes in fair play and both sides will always get a hearing in its columns. I therefore refer Brother Mullen and all the brethren who have made inquiries about the article to Brother Moss. His article in this issue shows that he is ready and willing to tell the brethren what he thinks.—EDITOR RECORDER.)

"VIRGINIA NOTES" AMENDED.

Dr. Paul Whitehead wields the pen of a ready writer, and his utterances are to me pleasing and often instructive, but his last batch of notes on the recent session of the Virginia Conference, held at Portsmouth, Va., Nov. 16-23, 1898, and published in the Nashville Advocate of Jan. 12th, 1899, need amendment, at least, in one section. Referring to the appointment of presiding elders, he says: "The Bishop did not disturb the elders whose terms were unexpired, and contrary to the doctrine of some of our ecclesiastical statesmen, he reappointed several who had held the office continuously for very long periods." He then refers to the following resolutions which were offered by myself, Richard Fergusson, and James C. Reed, signed in the order named:—

"Resolved, 1st; That we, the Virginia Conference, reaffirm the sentiment embodied in the resolution adopted by an overwhelming majority of this Conference at its last session, in the city of Danville, in reference to the appointment of presiding elders for a longer term of service in that office than eight years consecutively.

"Resolved, 2nd; That we believe the good of the Church, and peace among ourselves, demand the retirement, after this year, of all who have been in that office for over eight years."

The vote on these resolutions stood sixty to sixty for tabling them, and Dr. Sledd, who was in the chair, cast the deciding vote, and the resolutions were tabled. Dr. Whitehead makes little of this action of the Conference when he uses the following language:

"It is obvious that nearly half of the body abstained from even voting on what is practically a dead issue at present."

Can Dr. Whitehead believe that he truly represented the sentiment of a large majority of the Virginia Conference when he says "they abstained from even voting"? I do not accuse Dr. Whitehead of willful misrepresentation of his brethren, but he has certainly failed to understand the temper of his brethren on the subject

he was writing about, and where he says "they abstained from even voting," intending thereby to make the impression that they cared nothing about the substance of the resolutions on which they had the opportunity to vote, he did misrepresent them. The Conference has not changed its deep convictions as set forth in its Memorial to the late General Conference, asking for the limitation of the presiding elder's term of office to eight years consecutively. But on the other hand, we are sure that the principle lying at the basis of that "Memorial" has more deeply permeated the thought and judgment of the Conference than on the day when, by a decisive vote of 133 to 9, it adopted the "Memorial." The judgment of the Conference being unchanged, we think that fairness, justice, equity, and righteousness demand that the Bishops should honor our contention, and give us new men in the places of our notably "very long period" men. I am sure I represent the disposition of every member of the Virginia Conference when I say they would neither hamper nor dictate to our Bishops, but I am equally certain that this contention will never cease until some abuses among us are corrected, and to this end we will continue to labor by resolution, and if need be, by a committee outside of the eldership to confer with our next presiding Bishop.

If our correspondent had been in possession of the facts in regard to the temper of the Conference when the vote was taken on the above resolutions he would have seen that we were in "safety from him that puffeth at" us, for after the "improvised love-feast" I was approached by a number of brethren and urged to take the resolution from the table. This I thought best not to do for several reasons. Chiefly, for fear that my insistence would be construed as personal opposition to our "very long period" men.

As to our second resolution, we are more deeply impressed than ever that the good of the Church demands the retirement after this year of all our "very long period" men and the substitution of others. Harmony being the strength of all federative bodies of men,—more especially an Annual Conference of Methodist preachers,—and it being evident that harmony will never come to us as a Conference until these brethren retire, we think they ought, on their own motion, to ask for other work. We have certainly had friction enough to satisfy the most contentious, and if unbrotherly controversies are not soon ended how can we go to our people as recognized ministers of peace? The Churches are already suffering and our laymen, in some places, will lose loyalty for our institutions if the evils complained of be not soon abated.

That the appointments are largely made up weeks and, in some cases, even months before the meeting of the Annual Conference, nearly every one believes. It is equally evident that the appointments are really made by the presiding elders, and that the bishop simply confirms what has been done by them.

The results which have followed such a policy have been to disintegrate, to destroy confidence, and engender bitterness of spirit. So long as such a state of affairs continues the Conference will be divided into two parties, and the opinion will prevail that these offices are being

sought for other reasons than the best interests of the Church. If them to retire, and different men in their places, would allay the ings and prejudices which are strongly manifested among us. the preachers could then whether they are being fairly treated in the matter of appointment whether the appointments are ly used as rewards and punishment for friends and supposed enemies.

I have written these things for the purpose of correcting (believe) published errors, and our "very long period" elders be assured that we are not fighting them as individuals, but as those who, in the judgment of many, outlived their usefulness in the tions which they fill.

C. C. WERTENBAUM
Smithfield, Va., Feb. 10th, '99.

BROTHERLY LOVE.

In the death of Rev. W. R. Smith we have lost one of our noblest. He was cultured, consecrated, faithful. Men loved him and trusted him. He was never conscious of powers which he had. He did not seek places of prominence but preferred to labour in less conspicuous fields. But I do not write of him. I desire to speak to the Christian liberality of our people in behalf of his bereaved family.

Brother Smith spent a quarter of a century as a travelling minister and never received more than a hundred or eight hundred dollars a year. It is needless to say he did not save much out of this small salary. He leaves a wife and five children, but one of these children to take care of himself. The four are young and need to be educated.

It occurs to me that this is an opportune time to increase the paid to the beneficiaries by our conference brotherhood. I think, matter is properly presented by pastor to his charge, we can pay the widow and the children of a beloved brother at least \$1000.

I sincerely hope that each will take a few minutes in which to lay this case on the minds and of his people. "He that giveth the poor lendeth unto the Lord."

GEO. W. WILSON
Petersburg, Va., Feb. 9th, '99

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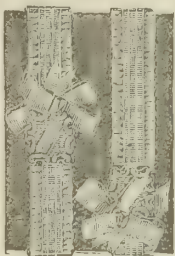
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MILES OF STAMPS.

Some Idea of the Millions That Were Issued Last Year.

Uncle Sam printed just a few postage stamps during the year 1898. The number of 2 cent stamps issued during the year was about 2,500,000,000. Such a number obviously is beyond the grasp of the human mind, but perhaps the matter may be made more clear by putting it otherwise.

An ordinary 2 cent stamp is exactly one inch long. From this fact by a little calculation it is easy to discover that the number of stamps of this denomination issued in 1898 placed end to end would extend a distance considerably exceeding 39,000 miles. In other words, they would make a continuous strip of stamps, each one adorned with the head of the Father of His Country, stretching in a belt more than once and a half around the equator.

Of course, though the 2 cent stamps are those principally used, there are others. Enough 1 cent stamps have been issued during the year 1898 to stretch from New York city, by way of Europe and Asia, to Bombay if similarly arranged in one strip. All other stamps, as to production and sales, are of minor importance, comparatively speaking, but it is interesting to know that almost exactly one mile of \$1 stamps was manufactured for the demand of 1898. Of \$5 stamps the production was equivalent to a little more than half a furlong, or about one-fifteenth of a mile.

Now, if all the postage stamps printed by the United States government in 1898 were placed one on top another as neatly as might be without putting them under pressure how high do you suppose the pile of them would be? There is no use guessing; you would never get it nearly right unless you went to work to calculate it for yourself. The 3,506,000,000 stamps of all denominations printed during the current year—the statement, of course, is approximate—would tower to an elevation of 21 miles. This is more than three times the height of the highest mountain in the world—Mount Everest, in the Himalayas. If the same number of stamps was piled up in the form of the ordinary sheets of 100 each, it follows that the stack would be over a fifth of a mile high.

During the year 1898 the number of special delivery stamps sold was about 5,250,000. It is only reasonable to suppose that the average journey of the special delivery messenger is half a mile. Indeed that is an absurd underestimate, but let it go at that. On this assumption the total distance traveled for special delivery in 1898 was about 2,625,000 miles. That is a very considerable space to traverse, as may be realized when it is considered that a messenger boy, in order to accomplish that total distance, would have to go about 1,100 times around the world, or five times to the moon and back.

It appears from figures furnished by the postoffice department that the average person in Massachusetts, including men, women and children, spends \$2.30 on postage per annum. New York comes second with an expenditure of \$2.27, the District of Columbia third, with \$2.16. Colorado is fourth, with \$1.93, and Connecticut is fifth, with \$1.80. The states ranking lowest in this regard are South Carolina, with 25 cents per capita; Mississippi, with 24 cents; Alabama, with 35 cents; Arkansas, with 37 cents, and North Carolina, with 41 cents.—Washington Star.

Wounded in Battle.

Dr. James Creighton of Louisville,

who was one of the contract surgeons on duty at the front during the Santiago campaign, was in the city the other day, and in course of conversation somebody asked him whether much fear of death was exhibited by mortally wounded men.

"Fear is hardly the word," replied Dr. Creighton. "A good many mortal wounds did not produce any great shock, and in such cases it seemed impossible for the men to realize that they were going to die. The idea was monstrous, unnatural, inconceivable, and they raged against it. They felt that something could be done to save them, and they rebelled bitterly at the thought of being blotted out. It was simply a strong man's instinctive grip on life. Other wounds were so benumbing that the victims had no power to resist the inevitable. The nerve centers were paralyzed, the springs of energy snapped and the vital forces so shattered that they accepted death as do worn-out old men.

"Between those two extremes were all manner of gradations. There is no standard of behavior in the face of imminent death. It is entirely a matter of vital force. Very few men sent messages. Those who realized fully that they must die were silent, mostly, and seemed to be thinking. I am speaking, of course, of cases, in which death ensued very shortly after the wound, not of those who lingered in the hospitals." —New Orleans Times-Democrat.

Railway Rates in Porto Rico.

A short line is in operation between Yanco and Ponce, a distance of 22 miles, with two stations on the line at Guayanilla and Tallaboa. This railroad has an average annual income of \$2,760 per mile, but it should be noted that because of the high freight rates, \$2.25 per ton for a 22 mile haul, or 10 cents per ton mile, a great part of the freight carrying between Yanco and Ponce is performed by ox carts, in successful competition with the railroad. The freight rates of the ox carts are not much lower than those of the railway, and the speed is about the same. Besides this excessive charge, the railway does not offer the facilities which should obtain in this district, as it does not reach to the harbor of Ponce, where the great bulk of business is done. Bulk must be broken and the goods transferred.—Antonio Mattei Llaveras in Engineering Magazine.

CHRISTMAS IN GERMAN ARMY

At Metz, Where 30,000 Men Are Always Ready to March.

As all the world knows, Metz, the great outpost of the German army, faces watchfully toward the west. From its gates the road to Paris tapers through wall after wall of entrenchments, which end in the "stricken field" and heights of Gravelotte. Thence to the French frontier is only a shortish walk by the mounds of graves which cover the battleground. Between Metz and France is one long "glacis," unsailable by the invader, and when you have walked through one street of the old French city you can see that you are in the entrenchment of an army on a war footing.

Infantry, artillery, cavalry and the rest are all equipped as if for instant active service; the stores are all to hand; harness and carts lie ready by the side of the transport animals. "Not a gaiter button is wanting"—in half an hour 30,000 men can be marching out of Metz with all the machinery and munitions of modern war—with all the stores and equipment needed for a campaign. But still, in spite of all this, you cannot help feeling that Metz is

no threat, but merely a warning, a reminder and a recognition of the instability of Germany's neighbor.

It is only at Christmas that this great frontier force has a brief holiday from the incessant work which is necessary to keep the continental war machine in working order, but at Christmas even the iron routine of the German army, sterner than ever on the frontier, gives way to the homeliness of the German race.

Every private who has the money may go home for Christmas. For those who cannot go home a little festival is held in the barracks, which seems characteristic of the simple affection for old homely customs which the Germans, most of all people, have preserved.

By order of the company officer the barrack room of each company is closed on Christmas afternoon, while a Christmas tree is decorated by the sergeant and his wife with lights and small presents paid for by the canteen fund are tied to the boughs. Near it stands a huge cask of beer.

The childish fiction of a surprise is innocently maintained, and each company is ordered by its commanding officer to assemble in the evening. At the appointed moment he leads the way, unlocks the door and enters the gayly lighted room, while a few singers chant an old nursery carol of rejoicing for the event which Christmas celebrates.

Then the officer, broaching the barrel of beer, drinks to the health of his men, proposing it in the words of an old formula of mediæval German, and then he leaves them to the sociability of toasts and talking and to the simple, childish pleasure of the loaded tree, which, heightened by mild but plenteous beer and tobacco, are the joys of the German people at Christmas.—London News.

Civil War Correspondents.

Of the regular correspondents who followed the army from 1861 to 1865 several notable writers have survived John Russell Young, George Alfred Townsend, whose battle pictures surpass everything of their kind in literature, is still a prolific contributor to the press. He spends his winters in Washington and his summers at his farm in Maryland, called Gaplands. George W. Smalley is the New York correspondent of the London Times. Henry V. Boynton is chairman of the Chickamauga park commission and a brigadier general in the volunteer army. Bull Run Russell is still writing in London. Henry Villard is a millionaire, with one place in Germany, another in Madison avenue, New York, and a third on the banks of the Hudson, near Dobbs Ferry. Whitelaw Reid is editor of the New York Tribune and was a member of the peace commission. Edward H. House lives at Tokyo and writes for several American papers. He is the Japanese representative of the Associated Press. Joseph Howard, Jr., still follows his profession in New York, as also do Murat Halstead, W. F. G. Shanks and several others. In fact, more of the men who became famous as correspondents during the war are living than are dead. They were nearly all between 25 and 30 years of age at that time, and it is only 34 years since the war closed.—Chicago Record.

A Woman's Voice.

Crusty old bachelors and henpecked husbands have often expatiated on the carrying power of a woman's voice, but the average man, with the memory of soft, sweet words lingering in his mind, has not hesitated to denounce such statements as pure fiction. Scientific investigation proves, however, that the woman haters were right. An English aeronaut has just registered on a very

delicate instrument the human voice heard at different altitudes. He has noticed that the voice of a woman is audible in a balloon at the height of exactly two miles, while that of a man has never reached higher than a mile. There is no reverberation in the sounds which are carried to those altitudes, but the sounds once heard are gone forever. At this point, however, the aeronaut and woman hater part company, for the latter is haunted by the reverberations. Whatever else the experiment has proved, it has certainly confirmed the fact of the "penetration" of woman.—New York Times.

Telephones in Use.

The advance sheets of the consular reports present statistics showing that the world has in use 1,288,163 telephones, with 1,509,499 miles of distance covered. The United States leads, with 772,627 telephones, followed by Germany, with 151,101; France, with 27,736 (in 1894); England, 69,645 (in 1894); Sweden, 56,500; Norway, 20,378; Canada, 33,500; Switzerland, 28,346. Russia is but poorly equipped, with 18,495.

A Japanese Giant.

A soldier of gigantic stature and enormous strength has been presented to the emperor of Japan. He is Private Jamashita, of the Third regiment of the Nogoya Field artillery. He enlisted in December last and is now 22 years of age. His muscular strength is such that he can carry a fieldpiece on his shoulders and climb mountains with it where horses are not available. He regularly receives two men's rations of food and his uniforms are especially made to fit him.

THE PENNSYLVANIA DEADLOCK.

Still No Sign of a Break in the Senatorial Fight.

Harrisburg, Feb. 4.—The agreement between Democrats and anti-Quay Republicans to refrain from voting in the senatorial contest resulted in only 20 votes being cast on the sixteenth ballot, taken at noon today. There is still no sign of a break, and both sides are making the usual claims of ultimate success.

The results of the joint ballots, from the eleventh to the sixteenth, was as follows:

	11.	12.	13.	14.	15.	16.
M. S. Quay.....	35	104	108	104	69	17
George A. Jenks..	4	81	82	79	53	2
John Dalzell.....	4	14	15	15	12	0
C. W. Stone.....	0	7	6	6	5	0
John Stewart.....	0	6	7	8	7	1
George F. Huff....	0	6	6	7	7	0
E. A. Irvin.....	0	4	5	3	3	0
P. A. B. Widener..	0	2	2	2	2	0
Alvin Markle.....	0	2	2	1	0	0
Charles Tubbs....	0	1	2	2	2	0
Frank M. Ritter....	0	2	2	2	2	0
Charles E. Rice....	0	2	2	1	1	0
G. A. Grow.....	0	1	1	1	1	0
Charles E. Smith..	0	1	1	1	0	0
Total	39	233	241	232	232	20

Mrs. Botkin's Life Sentence.

San Francisco, Feb. 5.—Judge Cook on Saturday rendered an opinion sustaining the jurisdiction of the superior court of California to try Mrs. Cordelia Botkin for the murder of Mrs. John P. Dunning, of Dover, Del., by sending her poisoned candy through the mails, which also caused the death of Mrs. Deane, her sister, because of Mrs. Botkin's infatuation for Mr. Dunning, and sentenced Mrs. Botkin to imprisonment for the term of her natural life in the state penitentiary, at San Quentin. The convict asserted her innocence.

Death of Commander Sexton.

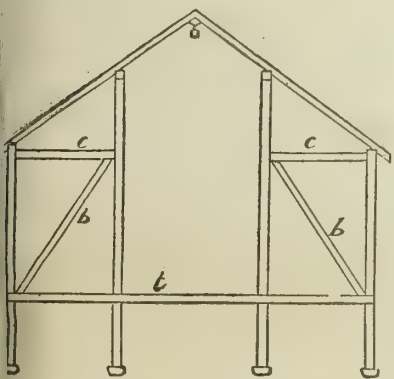
Washington, Feb. 6.—Colonel James A. Sexton, commander-in-chief of the Grand Army of the Republic, died at 3:51 yesterday morning at Garfield hospital in this city.



A MODERN HAY BARN.

An Open Center Barn Frame Illustrated and Described.

Inventions change conditions. Once any high barn was a white elephant. Next the harpoon fork running up to a track under the roof peak made height an essential of the model barn. Then came the invention of the hay sling, that final perfection in unloading of hay. With the sling came the problem of waste of power, of time, in hoisting the drafts over the great beam or "tie" that in all old barns connects the tops of the posts at the upper ends. Not only was there prodigious waste of energy and time in hoisting these great drafts of hay to the peak before running in, but when it was dropped from the height, if at all green, it might pack so solidly as to "mowburn" at that place. Next followed the "open center" barn, and today there is no barn built by up



OPEN CENTER BARN FRAME.

date builders with a tie across the center of it, says an Ohio Farmer correspondent in illustrating and describing it follows a common and generally applicable sort of frame, possessing the advantages of open center, simplicity and great strength:

I have said that the modern barn has a tie across it. This is true, yet not in an accurate way of stating the facts. The barn must of course have a tie to hold the thrust of the rafters, else the roof would spread and the roof sag. Really, the tie is at the level of the mow floor, at t, as shown in the cut. From the strain is taken by the standing beam, b, to the short ties, c, c. With this arrangement the building is quite as solid as though the ties, c, c, were continuous. Perhaps I should have stated that the modern hay carrier has the fault of gripping the rope at any desired height and taking the load in whenever it is high enough to clear the mow floor or height of hay in the mow. Thus it is readily seen how convenient it is not to have the tie, c, cross the path of the traveling draft of hay that may perhaps be quite below its level.

When we built our barn, our carpenter was quite anxious for fear something would give way and the thing would break itself. I had no fears, yet I watched it curiously when first we began to lift the hay. Our barn takes in hay at the end, from outside, so that it is not tied together above at this end. It is often hauled up as much as 1,000 pounds of hay at a draft, and not the smallest fraction of an inch of giving was anywhere noted, although I watched it very closely.

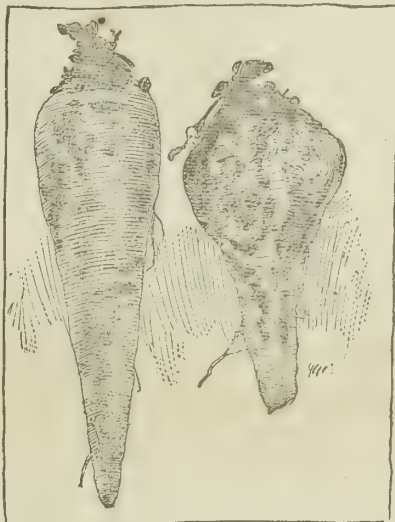
Sweet Potato Slips.

The main crop of slips should be set

out in June. Those set out in July are not apt to produce full crops unless they are of an early variety and the season exceptionally favorable. Vines from the first slips set out may be used if the supply of slips is short. Experiments indicate that there is little or no difference in a crop grown from pieces of vine or one grown from slips. The Southern Cultivator, the source of this advice, pronounces it a good way to put out vines to open a furrow on top of bed and lay vines along in it, two or three vines side by side, and then cover them at intervals, leaving portions of vines uncovered at usual distances of potato hills, say 15 to 20 inches. When hills are too crowded, they do not make large tubers. If the ground is damp, vines managed as above root quite readily.

The Form of the Sugar Beet.

Deep plowing is generally recommended in sugar beet culture. Except where the subsoil is very porous it should be loosened up with the subsoil plow. The proper preparation of the soil represents a most important feature of sugar beet



IDEAL BEET—ONE LESS DESIRABLE.

culture. The cut, from a report of the Cornell station, shows the ideal form of sugar beet, grown in good soil with a porous subsoil. It also represents a less desirable form of beet, which may be due to a subsoil so hard or other conditions so unfavorable that the root has grown mostly near or above the surface of the ground.

Salting the Wild Carrot.

"Can anybody explain why our farmers are so reckless concerning the encroachments of weeds?" asks a Farm and Fireside correspondent. "The wild carrot might easily have been headed off if we had the right sentiment among our landowners. The only difficulty now in eradicating it is the fact that there is so much of it. It is easily pulled before going to seed. I would much rather deal with it than with the hawkweed, which is spreading through the fields of New York state and elsewhere. The best way of dealing with this pest, as well as with the moneywort, where it gets lodged in the lawns, is to sow liberally with salt. Buy a barrel or more of damaged salt, which you can generally find at any country store and obtain for less than half price. While the salt kills the weeds it fertilizes the grass. Apply three or four times in order to thoroughly reach every plant and root."

FORCING ASPARAGUS.

Simple and Profitable Ways of Doing It in the Field.

Asparagus is commonly forced by transplanting mature roots to some

warm place, as in hotbeds or under greenhouse benches. Strong plants 4 or 5 years old are removed from the field late in the fall with as little damage to them as possible and stored in a cold place until wanted for forcing, when they are set close together in the beds prepared for them and covered with several inches of soil. In about two weeks cuttings can be made, and the plants will continue to yield for about six weeks. Since forced plants do not grow by becoming rooted in the soil, but are produced from material stored up in the roots the previous summer, when this reserve material is exhausted the roots must be thrown away and replaced by others. Commenting upon this method as a rather wasteful and expensive one of forcing asparagus, a recent bulletin of the department of agriculture enumerates various means which have been devised to force asparagus in the field, where it is so well established that it continues growth in the summer as though it had not been forced the previous winter.

A simple and rather common method of accomplishing this is to place barrels or half barrels over clumps of asparagus very early in the spring and pile fermenting manure about them, the warmth from the manure forcing the shoots into rapid growth. When the forcing season is over and danger from frosts is past, the barrels are removed and the plants continue growth in the open air.

Sometimes asparagus is forced by placing frames covered with sash over the plants in the field, the rows of asparagus being set rather close together. This is considered a very profitable method by many market gardeners.

Another method of forcing asparagus in the field is to dig ditches between the rows and fill them with fermenting manure. The surface of the bed may also be mulched with manure. Sometimes brick tunnels are laid between the rows and hot water pipes placed inside them to furnish the heat.

Tillage Unlocks Plant Food.

Writing of potato experiments at Cornell university, a correspondent of The Rural New Yorker says that for several years the experiment station has been making a careful study of tillage and the plant food of the soil. Potatoes have been grown upon a soil which car-



A HEALTHY POTATO PLANT.

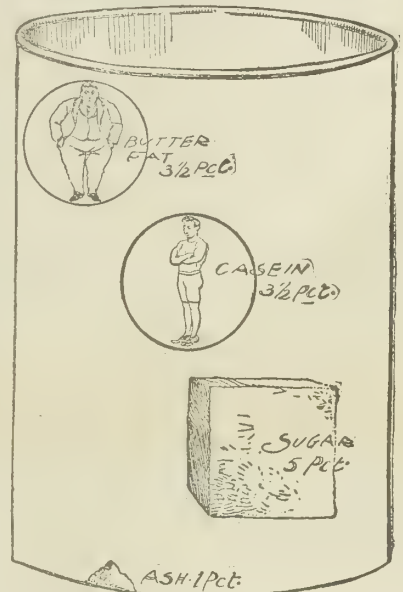
ries far less plant food than the average soils, yet without any commercial fertilizers or barn manures crops have been grown which are far above the average of the state. The secret of the uniformly good results, if there is any secret, seems to lie in tillage. The soil, which is gravelly, is most thoroughly prepared before the potatoes are planted. The seed is deeply covered, and then intensive culture is practiced. Bordeaux mixture and paris green are

freely used, and the foliage is preserved from attacks of the beetles and blight.

The most important lesson which has been derived from the experiments so far is that complete and thorough preparation of the soil before planting the crop is of the utmost importance. No after tillage or spraying can make amends for a lack of proper preparation. The figure, from the paper mentioned, shows how a healthy potato plant should grow and how the tubers form in the soil when it is perfectly fitted. Wide, deep furrows were made and the seed pieces were dropped in by hand.

What a Quart of Average Milk Is.

A quart of average milk weighs 2 1-5 pounds and has a specific gravity of 1.032. The Rural New Yorker, in explaining what a quart of milk is, pictures one which contains 87 per cent of water and 13 per cent of solids and says: Of these solids the fat is lighter than water and the others are heavier. In making this quart of milk the cow took out of the food she had eaten 1.18 ounces of fat, 1.18 ounces of casein or cheesy matter, 1.76 ounces of milk sugar



WHAT A QUART OF MILK CONTAINS.

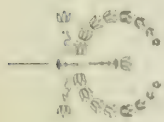
and .35 ounce of ash and mixed them with 30.62 ounces of water. This ash represents all that would be left if the water were all evaporated and the solids were all burned. A quart of milk, when clean and pure, is the most natural and healthful food that is known. A quart of such milk as we have pictured is equal in food value to 18 ounces of beefsteak. Whenever milk is largely used in any family, the bills for meat will surely be reduced.

Items in Cotton Culture.

It is important to push along the growth of cotton in June as rapidly as possible and let its fruiting come on with slower growth at a later period, according to The Southern Cultivator, which says: Keep the plows going, therefore, and go over the crop at as short intervals as practicable. If the crop has been well cultivated, it ought to be clear of grass. If any be present, remove it at once, and do it effectively, so that no further hoeing will be necessary. So far as hoeing is concerned, a cotton crop should be laid by in June. The plows must run a good deal later of course. In going over with the hoes remove all imperfect, sickly stalks of cotton and let the food and moisture they would have appropriated go to stronger and more vigorous stalks. Weeding out poor stalks is one way of improving cotton, and on good land one stalk every 18 inches in drill will yield as much or more than more crowded growth. It is only where the season is short that crowding cotton does good by hastening maturity.

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Amos Owen Cherry Trees!

The finest cherries and the largest cherry tree in the known world grow on the famous Cherry Mountain, near Ellenboro, N. C.

For the past few years trees from this famous orchard have been transplanted in the surrounding country, and has proved a surprise to the people by their rapid growth, enormous size, and delicious fruit. The trees grow very tall and spread out long, heavy limbs, and are filled with large, black, heart-shaped cherries. As many as five bushels have been gathered from one tree. The fruit is very fine in flavor, and suitable for canning, pies, drying, etc., and, ripening as they do in May and June, they come in when other fruit is scarce, and sell readily at ten cents per quart. Besides their great value as fruit trees, they make the finest of shade trees. Mr. John T. Patrick, chief industrial agent of the Seaboard Air Line, after examining them and seeing their great value as fruit and shade trees, says:

"These trees are rapid growers; they make a good shade, and yield an abundant crop of large, black cherries that find a ready market. One thousand trees will, in five years from planting, yield a revenue to the town that puts them out sufficient to pay town taxes, keep up the streets, and work the country roads leading into the town.

"It would be a big advertisement that would be worth thousands of dollars to be able to say 'our town has fruit-bearing trees enough on its side-walks and public parks to pay the expenses of the town and build good county roads,' and will give you a world wide reputation for thrift, enterprise, and good judgement."

Mr. Patrick did not only talk, but acted on his judgement, and we furnished to him and his agents over six thousand trees during 1897 '98 season.

The trees can be set any time from Oct. 20th to March 30th and it is a very rare thing for one to die. So rare that we gladly send another in place of any that die the first season, that have been carefully set out. We carefully pack all trees, so as to arrive in good condition. We can furnish them either by mail or express one to three years old. Small trees grow off better, and will make a large tree as quick as a ten-foot one, but we will furnish them any size up to ten feet high. We prepay all trees when cash accompanies the order. So it does not make any difference where you live, they will be delivered at the following prices:

One tree by mail.....	\$ 0 25	Twenty trees by express.....	\$2 50
Six trees by mail.....	1 00	Fifty trees by express.....	5 00
Twelve trees by express.....	1 75	One hundred trees by express.....	8 00

One tree free with each order, if you mention the Methodist Recorder. Send money by registered mail, post-office or express money order, or check, making them payable to FRANK BRIGHT, Secretary, and address:

Cherry Mountain Supply Company,
ELLENBORO, N. C.

REFERENCES: Rutherfordton Bank, Rutherfordton, N. C., Southern Express Company, Ellenboro, N. C.

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To Build a Home or Pay Off Old Debts? If so write to the undersigned. Best References furnished. Time made to suit the borrower. Money loaned at lowest rate possible.

FARMVILLE BUILDING & TRUST CO.

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—Buy From—

W. T. DOYNE,

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Will sell anything you want for furnishing your house at a lower price than can be bought for elsewhere. Chamber suits in Oak, Walnut and Imitation Hard Woods; Springs, Mattresses, etc.; Buffets, Side-boards and China Presses, Extension Tables and Chairs of every description. Baby Carriages in great variety, and

PRICES LOWER THAN EVER!

When in Farmville call and examine our stock before purchasing elsewhere.

I=4 Off On All

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We don't want to pack up any Overcoats or Ladies Jackets and Capes, so will sell any of them at

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This is your chance to get a bargain. We still have a good assortment, but advise you to call early, before sizes are broken.

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Vol. VII. No. 7.

REV. JAMES CANNON, JR., Editor,
Blackstone, Va.

RICHMOND AND BLACKSTONE, VA., FEBRUARY 23, 1899.

\$1 a Year.—Clubs of 5, 60c. Each.

RELIGIOUS THOUGHT.

**Gems Gleaned from the Teachings
of All Denominations.**

Nature is an auctioneer, crying out over all the joys and sorrows of life, "Going, going, gone."—Dr. Frank Crane, Methodist, Chicago.

God's Laws.

The one thing we have to do is to find out the unutterable laws of God and conform ourselves to them.—Rev. Lyman Abbott, Congregationalist, Brooklyn.

True Teacher.

The true teacher defends his pupils against his own personal influence. He guides their eyes from himself to the spirit of truth that quickens him.—A. Bronson Alcott, Theosophist, Oakland, Cal.

Our Freedom.

We are all servants. Our freedom is simply liberty to choose our master. We are servants of sin or of Christ. It is for us to choose whom we serve.—Rev. Mr. Taylor, Presbyterian, San Bernardino, Cal.

God and Opportunity.

God desires opportunity. He wants human hearts for temples, for homes. He has need of our service to come in and occupy, and he will fill and use and bless. He is the need of the church to-day.—Rev. S. Merritt, Methodist, New York.

Seeking Guidance.

We should learn the absolute necessity of seeking the guidance of the Holy Spirit in prayer. We know not for what we should ask as we ought, but the Spirit helpeth our infirmities if we depend on him.—J. G. Klene, Presbyterian, St. Louis.

God's Controlling Law.

God, in creating man, so constituted him that he might be controlled by law. God provided the law by which that control is to be maintained. Therefore it behooves man to both know and obey that law.—Rev. C. C. Bowen, Swedenborgian, San Jose, Cal.

Memory and Education.

Memory plays too important a part in the education of the young. More stress should be placed upon observation, upon the power to describe what is seen, to reason from it and depict it accurately in words to others.—Dr. Boynton, Congregationalist, Chicago.

Faith.

Our faith must not only be one which is indispensable, accessible and helpful, but must be one which we actually live by and which controls our will power. Faith which we cherish in ideal moments and do not live by on week days is not faith.—Professor Felix Adler, Ethical Culture Society, New York.

The Newspaper.

Despite its acknowledged defects, we ought to thank God for the daily newspaper. Nevertheless let me entreat you to read discreetly and only the best. Cultivate the love of poetry. Cherish the products of genius and thus broaden the vision of your imagination.—Rev. George Adams, Methodist, Brooklyn.

History of All Nations.

It is the history of every nation that it flourishes so long as it abides with God, but its prosperity declines when it deviates from the way of the Lord. You who are representatives of a nation that has done so much for the Catholic church can take up in this new world the religious traditions of the old.—Archbishop Riordan, Catholic, San Francisco.

Ideals of Aspirers.

The aspirers have never and will never exchange their birthright for a mess of pottage. They will never be swerved from their ideals by the world's praise or blame. They will hold forever and ever that

It's wiser being good than bad,

It's safer being meek than fierce,

It's better being sane than mad.

My own hope is a sun shall pierce

The thickest cloud earth ever stretched,

That after last returns the first,

Though a wide compass must be fetched.

That what began best can't end worst,

Nor what God blessed once prove accursed.

—Rev. David Philipson, Hebrew, Cincinnati.

The Church's Greatest Problem.

The greatest problem to be solved by the church, the most important duty that today devolves upon ministers of religion is the correction of the seeming indifference to public worship displayed by all, but more especially by the young. Looser and looser the ties are growing day by day, feebler and feebler the power to draw and hold within the embrace of the church the thousands of educated men and women who are rapidly becoming the directors of the thoughts of their generation.—Rev. J. Nieto, Hebrew, San Francisco.

Theater in Modern Life.

We cannot overestimate the importance of the theater, as it deals with the application of emotion to problems of morality and practice. It has numbers of good characteristics in itself. For one thing, it is designed to please, which in itself is a moral aim. Laughter is conducive to health. Amusement is not merely defensible, but the want of it is a calamity. The right sort of amusement does not interfere with business, duty, sobriety, scholarship or virtue, but advances them all. It is unspeakably regrettable that there should seem to be a feud between piety and pleasure.—Rev. B. Fay Mills, Evangelist, Boston.

Our Everlasting Home.

The years may come and go as they will if we only see the golden gates in the distance and on the faraway hill-tops the cloud of witnesses who have guided us on our way and will take us by the hand when we wake from slumber. The heart need not beat like a muffled drum, as though we were sorry to leave these lower scenes, for if we are right minded we shall keep step to the echoing music of a better world and be more and more glad as it grows louder because we are getting nearer to the everlasting home. Our religion makes us content to live and ready at any time to exchange life for immortality.—Rev. George H. Hepworth, Congregationalist, New York.

EDITORIAL

BLACKSTONE AND FARMVILLE.

Bishop Galloway will speak at the Methodist Church in Blackstone on Tuesday, February 28th, at 2:30 p. m., and at Farmville on Wednesday, March 1st, at 8 p. m. These addresses are for the purpose of giving information, and not for the purpose of taking a collection. Bishop Galloway is thought by many to be one of the most inspiring speakers on the Board of Bishops, and South Side Methodists should turn out to hear him.

ILLUSTRATED EDITIONS.

Beginning with this issue it is hoped to use one or two cartoons in each issue. The arrangement of the matter has been changed and certain departments have been put together on four pages, and called THE JUNIOR RECORDER. These pages will include the Sunday-School and Epworth League lessons for the second Sunday after publication, a column or so devoted to temperance and two pages of illustrated matter, selected from the choicest pages of the Ram's Horn—the liveliest and most aggressive fighter of the Devil in the world. These four pages are printed on a separate sheet and stitched in the middle of the paper and can be easily removed and carried to Sunday-school or given to the children while the other pages are used by other members of the family. In compliance with the request of many subscribers the Sunday-school and Epworth League lessons will be published ten days in advance, so that the lesson can be studied the Sunday before, and in case the mail is delayed and papers do not reach subscribers till after Sunday, it will still be in time for the next Sunday's lesson.

In pursuance of this purpose two lessons are given in this issue—one for next Sunday and one for March 5th.

Show the paper to your friends and tell them the price—only \$1.00 per year for single copy, \$1.50 for two copies, \$2.00 for three copies, and \$3.00 for five copies. Only 60 cents per copy in clubs of five or over.

ARE WE AFRAID?

What is to be done with Barbee & Smith and the Book Committee? The scandal will not down. The Atlanta Preacher's Meeting discussed the matter Monday morning and adopted resolutions demanding the resignation of the Book Agents. But these resolutions are ineffective. Barbee & Smith will never resign, until compelled to do so.

The time for passing resolutions demanding their resignation has gone by. This whole matter is now in the hands of the Bishops. If brethren wish to pass resolutions and write letters let them send them to the Bishops, demanding that the Bishops take steps to abate the nuisance and remove the scandal resting upon us.

If the Bishops are unwilling to assume so much responsibility in the matter then the following is a fair method for all parties.

Let the Bishops call a meeting of the General Conference to meet next January or February, and notify the various Conferences to elect delegates to the General Conference to represent the Conferences on this one issue. Then the matter will be settled in accordance with the moral sentiment of our Church.

Let us quit dodging. If we, as a Church, agree with the Book Committee and Barbee & Smith, let it be said officially, and then those who do not feel able to stay in a Church so morally corrupt can leave it. But if we, as a Church, condemn the conduct of these men, who have made us a by-word and a hissing, then we can say so WITH AUTHORITY, that cannot be ignored and despised as our resolutions have been, and we can take such action as will relieve us forever from this infamy which has been so long protracted as almost to be a part of our real history. Without repudiation of this affair no moral man will ever want to have the history of Southern Methodism written any further down than Jan. 1, 1898.

IF THE BISHOPS ARE NOT ABLE TO SETTLE THE MATTER, THEY SHOULD CALL UPON THE ANNUAL CONFERENCES TO ELECT DELEGATES TO A GENERAL CONFERENCE TO MEET NEXT WINTER TO PASS ON THIS MORAL QUESTION. ARE WE AFRAID TO MEET THE ISSUE?

RISHOP GALLOWAY AT WORK.

Bishop Chas. B. Galloway who has general charge of the work of raising the Twentieth Century Thank Offering of our Church, arrived in Richmond last Thursday despite the severe storm that had been raging for several days. The Conference of Ministers and Laymen announced for Thursday night could not be held, but a Conference of Ministers was held on Friday morning in Centenary Church. Bishop Galloway addressed the brethren on the general purpose of the work. Upon request Chancellor W. W. Smith outlined the Virginia Conference plan of operation. After an informal exchange of views, which showed clearly the determination and hopefulness of those present, the following resolutions were adopted:

RESOLVED. That we have heard with much interest Bishop Galloway's forcible presentation of the Twentieth Cen-

tury Thanksgiving movement and pledge our hearty co-operation in the plans of our Conference Board for that object.

RESOLVED. That we shall be pleased to have the special aid in this work in our respective charges of our presiding elders and will welcome their active leadership.

On Sunday afternoon a mass meeting was held at Broad-Street Church in which Bishop Galloway made an eloquent and scholarly address, urging up on our people the thought of making at this time a great Thank Offering at the close of this century of marvelous Methodist growth.

At the close of the address, Mr. John P. Branch offered the following resolutions, which were unanimously adopted by a rising vote:

WHEREAS, All bodies of Methodists the world over have set about to bring a great Thank Offering in gratitude to God for his signal blessing upon our Churches in the nineteenth century and the preparation for the great opportunities of the twentieth, and

WHEREAS, Our own General Conference at its recent session in Baltimore directed such a canvass to be made in all our Conferences for a sum of not less than \$1,500,000, and

Whereas, We have heard from our honored and beloved Bishop Galloway, who has been charged by the General Conference with the leadership of this movement a clear, forcible and inspiring presentation of the privilege and duty of the Church in this matter, therefore

RESOLVED, That the Methodists of Richmond and Manchester will loyally and faithfully undertake to raise their proportionate part of the \$98,000 assumed by the Virginia Annual Conference before January 1st, 1901, and will heartily co-operate with our pastors and special agents appointed by the Church to secure the same.

JOHN P. BRANCH, JOHN MORTON, C. E. BRAUER, W. J. HECKLER, JAS. W. BLANTON, D. R. MIDYETTE, G. I. HUNT, C. K. WILLIS, J. R. PERDUE, G. S. McRAE.

On Monday night Bishop Galloway spoke at Central, Manchester.

The following appointments were made for the next two weeks.

Tuesday, Feb. 21, Petersburg.

Wednesday, Feb. 22, Suffolk.

Thursday, Feb. 23, Norfolk.

Friday, Feb. 24, Newport News and Hampton.

Sunday, Feb. 26, Portsmouth and Norfolk.

Tuesday, Feb. 28, Blackstone.

Wednesday, March 1, Farmville.

Thursday, March 2, Lynchburg.

Friday, March 3, Charlottesville.

Sunday, March 5, Lynchburg.

Monday, March 6, Danville.

While at Norfolk Bishop Galloway will hold a conference of the preachers of that section, and while at Lynchburg he will hold a conference of the preachers of that section. It is his hope to bring the subject of the Thank Offering before all the preachers and laymen possible during his stay within the bounds of the Conference. HE IS NOT TAKING COLLECTIONS AT THESE MEETINGS, BUT GIVING INFORMATION.

"LET'S GET UP SOME SORT OF AN ENTERTAINMENT."

[REV. R. H. BENNETT.]

Of the several methods of raising money for the support of the Lord's work in the earth, there is one at least that is wrong in principle and damagin

in practice,—and that is the fair, festival, lecture, concert, etc., method. The fact that this custom is widespread has no more to do with the morality of the question than the existence of 900,000 drunkards in America proves temperance a wrong creed. There is no warrant or precedent in the Bible for the Church of God going into the mercantile business. Merchandise is an honorable calling, but merchandise in the temple of God profanes the holy place.

DRAW THE LINE

Everyone agrees that some entertainments are not proper to be given in a Church. "We must draw the line somewhere," they say. But where? Shall we have a committee from the General Conference, or a censor of entertainments to publish an Index Expurgatorius? The only place to draw the line is outside of them all.

NOT TO GATHER LUCRE BUT TO SHED LIGHT.

No entertainment in the Church of God ought to have revenue for its object. The object of all Church services ought to be to do good, the betterment of the individual and the community, and not to make money. Sociables, concerts, lectures, etc., of the proper sort are not only harmless but necessary to all-round development of Church character, but they ought to be without entrance fee or goods on sale, and everybody ought to be invited without money and without price. If a lecture is beneficial or a concert improving and educative, pay the lecturer or company their price and throw open the doors to the public.

NO TAX AT DOOR OF GOD'S CHURCH.

No tax for admission ought to be placed at the door of Christ's Church. The poorest beggar or the neediest child should have the gates of God's temple thrown wide to them without condition. God is no respecter of persons. Christ himself was such a poor man He could not get into some of His Churches if He applied during a pay entertainment. Think of a door-keeper halting Him with "Twenty-five cents," or "A silver offering, please."

HOW THE WORLD SNEERS,

A Church devoted to fairs, festivals, etc., as a means of raising revenue, loses the respect of the worldly public as a spiritual agency and is pitied or condemned as a soul-saving institution. Think of the Church of the living God sneering for the patronage of sinners in selling its ice cream; think of the bride of the Lamb donning an apron and playing cook to any bar-keeper, gambler or other child of the devil who may happen to drop into the temple of God to buy a few oysters, when she ought, if obeying her divine mission, to be bidding only for their souls and commanding them with entreaties to repent.

THEY BREED DISCORD.

The judgement day alone can reveal the bad feelings, alienations and feuds hatched in and by reason of Church fairs, festivals, etc.; how many friends estranged, how many enemies arrayed.

DRIVE AWAY HOLY SPIRIT.

As Church entertainments for revenue flourish and prevail, the work of the Holy Spirit wanes or perishes in a Church. Festivals, etc., seem so inimical or incengruous considered alone

with revivals. The Church noted for them is not noted for souls converted at its altars or for the spirituality of its members. This is a most alarming thought that ought to give pause. The Holy Spirit will not do His great work where such things are encouraged and where they hinder him.

NULLIFY LUTHER'S REFORMATION.

A mercenary spirit in our religious relations is profanation. The Church entertainment for revenue violates the very foundation principles of the Reformation. The inception of the Protestant Church was in a horrified protest against making merchandize of the forgiveness of sins—profanation of holy things.

CHRIST'S TERRIBLE INDIGNATION.

No wonder that we read of Christ's awful indignation as He beheld His Father's house profaned. "And He found in the temple those that sold oxen and sheep and doves and the changers of money sitting; (substitute other commodities and how like a modern Church fair it sounds!) and He made a scourge of cords and cast all out of the temple, both the sheep and the oxen; and He poured out the changers' money and overthrew their tables; and to them that sold the doves He said, TAKE THESE THINGS HENCE; MAKE NOT MY FATHER'S HOUSE A HOUSE OF MERCHANDISE."

It was in the "Sunday-school room," the fore court of the temple (where some people think an entertainment, not valid for the main Church room, may be held with impunity) that this cleansing took place. Moreover, these birds and animals were indeed in holy worship and sacrifice, and the money changer was a great convenience, for only Jewish coin was acceptable for the temple dues, and yet as we read the record, we can see the awful indignation of outraged love and reverence, with flashing eye and uplifted hand. Christ cleansed the temple here at the very beginning of his ministry, and again during the last week of His life. Thus His "first and last care was for the sacredness of His Father's house." (Next time we will suggest substitutes for Church entertainments.)

BISHOP POTTER ON SALOONS.

(BY REV. F. M. EDWARDS.)

The honored Prelate of New York has recently delivered a speech on "The Saloon a Social Necessity" which is very much to be regretted by every one that appreciates either the dangerous character of a liquor shop, or the great influence of an Episcopos whose reputation for talent and piety has reached as far as that of the distinguished preacher named above. How many advocates of liquor vending will quote the words of that speech; how many saloons may be expected to put in flaming letters and in a conspicuous place the motto: "The Saloon a Social Necessity."—Bishop Potter.

will not be known to the author of the unfortunate phrase. May we not hope that the honored man at the head of the Episcopal Church in Greater New York will quickly send out a document of recantation or explanation to head off the arguments of liquor men drawn from his hasty sentences. If he was misquoted by the press or his aims not well ex-

pressed by himself he would serve the cause of truth and virtue by spreading as widely as the speech has been read a plain and positive declaration of his desire to benefit the citizens of New York and elsewhere by the abolition of a commerce now engaged in the unholy work of making wives widows, children orphans, and all of them paupers and beggars.

It seems that the good ecclesiastical was making an argument that good citizens should supply places of rendezvous for the common people who are not able to pay fifty dollars for admission to a club as he and his friend Mr. Choate were able.

Mr. Choate (Ambassador to England) has spoken as follows:

"As I understand it, the special work of the Society which I am to present is its desire to resist the evil influences of saloons, which have been the curse of this city for so many years and continue to yet. There are more than 7,500 saloons, and each represents damage to families incalculable. I believe that more money is spent for drink in this city than for food or for the education of children. The law can attend to the reduction of the number of saloons but it cannot prevent the debauching of policies, disgrace to families and ruin of the community which is accomplished through them."

Following this plain indictment of the liquor evil, Bishop Potter comes forward to inform Mr. Choate and the public that under existing circumstances, i. e., until something else is given for the hours of leisure, "the saloon is a necessity so far as social intercourse, relaxation and refreshment are concerned. The saloon exists because you and I have given our brother no better thing. It is the truth. You may not like to hear it, but so it is. We who belong to the so-called favored classes have our clubs. But the poor man cannot afford the cost of a club, and so he frequents the saloon. Let there be no mistake, the man who keeps a saloon defends it, and justly, as the poor man's club. There are more poor than rich, hence more saloons than clubs."

Still further the Bishop is quoted as saying "what wonder that the toiler should leave his untidy wife and crying children and seek recreation in the saloon, where he finds light and warmth and sometimes music."

Two or three assumptions in these remarks of Bishop Potter are as remarkable as they are lamentable because coming from a noted and influential prelate. He assumes that the place of dissipation and vice is a necessity because man needs recreation and that either a club or the saloon must be the resort. If every man were able to belong to a club there need be no saloons, but otherwise otherwise seems to be his logic. Now, the fact is, that neither is a necessity to the moral, mental or pecuniary advantage of the real citizen if by "clubs" he means places of resort where guests are supplied with intoxicating drinks, and by "saloons" places where the same drinks are sold.

Intoxicants are not social necessities, unless it be true that drunkenness and all other vicious things are necessities. Now, if the club is divested of the drink characteristic, and is a place of moral and mental improvement, it cannot be compared to a saloon, but becomes just such a place as a Young Men's Chris-

tian Association, a Society of Christian Endeavor or an Epworth League will supply, and we are at a loss to know how Bishop Potter can say that the poor man in New York cannot find such, or cannot find an open Church or a place of some sort of religious influence. If the poor man desires a place at which to purchase comforts in food or raiment, is it a difficult matter to find stores? If he desires to take his family out for exercise or for social gratification are there no parks or neighbors that can be visited with profit? Are there not men who would quickly establish any kind of a cafe without liquor if such would be patronized instead of the saloon? But this cannot be with the license of liquor saloons.

If our children had found a den of vipers and had become infatuated with playing with them the first thing we would do would be to kill the vipers, and then give other amusements to the children. Let the same policy be adopted as to the places that are worse than a den of vipers.

Another curious assumption of Bishop Potter is that the poor man, unable to join a club, can afford to be a patron of the saloon, whereas the average visitant to the latter spends thereat many times more than the sum put down as the cost of the club, and then adds the loss of his immortal soul.

Nor can we see how there could be much moral advantage by going to a club if it be one in which the same temptations to dissipate are found as at the saloon. We are very sorry that the language quoted implies that Bishop Potter and Mr. Choate both have joined what the Bishop compares to a saloon. We hope that it is not true.

The assumption that untidy wives and crying children drive men to the saloon we can but regard as approximating a slander upon the average working man's family. The Bishop has (it seems to us) put effect for cause. What has made the wife's clothing so poor? What has caused the children to cry for bread? Why is there not light and warmth and music in the poor man's home? Why does he not with others say, "there is no place like home?" The visits to the barroom will tell the story. Abolish the saloon and let the toiler's money go to the support of the home and there will be very little difficulty in finding happy wives and laughing children to greet the laborers returning from their daily tasks. Then it will also be possible for "the something else" which the Bishop talks of to be carried to an advantageous position. But this cannot be expected so long as the saloon is a legalized educator for vice.

SALT OF THE EARTH.

(BY REV. GEO. H. M'FADEN.)

Ye are the salt of the earth, but if the salt has lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.—Matt. v-13.

Did the reader ever know any salt that did or could lose its savor, and was thenceforth good for nothing, but to be cast out and to be trodden under foot of men? I trow not. The salt with which we are familiar, and

with which we season our food, does not and cannot lose its savor, and yet remain salt to be used in some other way. It must cease to be by undergoing chemical decomposition and becoming resolved into its elements, and thereby cease to be salt before it can lose its savor. It is then no longer salt, but hydrochloric acid and soda. And yet this metaphor was not founded in fiction, but in reality, in something well-known in his day as salt of the earth. The fact is that the Jews of our Saviour's time knew of and had experience with two kinds of salt—the salt of the sea and the salt of the earth. The first was obtained by evaporating the water of the sea either by exposing it in shallow vessels to the rays of the sun for a considerable time, or by boiling it down and drying out the residuum. The result is the salt of the sea, and to this the passage above cited makes no allusion. It would not afford the metaphor here employed. The second was dug out of the earth in certain localities of Palestine, and was a sort of marl largely commingled with salt, which was comparatively cheap and very useful in the preservation of meats, but which once so used lost its savor and yet still the salt of the earth. The only further use it could be turned to was in making and repairing walks or paths for the feet of men. Now, I have known walks made of marl, and admirable walks they were, being firm and hard, and not easily made muddy by rain. It is this kind of salt, salt of the earth, that the metaphor of this passage is founded. Now, when Jesus spoke these words and in them employed this metaphor He, of course, addressed a Jewish audience who were familiar with the uses of this kind of salt, and by the use of this metaphor gave them to understand that they were in the hands of God for the sake of the good they could do to the Gentile world. For this reason they had been carried away into captivity and been dispersed among the Gentiles, and for this reason they had been returned to their native land. If they would not serve God's purpose in the good of the world in the first and chosen way, He would make use of them in another and more degrading way, even in becoming walks for the Gentiles. For, now they had lost their savor, their piety to God, and were incapable of answering His higher purpose, and would be soon cast out again from their native land as fit only to be trodden under foot of men. As He thus said, so it was and yet is. For more than eighteen centuries it has been the hard lot of the Jews to be trodden under foot of men by all nations in all lands through the Christian centuries, save by this nation of the United States in America. They have certainly had a long and rough experience under foot of men, and the end is not yet. In like manner the Christian Church is now used, and whenever any branch or part of it loses its savor and ceases to be of any benefit to the world, it also will be cast out and trodden down under foot of men. It is equally true that whenever any individual Christian loses his savor, his piety, he also will be cast out by God, and be trodden down by the world. This latter statement is necessarily implied in the first, and both are implied in what is here predicted and fulfilled in regard to the Jews. For in this respect the same divine policy is impartially carried out both toward Jew and Gentile, both toward communities and individuals. Hence those scriptural cautions:—Wherefore let him that thinketh he standeth take heed lest he fall.—First Cor. x-12. For if ye

(CONTINUED ON NINTH PAGE.)

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FEBRUARY 23; 1899.

BLACKSTONE AND FARMVILLE.

Bishop Galloway will speak at the Methodist Church in Blackstone on Tuesday, February 28th at 2:30 p. m., and at Farmville on Wednesday, March 1st, at 8 p. m. These addresses are for the purpose of giving information, and not for the purpose of taking a collection. Bishop Galloway is thought by many to be one of the most inspiring speakers on the Board of Bishops, and South Side Methodists should turn out to hear him.

FILLS IN.

(Boston Transcript.)

Miss Greene—You sing in the Wesley Street Church, don't you?

Miss Crochet—Yess.

Miss Greene—Then you must know that gentleman over opposite. I have seen him going into the Wesley Street Church Sunday after Sunday.

Miss Crochet—Oh, yes; he fills in the intermission when the choir is not singing. He is the pastor of the Church.

THE SUNDAY SCHOOL.

LESSON X, FIRST QUARTER, INTERNATIONAL SERIES, MARCH 6.

Text of the Lesson, John viii, 12, 31-36—Memory Verses, 34-36—Golden Text, John viii, 36—Commentary Prepared by the Rev. D. M. Stearns.

[Copyright, 1899, by D. M. Stearns.]

12. "Then spake Jesus again unto them, saying, I am the light of the world. He that followeth Me shall not walk in darkness, but shall have the light of life." By reading the first verse of this chapter with the last one of the previous chapter we see something of the homelessness of our Lord many a time. While all go to their own homes He goes to the Mount of Olives, probably to Gethsemane, for He oftentimes resorted thither with His disciples (chapter xviii, 2). Early in the morning He was again in the temple and teaching the people. Now the self righteous Pharisees bring to Him a woman, whom they say

was taken while committing sin, hoping that He will condemn her or proving Him to see what He will do, but He, by writing on the ground, would tell them where their names were written because they had forsaken God (Jer. xvii, 13).

31. "Then said Jesus to those Jews which believed on Him, If ye continue in My word, then are ye My disciples indeed." The evidence of true discipleship is continuance, patient continuance in well doing (Rom. ii, 7). He is able to keep us from falling and to present us faultless, and He who hath begun a good work in us will perform it until the day of Jesus Christ. No power can take us out of His hand, but if we are truly there, truly His, there will be the fruit of righteousness manifest in our lives, there will be outward evidence of the life within. The light will shine unless it is only a painted light (Jude xx, 21; Phil. i, 6; John x, 27, 28). God will work in us those things that are pleasing in His sight (Heb. xiii, 20, 21). There are those who have a name to live, but are dead (Rev. iii, 1). There may be so little life that it is scarcely manifest, but where there is abundance of life (John x, 10) it cannot be hidden any more than you can keep a bright, healthy child still.

32. "And ye shall know the truth, and the truth shall make you free." Then shall we know if we follow on to know the Lord (Hos. vi, 3). By nature we are in bondage to sin, the world, the flesh and the devil, and only He who is the Truth can set us free, but He is able and as willing as He is able. He does it by His word, by which we are not only born again (Jas. i, 18; 1 Pet. i, 23), but by the same word we are sanctified, cleansed, built up (John xvii, 17; Eph. v, 26; Acts xx, 32). From Gen. i, 1-4, where the Spirit moved and God spake and light came, all that is accomplished is done by the Spirit of God and the Word of God. From the new birth, when we began to live until we shall be made like Him, all is wrought by the Spirit and the Word. Many a Christian is in bondage to some besetting sin or weight, and only the Word of God can set him free, even as it is written, Where withal shall a young man cleanse his way? By taking heed thereto according to the word (Ps. cxix, 9, 11).

33. "They answered Him, We be Abraham's seed and were never in bondage to any man. How sayest Thou ye shall be made free?" Their statement will not agree with Ex. i, 13, 14, where it is said that the Egyptians made their lives bitter with hard bondage, nor with their confession in John xix, 15, "We have no king but Cæsar." After the flesh they were children of Abraham—that is, they were descended from him—but if they were true children of Abraham they would do the works of Abraham and not go about seeking to kill Christ. Their conduct made it manifest that they were of their father, the devil, who was both a liar and a murderer (verses 39, 44). Cain and Abel were brothers, both sons of Adam and Eve, but Abel was a true son of Adam saved by grace, while Cain was of the wicked one (1 John iii, 12).

34. "Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin." In Rom. vi, 16, it is written, "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death or of obedience unto righteousness?" The teaching of John iii, 6-10, and similar passages seems to be that the new nature in the believer, that which is born of God, cannot sin, but the old nature or carnal mind cannot but sin. If one professing to be born of God continues in sin, then it is manifest that he is not a child of God, but of the devil. A Christian may, under temptation, stumble into sin, but he will not continue in it, while a mere professor, one not born again, though he may run well for awhile, will turn again like a dog to his vomit and like a sow that was washed to her wallowing in the mire (II Pet. ii, 22). We are slaves or servants to that which controls us, whether it be sin or innocent pleasure or the life of righteousness. Our Lord did nothing of Himself. He only spoke what the Father taught Him and did only those things that pleased the Father. He was a perfect servant of God.

35. "And the servant abideth not in the house forever, but the Son abideth ever." In chapter xv, 15, He says to His disciples, Henceforth I call you not servants, but

have called you friends, for all things that I have heard of My Father I have made known unto you. In Rom. viii, 15, 16, we read, Ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption whereby we cry, Abba, Father! The Spirit Himself beareth witness with our spirit that we are the children of God. It is truly a great thing to be a servant in the family of God and to be able to say, Thy servants are ready to do whatsoever my Lord the King shall appoint! (II Sam. xv, 15.) But to be a child of God, an heir of God and joint heir with Christ—who can estimate this? Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God, and then to think that we shall be like Him and sit with Him on His throne and come with Him in His glory.

36. "If the Son, therefore, shall make you free, ye shall be free indeed." No one can make us free but the Son, and He does it thoroughly. The law of the spirit of life in Christ Jesus makes us free from the law of sin and death, and this only by God sending His Son in the likeness of sinful flesh (Rom. viii, 2, 3). How much it cost to set us free! He also frees us from the fear of death, for He came to deliver them who through fear of death were all their lifetime subject to bondage (Heb. ii, 15). He frees from besetting sins and every weight and all that is unbecoming in a child of God. All those who are willing to be delivered He is ready to free. He does it when we trust Him and yield ourselves to Him that He may do it.

EPWORTH LEAGUE.

Topic For the Week Beginning March 5, "The Gates of Zion"—Text, Ps. lxxxvii, 1-7; c, 1-5.

"The Lord loveth the gates of Zion."

"Enter into His gates with thanksgiving."

Zion was the name of the citadel of Jerusalem taken by David from the Jebusites. It was a high hill originally, much like the Acropolis at Athens, the citadel at Quebec or at Edinburgh. It was made immensely strong by walls and battlements and towers. Here David brought the ark of the covenant and placed it in a tent prepared for it. Priests performed service, and it became the central sanctuary of the new national life, the former sanctuary at Shiloh being abandoned, and the brazen altar of sacrifice located at Gibeon.

When the temple was built by Solomon on Moriah, it was reckoned as belonging to Zion, and the fortifications of the two were made the common defense of the whole city. Zion was the religious name of the city as Jerusalem was its secular title. It was the special center of Jehovah worship, the distinctive and peculiar religion of Israel.

The term Zion means sunny or dry, perhaps in allusion to the natural character of the cragged height. It became the synonym of safety and happiness. As the citadel was the military defense of Israel's capital city and the abode of their great King David, so was Zion the abode of their great God and the hiding place from all evil powers. From thence God's law was given, and here He was to be praised. Because of this worship special regard for the place and for those coming there to offer worship is in the Psalms attributed to God—"He loved the gates of Zion."

The service of this sanctuary was far different from that found in the holy places of the surrounding nations. As their deities were the powers of nature or the evil forces of the world, so their worship was sensual, often vile and frequently cruel. They sought to propitiate fierce and vengeful gods or to indulge bodily appetites. The Jehovah of Zion was a God of justice, purity, holiness and mercy. Blood of beasts was offered instead of human life. The great festivals were feasting times. Songs of praise and thankfulness were part of the ritual. Cleanliness of body was

everywhere to be observed, and this was to be a symbol and incentive to purity of desires and action. Goodness and kindness were to rule all actions.

The name Zion came to be applied to the people of Jerusalem and to the city as a whole. In the New Testament it is not often used, but in Revelation the term New Jerusalem is found, signifying the future abode of the people of God.

The church of Jesus Christ is often spoken of as Zion, and there is much reason for such use of the name.

Gates of Pearl.

The bronze gates of the capitol at Washington are of great value and of wonderful beauty, those of the Baptistery in Florence, Italy, are even greater works of art; but John describes the portals of the New Jerusalem as 12 in number and each door made of a single pearl. It is well to think of the gates which open on earth into the paradise of God's presence.

The gate of song is one of exquisite beauty. How many souls have passed by this door into the mystic grace of the Spirit and stood rapt in the very presence of the Master!

The gate of prayer is ever open. Night and day the redeemed of God pass in through it and find peace. Strong are the towers and firm the foundations around this entrance.

The gate of meditation is not so much used as the other two, but is full of quietness and wondrous visions of the celestial city are had by those who stand within its open doors. Vistas of unutterable glory and thrilling delight have made glad the souls of pilgrims since the days of Abel and Moses and Paul.

The gate of the scroll, where one sees God's word, the gate of the helping hand, where one learns the blessed helpfulness to others, and many another opening pierce the walls of the city of God and give entrance to its pleasures. "Enter His gates with joy."

The Unseen Hand.

In all times of prosperity the prophets of Israel declared that the blessings came from Jehovah. In times of disaster they found the cause to be the displeasure of God at the disobedience of the people. One may look at the law which governs events and close his eyes to all behind the law or one may take the Scriptural position and regard both the law and the lawgiver. In the recent events of our national history it is easy to say all has come about in a perfectly natural manner and is only what was to have been expected, but it is equally true and much wiser to discover the ruling hand of God working out the problem of human history. Why things happen is a deeper question than how they happen. Men may think they rule, but it is certain that God overrules.

Daughter of Zion.

Daughter of Zion, awake from thy sadness!
Awake, for thy foes shall oppress thee no more!
Bright o'er thy hills dawns the day star of brightness.
Arise, for the night of thy sorrow is o'er!

Strong were thy foes, but the arm that subdued them
And scattered their legions was mightier far.
They fled like the chaff from the scourge that pursued them.
Vain were their steeds and their chariots of war.

Daughter of Zion, the power that hath saved thee
Extolled with the harp and the timbrel should be!
Shout, for the foe is destroyed that enslaved thee!
The oppressor is vanquished, and Zion is free!

THE JUNIOR RECORDER.

RICHMOND AND BLACKSTONE, VA., FEBRUARY 23, 1899.

THE SUNDAY SCHOOL.

LESSON IX, FIRST QUARTER, INTERNATIONAL SERIES, FEB. 26.

Text of the Lesson, John vii. 14, 28-37—Memory Verses, 28-31—Golden Text, John vii. 37—Commentary Prepared by the Rev. D. M. Stearns.

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14. "Now about the midst of the feast Jesus went up into the temple and thought." It was the feast of tabernacles, and His brethren who did not believe in Him had in a sort of sneering way advised Him to go up to the feast. His reply was, "My time is not yet come," so they went without Him, but He went up later, and as He taught the Jews wondered at His knowledge and His teaching, as He had not been to their schools. His reply to them was, "My doctrine is not Mine, but His that sent Me" (verse 16). He took no credit for His words or works. He sought no glory for Himself.

28. "Then cried Jesus in the temple as He taught, saying, Ye both know Me, and ye know whence I am, and I am not come of Myself, but He that sent Me is true, whom ye know not." They had said, We know this man whence He is, but when Christ cometh no man knoweth whence He is (verse 27). They knew that He was from Nazareth and of humble parentage, and that was all they professed to know, but if they had been honest they would have said, We know that Thou art a teacher come from God (John iii. 2).

29. "But I know Him, for I am from Him, and He hath sent Me." He said again, "As the Father knoweth Me, even so know I the Father" (John x. 15) and again, "No man knoweth the Son but the Father; neither knoweth any man the Father save the Son and He to whomsoever the Son will reveal Him (Math. xi. 27). In His prayer He said, "O righteous Father, the world hath not known Thee, but I have known Thee, and these have known that Thou hast sent Me" (John xvii. 25).

30. "Then they sought to take Him, but no man laid hands on Him because His hour was not yet come." Many a time would they have taken Him, but they could not touch Him till the appointed time. When they did finally take Him, it was because He allowed them to, and when He died He freely gave up His life. He laid it down of Himself; they could not take it from Him (John x. 18).

31. "And many of the people believed on Him and said, When Christ cometh will He do more miracles than these which this man hath done?" While some believed and some believed not and many who professed to believe turned back and walked no more with Him (chapter vi. 66) He kept steadily on bearing faithful testimony and doing the Father's works and will, sure that all whom the Father gave to Him would come unto Him (chapter vi. 37) and that He would see of the travail of His soul and be satisfied (Isa. liii. 11).

32. "The Pharisees heard that the people murmured such things concerning Him, and the Pharisees and the chief priests sent officers to take Him." They might have remembered that a certain king of Syria did his best to take Elisha, but in vain, or that Ahab did his best to find Elijah, but also failed; that Sennacherib would have taken Jerusalem, but could not. When will the enemies of God

stop imagining vain things? Not till the antichrist, yet to be manifested, is destroyed, and satan shut up in the pit, and even after that there shall be enemies of God until satan is finally cast into the lake of fire and the kingdom comes.

33. "Then said Jesus unto them, Yet a little while am I with you, and then I go unto Him that sent Me." The time was short until He would give Himself up and let them take Him and kill Him, but even in death He would go to the Father, and after the resurrection He would in His glorified body ascend to the Father. For more than 30 years He had willingly absented Himself from His home in glory, bearing all manner of humiliation and scorn for our sakes, and soon He was to become our sin offering, bearing our sins in His own body on the cross.

34. "Ye shall seek Me and shall not find Me, and where I am thither ye cannot come." In chapter viii. 21, He says: "I go My way, and ye shall seek Me and shall die in your sins. Whither I go ye cannot come." In verse 24 of the same chapter He says, "If ye believe not that I am He, ye shall die in your sins." Now is the time to seek Him, for it is written, "Seek ye the Lord while He may be found," and all who truly seek surely find (Isa. lv. 6; Jer. xxix. 13; Math. vii. 8), but if the sinner will not yield to the seeking Saviour—for He is always seeking ever since He sought Adam hiding from Him in Eden—then there is a possibility of the experience of Prov. i. 28: "Then shall they call upon Me, but I will not answer. They shall seek Me early, but they shall not find Me."

35. "Then said the Jews among themselves, Whither will He go that we shall not find Him? Will He go unto the dispersed among the gentiles and teach the gentiles?" If they believed Him to be possessed of a devil, as they said, they could not think of His going to heaven to leave them, but even if He should possibly be a good man and go to heaven surely they would find Him, for were they not all going that way, at least in their own opinion? Anything more than a mere man they could not see Him to be and so they understood Him, not because they would not receive Him.

36. "What manner of saying is this that He said, 'Ye shall seek Me and shall not find Me, and where I am thither ye cannot come?'" It is not strange that these unbelievers could not understand His word, for even the disciples are heard saying on the night before His crucifixion: "What is this that He saith? A little while. We cannot tell what He saith" (John xvi. 18).

37. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink." Had they considered their own Scriptures they might have thought of Isa. lv. 1, or Jer. ii. 13, or the rock that Moses smote, but they were blinded. Their hearts were hardened, their ears heavy (Isa. vi. 10) because they would not see nor hear nor believe (Acts xxviii. 24-27). The fountain of living water was now in their midst, and yet they would not drink, for they preferred their own cisterns. In chapter 3 we learn how to be born of water and the Spirit, in chapter 4 we learn that we may be wells of water, but here we learn that we may be rivers of water, bringing health and life wherever we go (Ezek. xlvi. 9). Most saved people are content just to be born again, a few are willing to be well, but fewer still care to be rivers. It is for us to say how much of the Word we are to have in us (Eph. v. 48; Col. iii. 16).

EPWORTH LEAGUE.

Topic For the Week Beginning Feb. 26, "Palm Tree Christians."
Text, Ps. xcii. 12-15.

"The righteous shall flourish like the palm tree." Few objects are more beautifully majestic than the palm. The charm of the tropical landscape is greatly enhanced by the towering fronds of palms lifted high above the luxuriance of tangled jungles of shrubs and vines. So, says the Bible, does a Christian man appear in the mass of men. What dignity and power there is in a life like that of David Livingstone, of Bishop Hannington of Uganda, of Judson of Burma or of Chinese Gordon, of Havelock and the heroes of the Christian faith of many lands and times!

Whoever cares to know the truth can quickly assure himself of the fact that during the ages past as well as today the man who prospers most and the people who achieve most substantial success and progress are those who maintain the highest moral integrity. The man who disregards truth and the rights of others, the people who indulge in oppression, fraud and violence, may for a little while acquire an advantage over others, but in the long run they weaken themselves and will invariably fall.

Permanent wealth cannot be acquired by gambling or theft. Industry and frugality alone lay the foundations of stable fortunes. Experience teaches this, reason approves it.

Happiness is an element of all human advancement. No man or people are flourishing unless there are contentment of spirit and joyousness in the life. Happiness was never known to rest in the heart of one doing evil. No people can be prosperous and contented who are fraudulent and wicked.

Today in all the higher circles of trade the honest yard and honest dollar are recognized as necessities. Over all other considerations of self approval and the regard of fellow men rises the fact that the approbation of God is the most necessary thing to the human heart. He is pure and just and good. His blessing is on righteousness only. His mercies are over all, even the evil, but His promises of peace and prosperity are only to the upright in heart and life.

However iniquity may seem to abound no lie prospers and no fraud is stable. From the vantage ground of heaven we shall look back and see in human history that righteousness alone has been prosperous. "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

What Is It Good For?

Thistles and thorns have their place and worth, but the man who cultivates them in hope of harvesting grapes and figs from them loses time and labor. So some folks have started in the Christian way, thinking it yielded fruits of a variety different from what it does.

(CONTINUED ON EIGHTH PAGE.)

MOVE OUT INTO THE LIGHT.

BY J. HOFFMAN BATTEN

O'er Judah's hills and valleys,
One dark and lonely night,
The pearly gates swung open,
And flooded earth with light.

There came the news from heaven,
That Christ, the Lord, was born,
The darkness all dispelling,
And changing night to morn.

Now over all earth's darkness,
With healing in His wings,
The bright "Sun of Righteousness,"
His blessed radiance flings.

O, weary, sin-dimmed wanderer,
Why longer dwell in night;
From guilt and self look Christward;
Move out into the light.



"UNCLE JERRY."

A TRUE STORY OF CONVERSION IN THE EVENING OF LIFE.

BY H. MARTIN KELLOGG.

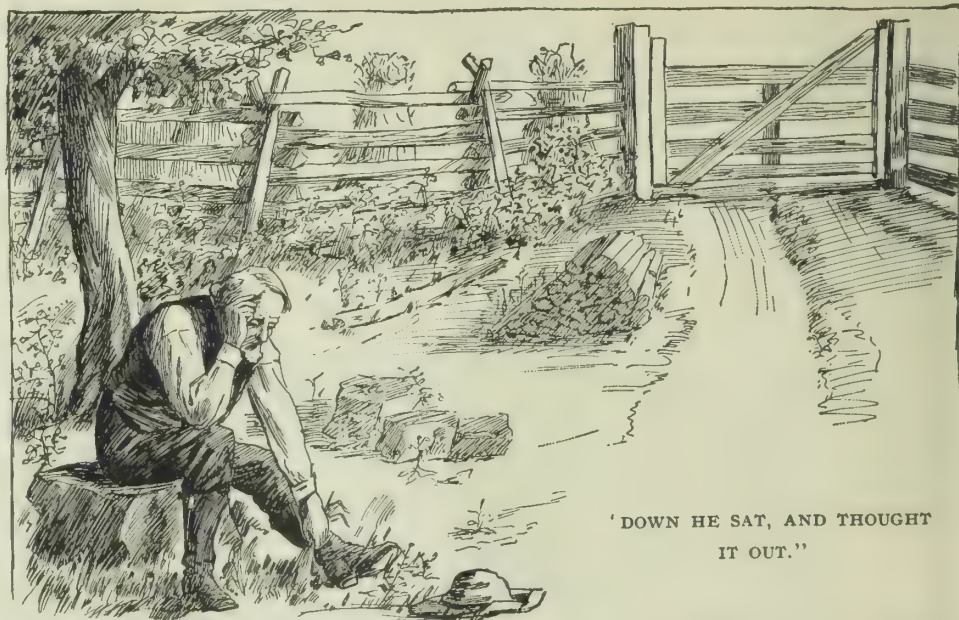


THAT "history repeats itself," is so emphatic a truth, and so often demonstrated in human events, as hardly itself to need repetition. "Uncle Jerry" became "a living epistle" of redemption through Jesus Christ, "known and read" of all the dwellers along a certain country-side of Connecticut. He had been considered "a tough customer," and a reprobate. Ministers had severely let him alone, and pretty much everybody else did the same. A Sabbath-breaker, blasphemer, regardless alike of the laws of God and men, dwelling like a modern Esau! His wife had been a nominal Christian, but yoked to such a husband, her religious life was at a very low ebb. Finally, he reached his ninety-third birthday. On that day, a warm balmy spring-like day of February, he walked out upon his little farm "sayin' nothin' to nobody," as he expressed it. He began to soliloquize somewhat as follows:

"Well, well, I've a nice little farm, all my own. Don't owe anybody. Have two good cows, horses, all the pigs and poultry I want. Good health, my! What health for my age! There's old A—, laid up these dozen years, and not so old as I! There's B—. We were boys together, now he's good for nothing, wind all gone, doesn't know me nor his wife, nor anything. They have to keep him tied in his chair, and chair strapped to the floor! My! My brain is as clear as a lute. I can think, reason, talk, as well as ever I could. There's C—, well, poor boy, I attended his funeral last week, he's dead, gone sure, buried. How much we used to think of each other when we were boys together, until—, yes, until we quarrelled over that heifer that got into the corn. Well, that was a foolish affair. He cursed me, and I swore at him. I wish now I hadn't, he's gone first. What! Hold on! Must I go

too? How much longer shall I live here to enjoy my farm? Not much! No! Can't! —Not much longer!

"Ninety-three today! Old! Old! How old? Yes. 'The oldest man in town,' they say! Whew! There was old Mrs. S—, lived to be 103, but she had to die, finally! Yes. So must I, too! Pretty soon, too, I fear! What! Do I fear it? How many times I've sworn No! But I do! Yes, I do fear it. Can't help it! Why! Yes. Of course I do! Old Mrs. S—, when 100, drove alone to church, and hitched her horse to the lightning rod, and went in,



'DOWN HE SAT, AND THOUGHT IT OUT.'

and told them all right in sermon time that she'd come to Zion once more before going to the New Jerusalem, and how she stirred them up! You see, her mind wasn't exactly right, a leetle off! Whew! When have I been to church? Not for many years. Old Parson H— said to me years ago, when I wouldn't listen to his pious talk, that the time would come when I'd stop to think of these things. Well! I declare! The time has come, sure enough! He's gone, too, and here am I, thinking

and remembering! Wish I couldn't, but can't help it. Let's sit down on this rock and think it out!"

Down he sat, and he thought it out, long and well. The Holy Spirit came, spoke and entreated him. The hours sped by unnoticed, while he was buried in that reverie that became a great struggle on the battle-ground of his stubborn heart. Finally as the sun illumined the western horizon and began to sink behind the hills, he fell upon his knees and called aloud for mercy and pardon. Nor did he cry in vain. Peace and joy came. He arose in comfort, and with new aspirations and went into his house. His wife noting his peculiar, subdued manner, asked where he'd been. He replied: "I've been to the Lord, and got peace. I don't know what to make of it, but I feel happy! Come, wife, let's pray!"

And he immediately erected the family altar, and timorously, brokenly yet happily he prayed, as he never conceived of before. After supper, his neighbors came in, and hearing the strange news, went out and brought many more in, and he told them all the story of the afternoon, and held a fervent prayer meeting in that hitherto Godless home! He continued to hold them every evening for many weeks, declaring what the Lord had done for his soul, and urging all to repentance. And they came, crowded his house, and many came as returning prodigals to the Father's house, in repentance and faith.

That was several years ago. He did hope to live out a century as a monument of a Savior's mercy. I had many talks with him, for this is a true, unvarnished narrative. But five years later, when almost to the century point of time, the

mortal could no longer hold the spiritualizing immortal life, and calmly and peacefully, as a babe goeth to sleep upon the maternal bosom, he fell asleep in Christ Jesus.

He marvelled that the Lord was so good as to save him and accept him at so great an age, and after so wicked a life. He specially urged the youth to come while in vigor and health and favorable circumstances, and not put religion off as he did. "The risk is so great," he said.

GOOD RESOLUTIONS.

MADE, AS USUAL, THE SUNDAY AFTER THE ELECTION.

BROWN and Jones are, as a rule, excellent friends. Their business relations are cordial and pleasant; they live in the same district; their wives and families are intimate, socially, and they are members of the same church. In spite of all this, a coolness grew up between them during the recent campaign. The one is a thorough believer in the platform and principles of the Republican party; the other, is a staunch advocate of Democratic doctrine. Each believed in and respected the honesty of the other in the matter of political faith, but the ardor of the campaign, and their intense partisanship had caused a difference between them that almost amounted to bitterness.

On the Sunday after election, they sat in church with their respective families, and listened, with nods of approval, while the pastor delivered a scathing denunciation against the rottenness that existed in the city government. Their eyes met when he declared that church members were to blame if the saloon keepers, gamblers and evil-doers in general, controlled the power and patronage of the executive, the council and courts of the city, and each acknowledged the truth of the statement while blaming the other for the failure.

Carried away by the intense excitement and enthusiasm of the political battle, they had countenanced certain questionable actions of their party associates, and had become familiarly acquainted with men whose names were synonymous with fraud and corruption.

"Their very touch is unclean," said the pastor, and Brown's shoulder fairly burned as, in imagination, he felt, once more, the impudent, yet hearty, slap of

convivial fellowship bestowed thereon by the notorious "Boss" of a down-town ward.

Jones, as he listened, mechanically wiped

dividual assured him of their party's success.

"It's a dead sure thing, Mr. Jones," said "Dinky," and the sentence echoed in his ears as an accusing accompaniment to the sermon of the pastor.

They met at the church door after the service, and cordially shook hands.

"Splendid sermon," said Brown. "I enjoyed it."

"Yes, indeed! so did I. It's the plain truth. The blame does rest on honest, respectable business men, church members and tax-payers. Look at the state of our streets! Look at them giving away valuable franchises without compensation! Look at the fellow they nominated for alder—"

"Well, well, I acknowledge he's a poor stick, but 'Bully' Boggs, in the Fortieth Ward, is a good deal worse, and you fellows elected him. The election's over, and I'm willing to join in any movement that will straighten things out and give us good government. The pastor says, 'Purity is higher and better than any Party.' I agree with him; and I heartily endorse every word he said this morning."

"So do I, and I'm willing to join in with all others on that platform."

"It's a go!" They shake hands again with great satisfaction.

And at the next election they will work hard to——?



"LOOK AT THE STATE OF OUR STREETS."

his right hand again and again with his handkerchief. He remembered how closely that hand had been held in the clammy clasp of "Dinky" Murphy, while that in-

LOVING SERVICE.

LADY was walking homeward from a shopping excursion, carrying two or three packages in her hand, while by her side walked her little boy. The child was weary; the little feet began to lag, and soon a wailing cry arose.

"I'm too tired! I want somebody to let me wide home!"

The mother looked about her, but there was no street car going in her direction. She took one of the parcels and gave it to the child.

"Mamma is tired, too, and Willie must help her to get home. She is glad she has such a brave little man to take care of her and help her to carry the bundles."

Instantly the little fellow straightened, his step quickened and he reached for the offered parcel, saying stoutly:

"I'll tarry 'em all, mamma."

It was only the old, old lesson that our Father is always teaching us: "Is the homeward way weary? Try to lighten another's burden and the loving service shall smooth thine own path."

THE STRENGTHENING HAND.

Amid the stress of a great battle, the Duke of Wellington ordered a young officer to charge and take a most destructive battery crowning a hill. The difficulty of this undertaking was appalling. The officer looked toward the spot where the order would take him, then, turning, to the Duke, said, "I can go, sir, if you will give me one grasp of your all-conquering hand."

The grasp was given, and the officer sped to his duty. Just so, the Christian will face his duty, no matter how appalling it appears. But he will not go alone or unhelped. Difficulty need not daunt him, for the hand which wields all authority in heaven and on earth is extended for his grasping, is energetic for his help.

THE BEST TEMPERANCE LECTURE.

It was on the street. A man recovering from a debauch was moaning to himself: "I must quit! I must reform! I must stop!"

"Don't say dat, boss," put in a darky. "Dat's no' good. Say: 'I am quit! I is reformed! I've done gone stopped!' Do it now, boss and' den you won't forget it."

THE BRIDGE WAS DONE.

This story, taken from our Civil War, was a favorite with Spurgeon:

Once when the Union soldiers were retreating from the valley of Virginia, they burned a bridge over the Shenandoah. Stonewall Jackson, who wanted to pursue them, sent for his old bridge builder.

"Sir," he said, "you must keep men at work all day and all night, and finish that bridge by tomorrow morning. My engineer shall give you a plan." Old Miles saluted and withdrew.

Early the next morning the general sent for Miles again.

"Well, sir," said Jackson, "did the engineer give you the plan for the bridge?"

"General," said the old man, slowly, "the bridge is done; I don't know whether the picture is, or not!"

Now, that is the kind of bridge builders, Mr. Spurgeon said, we want in the church—men to go right ahead with their own work, no matter what their neighbors are doing.

The only way to keep the spiritual thermometer at blood-heat, is to watch the fires of meditation in the heart.

man make more money and
... by being a Christian than
... is a question not in-
... asked. "Is a Christian more
... in business than one not a
...?" The questions mistake
... of Christianity and salva-
... It is not possible for any one to
... full ... with love for
... child, though the two may have
... connection and profound influence
... each other.

... of the right sort will make
... better in every part of life and
... but it is not of the nature of an
... policy on his business pros-
... Righteousness in all his trans-
... and intentions, peaceableness
... assurance of Divine pardon and fa-
... and joyousness in consciousness of
... as Saviour and God as Father,
... is the nature of Christian prosper-
... it is worth something, it is worth
... for a man to have peace with
... whether he be beggar or billion-
... Religion is for the soul. It saves
... Prosper in all else and fail here, and
... lost.

The Royal Palma.

The more stately tree can be found
... the royal palm, as it grows in the
... Cuba and the West Indies.
... trunk 1 foot to 18 inches in di-
... it rises 50 to 75 feet without
... or knot, a pillar of gray wood,
... nothing so much as a col-
... of granite turned in a monster
... At the top the leaf stems are
... green, terminating in feathery
... many feet in length.

An interesting exercise for this week
... be to examine by the aid of a
... all the passages in the Bi-
... which speak of palm trees and com-
... them with others which refer to
... people as trees and plants.

It will be instructive and fascinat-
... look up the character and value
... palm. It is possible in a
... essay or address to present much
... point not generally known.
... people have some idea of coconuts
... as fruit of palms, but how
... any idea that there are over
... different species, some of the na-
... of vines and others over 100 feet in
... No member of the vegetable
..., except the grasses, is so use-
... mankind. Food, shelter, dress,
..., drink, furniture, tools, weap-
... and medicine are all supplied from
... it often grows where little else
...

On Church Attendance.

If the homage of the sanctuary is
... without cause, if men and
... who owe it their personal at-
... stay away for indulgence or
... amusement or indifference, if
... deprive of its sacred benefits
... they employ by exacting secular
... in business offices or factories or
... they are personally answer-
... to their Maker and Judge for their
... and their judgment is to
... If faithless legislatures or flighty
... governments make such impiety
..., their reckoning must be with Him
... is a lawgiver higher than they.—
... F. D. Huntington.

Makes Us Almost Believe.

... professed Christians make such
... beautiful show window of their deeds
... keeping a few commandments as to
... almost believe it a display of
... out of the whole law.—Lu-
...

AN EXPLODED IDEA.

THE COMMON FALLACY THAT ALCOHOL IS A FOOD.

Neither Does It Produce Heat Nor
Conserve Energy—A Paralyzer and
a Destroyer—Does Not Stimulate
and Is Not a Tonic.

Food is defined as "anything used in
the nourishment or formation of tissue"
(Gould) and is divided into:

First.—"Albuminates or nitrogenous
substances having the same, or nearly
the same, composition as albumen."

Second.—"Fats, or hydrocarbons,
containing carbon, hydrogen and oxy-
gen, the proportion of oxygen being in-
sufficient to convert all the hydrogen
into water." Butter is a familiar ex-
ample.

Third.—"Carbohydrates," contain-
ing the same ingredients, "the two lat-
ter elements in the proportion to form
water." Examples—starch, cane sugar,
milk sugar.

Fourth.—"Mineral water, salts, so-
dium and potassium chlorides, iron,
etc."

Looking at this table of foods we can
easily understand how our forefathers
were misled into the idea that alcohol
is a food because it contains carbon, hy-
drogen and oxygen. An incomplete
study would naturally lead one to this
conclusion, yet when we contemplate
the changes which must take place in
order that food may be absorbed and
used for the nourishment of tissues we
can easily understand that alcohol can-
not be classed as a true food. In other
words, it is now most generally admit-
ted that the only way whereby alcohol
can conserve tissue is by retarding tissue
waste. As a well known author admir-
ably states it, "All the alcohol in the
world cannot contribute a drop of food,
a filament of nerve, a fibrilla of muscle,
a spiculum of bone to the human econ-
omy." Richardson says: "Alcohol con-
tains no nitrogen. It has none of the
qualities of the structure building
foods. It is incapable of being trans-
formed into any of them. It is therefore
not a food in the sense of its being a
constructive agent in the building up
of the tissues."

Having exploded the idea that alcohol
is a food, we necessarily disprove at the
same time the theory that alcohol pro-
duces excessive heat, or, properly speak-
ing, keeps up the body heat when a per-
son is exposed to an undue amount of
cold. It is not worth while to argue this
matter further than to say that "north
pole voyages, military expeditions and
the diminished power of resistance to
cold shown by drunkards have conclu-
sively demonstrated that alcohol does
not supply the place of other foods." Furthermore, those who use it even
moderately when exposed to very low
temperature will perish much quicker
than their companions who are total
abstainers.

It is no longer claimed that alcohol
is a respiratory stimulant. On the con-
trary, its paralytic effect on the respira-
tory center of the brain is well known,
and it has furnished the basis for many
able theses in the last two or three
years. But let us admit for the moment
that alcohol is a vascular stimulant

Are we justified in administering it
promiscuously in cases of disease? We
see around us every day the effects of
such administration of alcohol, and the
medical profession cannot be held blame-
less for the 1,600,000 incurables which
it is claimed are now to be found within
our borders. Is it not time that we drop
the use of this paralyzant, this destroy-
er of will power, of perception, of judg-
ment and of reason, and by this means
curtail at least a large number of the
cases of insanity due to alcohol which
are daily filling our insane asylums to
overflowing?

Are there not other stimulants which
are less dangerous, to say the least? It is
a well known fact that a large part of
the free use of alcohol, both by the pro-
fession and the laity, is due to the fact
that it is easy to procure, easy to ad-
minister and is found in every medicine
chest and in almost every home to
which the physician is called. As a
natural result it is the first remedy to
be taken from the shelf in almost all
cases of sickness, accident or emergency
of any kind.

We cannot do better in closing this
discussion than to make the following
quotation from late articles on this sub-
ject:

"Alcohol is a poison and when taken
into the system is not assimilated, and
while passing through the body dis-
turbs every physiologic process and is
finally thrown off through the organs
of excretion unchanged. Hence, if not
assimilated, it cannot be a food, and as
it disturbs every physiologic process it
cannot be a medicine. Therefore, if al-
cohol is not nutritious and serves no
purpose as a therapeutic agent, then
mankind should be so instructed and
its promiscuous use abandoned. This
work can alone be done by the medical
profession.

"Numerous scientific investigations
by various distinguished authorities
bear me out in the statement that al-
cohol is not a stimulant, but a depressant;
is not a tonic, but an anesthetic; is not
a food, for it is not digestible or assim-
ilable. It impairs the senses, and that,
too, in exact proportion to the quantity
consumed.

"In view of such testimony as this,
how is it possible for any one still to
maintain the old error born of the igno-
rant and pernicious idea that alcohol is
a food, a tonic, a stimulant, a rejuve-
nant, a conservator of energy? It would
seem to be time that physicians were
considering this question of the medical
use of alcohol seriously and conforming
their practice to the facts of science
instead of the traditions of our medical
forefathers and the formulas of obsolete
textbooks."—C. L. Hamilton, M. D.,
in Banner of Gold.

Signing Pledges.

To a man raising objections to sign-
ing the pledge a reformed drunkard
said: "Strong drink occasioned me to
have more to do with pledging than
ever teetotalism has done. When I used
strong drink, I pledged my coat, I
pledged my bed, I pledged, in short,
everything that was pledgable, and
was losing every hope and blessing
when a temperance friend met me and
convinced me of my folly. Then I
pledged myself, and soon got my other
things out of pledge, and got more than
my former property about me."—Ex-
change.

SALT OF THE EARTH.

(CONTINUED FROM THIRD PAGE.)

to these things ye shall never fall.—second Peter 1-10.

Ye, therefore, beloved, seeing ye know these things before, beware lest ye also be led away with the error of the wicked, fall from your own steadfastness.—Second Peter 3-17.

Take heed brethren lest there be in any of you an evil heart of unbelief in departing from the living God.—Heb. 12.

DR. GEORGE E. BOOKER.

Dr. George E. Booker died on Monday night, Feb. 13th, at his home near Cumberland C. H. He was buried here. The great storm kept his brethren from hearing of his death till too late for them to attend the funeral. Indeed it was with great difficulty that his immediate family were able to be present.

Dr. Booker's death was not a surprise, as his health had been feeble for the last few years, and his death had been reported once before.

He was born in Buckingham county, and in his childhood removed to Cumberland county. He joined the Methodist Church in 1848. He attended Randolph-Macon College at Boyd on and graduated in 1853. He taught in the Female Institute in Farmville for some time, but in 1859 joined the Virginia Conference, and was sent to Lexington; 1860 to Patrick. When the war broke out he went into the army and served his state faithfully till the end of the war. He then took up his work again and served Middlesex, Charlotte, Botetown, High Street, Petersburg; Elizabeth City, Suffolk, Union Station, Louisa, Albemarle, Southampton, Essex, Onancock, Cambridge, and Campbell. He was known from the mountains to the sea, and numbered his friends by scores at all his appointments. He was a man of more than average talents, had the manners and habits of the student, preached with ability and success. For more than thirty years he labored for the Master. In the last few years he was very feeble, but he could not bear to give up, and he did not take a superannuated relation until last Conference. He leaves a wife and several children, one of whom, Geo. E. Booker, Jr., is a member of our Conference, and stationed at Fairmont Ave., Richmond.

A CARD.

DEAR BRETHREN:—Acting on the advice of several members of the Conference, I have decided to spend my summer vacation in revival meetings. My work here at Vanderbilt for this season will close by the 20th of May, so that I can begin work the 1st of June and continue till the 1st of September. If any brethren of the Conference desire my services, they will please communicate with me at once, or at least not later than the 1st of March.

Fraternally,

J. E. McCulloch,

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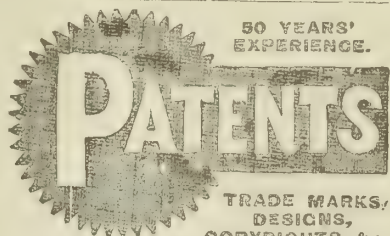
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TALMAGE TELLS HOW HOUSEHOLD PERPLEXITIES BRING BLESSINGS.

The Manifold Duties of the Wife and Mother Are Not Fully Appreciated. Reward That Comes From Patient and Unselfish Service.

[Copyright, 1899, by American Press Association.]

WASHINGTON, Feb. 12.—This discourse of Dr. Talmage seems to open all the doors of home life and rouses appreciation of work not ordinarily recognized; text, Luke x, 40: "Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me."

Yonder is a beautiful village homestead. The man of the house is dead and his widow has charge of the premises. It is Widow Martha of Bethany. Yes, I will show you also the pet of the household. It is Mary, the younger sister, with a book under her arm, and in her face no sign of care or anxiety about anything. Company has come. Christ appearing at the outside of the door makes some excitement inside the door. The sisters set back the disarranged furniture, arrange their hair, and in a flash prepare to open the door. They do not keep Christ waiting outside until they have newly appareled themselves or elaborately arranged their tresses, and then with affected surprise come out and, pretending not to have heard the two or three previous knockings, say, "Why, is that you?" No, they were ladies, and always presentable, although perhaps they had not on their best. None of us always have on our best. Otherwise very soon our best would not be worth having on. They throw open the door and greet Christ. They say: "Good morning, Master! Come in and be seated!" Christ brought a company of friends with him, and the influx of so many city visitors, you do not wonder, threw the country home into some perturbation. I suppose the walk from the city had been a keen appetizer. The kitchen department that day was a very important department, and I think as soon as Martha had greeted her guests she went to that room. Mary had no anxiety about the dinner. She had full confidence that her sister Martha could get up the best dinner in Bethany, and she practically said: "Now, let us have a division of labor. Martha, you cook and I'll sit down and learn."

The same difference you now sometimes see between sisters. There is Martha, industrious, painstaking, a good manager, ever inventive of some new pastry, discovering something in household affairs. Here is Mary, fond of conversation, literary, so full of questions of ethics she has no time to discuss questions of household welfare. It is noon. Mary is in the parlor. Martha is in the kitchen. It would have been better for them to have divided the toil, and then they could have divided the opportunity of listening to Christ. But Mary monopolizes Christ, while Martha swelters before the fire. It was very important that they have a good dinner that day, for Christ was hungry, and he did not often have luxurious entertainment. Alas, me, if all the responsibility of that entertainment had rested with Mary! What a repast they would have had! But something went wrong in the kitchen. Either the fire would not burn or the bread would not bake or something was turned black that ought to have been only turned brown, or Martha scalded herself, and, forgetting all the proprieties of the occasion, with besweated brow

she rushed out of the kitchen into the parlor, perhaps with tongs in one hand and pitcher in the other, and she cried out: "Lord, dost thou not care that my sister has left me to serve alone? Bid her therefore that she help me." Christ scolded not a word. If it were scolding, I would rather have him scold me than anybody else bless me. There was nothing acerbic in the Saviour's reply. He knew that Martha had been working herself almost to death to get him something to eat, and he appreciated her kindness, and he practically said: "My dear woman, do not worry. Let the dinner go. Sit down here on this couch beside your younger sister, Mary. Let us talk about something else. Martha, Martha, thou art careful and troubled about many things, but one thing is needful."

As Martha throws open the door I look in today, and I see a great many household anxieties, perplexities, fatigues and trials, and about them I am going to speak if the Lord of Mary and Martha and Lazarus will help me by his grace.

Household Perplexities and Trials.

As I look into that door, in the first place, I see the trial of nonappreciation. That was what made Martha so vexed at Mary. Mary, the younger sister, had no proper estimate of the elder sister's fatigue. Just as now men having annoyances of store and factory and shop, or at the Stock Exchange, come home at night and hear of some household annoyance, and they say: "Oh, that's nothing! You ought to be in a factory a day and have 10 or 15 or 20 or 100 subordinates. Then you would know something about annoyance and trouble." Oh, man, let me tell you that a wife and a mother has to conduct at the same time a university, a clothing establishment, a restaurant, a laundry, a library, and has to be health officer, police and president of the whole realm! She has to do a thousand things, and to do them well, in order to make things go smoothly, and that is what puts the awful tax on a woman's nerves and a woman's brain. I know there are exceptions to the rule. Sometimes you will find a woman who can sit in the armchair of the library all day without any anxiety, or tarry on the belated pillow, and all the cares of the household are thrown upon servants who have large wages and great experience; but that is the exception. I speak of the great masses of housekeepers, to whom life is a struggle, and who at 30 years of age look as though they were 40. The fallen at Chalons and Ansterlitz and Gettysburg and Waterloo are a small number in comparison with those who have gone down under the Armageddon of the kitchen. Go out to the country and look over the epitaphs on the tombstones. They are all beautiful and poetic, but if the tombstones could tell the truth thousands of them would say, "Here lies a woman who was killed by too much mending and sewing and baking and scouring and scrubbing," and the weapon with which she was killed was a broom or a sewing machine or a ladle.

The housewife rises in the morning half rested. At an irrevocable hour she must have the morning repast ready. What if the fire will not burn, what if the clock stop, what if the marketing has not been sent in? No matter that; it must be ready at the irrevocable hour. Then the children must be got ready for school. But what if the garments be torn? What if they do not know their lessons? What if the hat or sash is lost? They must be ready. Then you have the duty of the day, or perhaps several days, to plan out. But what if the butcher sends meat unmasticable? What if the grocer fur-

nishes your articles of food adulterated? What if the piece of silver be lost, or a favorite chalice be broken, or the roof leak, or the plumbing fail, or any one of a thousand things occur? No matter. Everything must be ready. The spring is coming, and there must be revolution in the family wardrobe, or the autumn is at hand, and you must shut out the northern blast. But how if the moth has preceded you to the chest? How if the garments of the last year do not fit the children now? What if all the fashions have changed?

Relief For Ailments.

The house must be an extemporized apothecary's shop or dispensary; there must be relief for all styles of ailments; something to loosen the croup, something to cool the burn, something to poultice the inflammation, something to silence the jumping tooth, something to soothe the carache. Oh, man of business, if you had as many cares as that you would be a fit candidate for an insane asylum! If Martha make under such circumstances an impatient rush on the library or the drawing room, be patient, be lenient. Oh, my sister, though my words may not arouse in many souls any appreciation of your toil, let me assure you from the kindness with which Jesus Christ met Martha that he appreciates all your trials, from garret to cellar and the God of Deborah, and Miriam, and Abigail is the God of the housekeepers! Christ never married, that he might be the especial friend and confidant of a whole world of troubled womanhood. I blundered. Christ was married. The Bible says the church is "the Bride, the Lamb's wife," and that makes me know that a woman has a right to go to Christ with all her annoyances and perplexities and fatigues, for by his oath of conjugal fidelity he hath sworn to sympathize. George Herbert put the thought in three or four verses, quaint and peculiar, but strong, and in one verse saying: The servant by this clause makes drudgery divine;

Who sweeps a room as for thy laws makes this and the action fine.

A young woman of brilliant education and prosperous surroundings was called down stairs to help in the absence of the servant, and there was a ring at the bell, and she went to the door and an admirer entered. He said: "I thought I heard music in the house. Was it on the piano or the harp?" She said: "Neither; it was a frying pan accompanying to a gridiron! In other words, I was called down stairs to help. I suppose some time I shall have to learn, and I have begun now." When will the world learn that every kind of work that is right is honorable?

As Martha opens the door I look in and I also see the trial of severe economy. Nine hundred and ninety-nine households out of a thousand are subjected to it either under the greater or less stress of circumstances. It is especially so when a man smokes expensive cigars and dines at costly restaurants. He will be very apt to enjoin severe economy at home. That is what kills thousands of women—the attempt to make \$5 do the work of \$7. It is amazing how some men dole out money to the household. If you have not got the money, say so. If you have, be cheerful in the expenditure. Your wife will be reasonable. "How long does the honeymoon last?" said a young woman about to enter the married state to her mother. The mother answered, "The honeymoon lasts until you ask your husband for money." "How much do you want?" "A dollar." "A dollar! Can't you get along with 50 cents? You are always wanting a dollar." This 30 years' war against high prices, this everlasting attempt to bring the outgo within the income, has exhausted

multitudes of housekeepers. Let me say to such, it is a part of the divine discipline. If it were best for you, all you would have to do would be just to open the front windows and the ravens would fly in with food, and after you had baked 50 times from the barrel in the pantry, like the barrel of Zarephath, the barrel would be full, and the children's shoes would last as long as the shoes of the Israelites in the wilderness—40 years.

Will Make the Contrast Brighter.

Oh, my friends, all these trials and fatigues of home life are to prepare you for heaven, for they will make that the brighter in the contrast! A dying soldier was asked by a friend, "Have you any message to send to your father?" "Yes," said he; "tell him I have gone home." "Well," said the friend, "have you any message to send to your wife?" "Yes; tell her I have gone home." "You have other friends. Would you like to send a message to them?" "Yes; give them the same message. They will understand it. Tell them I have gone home." And that heavenly home will compensate, will fully atone, for all

the hardships and the trials and the annoyances and the vexations of the earthly home. In that land they never hunger, and consequently there will be no nuisance of catering for appetite. In that land of the white robes they have no mending to do, and the air of that billy country makes them all well. No rent to pay there. Every man owns his own house, and a mansion at that. It will not be so great a change to step into the chariot of the skies if on earth you rode. It will not be so great a change if on earth you had all luxuries and satisfactions. It will not be so great a change for you to sit down on the banks of the river of life if on earth you had a country seat.

But, oh, the joy for the weary feet when they step into the celestial equipage, and, oh, the joy of those to whom home was a martyrdom on earth when they go into that home where they will never have to do anything they do not want to do! What a change from the time she put down the rolling pin to the time she took up the scepter! If Chatsworth Park and the Vanderbilt mansion were lifted into the celestial city, they would be looked at as uninhabitable rookeries, and Lazarus himself would be ashamed to be seen going in or out of them, so great are the palaces awaiting all God's dear children, and so much grander the heavenly architecture than the earthly. It is often not only the toil of the housekeeping, but it is the sickness and the sorrow that go along. It is a simple fact that one-half of the women of the land are invalids. The mountain lass who has never had an ache or a pain may consider household work of no very great weariness, and at the eventide may skip out to the fields and drive the cattle home, and until 10 o'clock at night may fill the cabin with laughing racket; but, oh, to do the hard work of the household with a shattered constitution—after six weeks' whooping cough has raged in the household, making the nights as sleepless as the days—then it is not so easy! And then this work of the house has often to be undertaken when the nerves are shattered with some bereavement that has put desolation in every room of the house and sent the crib into the garret because its occupant has been hushed into a slumber that needs no mother's lullaby. Oh, it was a great deal easier for her to brood the whole flock than to brood a part of them now that the rest have gone! You may tell her that her departed children are in the bosom of a loving God, but, motherlike, she will brood both flocks.

putting one wing of care over the flock in the house, putting the other wing of care over the flock in the grave. Nothing but the old fashioned religion of Jesus Christ can take a woman happily through home trials. All these modern religions amount to nothing. They do not help. They do not comfort when there is a dead babe in the house. Away with them and give us the old fashioned religion of Jesus Christ, that has comforted so many in the days of sorrow and trouble!

Romance and novelty may for a little while seem to be a substitute. The marriage day has only gone by, just gone by, and all household cares are atoned for by the joy of being together and by the fact that when it is late at night it is not necessary to discuss whether it is time to go. All the mishaps of the newly married couple in the way of household affairs are not matters of anxiety or reprehension, but merriment. The loaf of bread turned into a geological specimen, the slushy custards and jaundiced and measly biscuits. Oh, it is a very bright sunlight that falls upon the cutlery and mantel ornaments of a new home! Romance and novelty will do for a little while, but after awhile the romance is all gone and there is a loaf to be made, a loaf that cannot be sweetened by any earthly condiments and cannot be flavored with any earthly flavors and cannot be baked in any ordinary oven. It is the loaf of domestic happiness. All the ingredients from heaven. Fruit from the tree of life and sweetened with the new wine of the kingdom and baked in the oven of home trial. God only can make that loaf. You can cut it, but it takes God to make it.

Solomon wrote out of his own miserable experience—he had a wretched home; no man can be happy with two wives, much less with 700, and out of his wretched experience he wrote—"Better is a dinner of herbs where love is than a stalled ox and hatred therewith." Oh, the responsibilities of housekeepers! Kings by their indigestion have lost empires and generals through indigestion have lost battles. One of the great statisticians says that out of 1,000 unmarried men 30 were criminals, and out of 1,000 married men only 18 were criminals, showing the power of home. And, oh, the responsibility resting upon housekeepers! By the food they provide, by the couch they spread, by the books they introduce, by the influence they bring around the home, they are helping to decide the physical, the intellectual, the moral, the eternal welfare of the human race. Oh, the responsibility!

That woman sits in the house of God today perhaps entirely unappreciated. She is the banker of her home, the president, the cashier, the teller, the discount clerk, and ever and anon there is a panic. God knows the anxieties and the cares, and he knows that this is not a useless sermon, but that there are multitudes of hearts waiting for the distillation of the divine mercy and solace in their hour of trials and their home duties and their own fatigues. The world hears nothing about them. They never speak about them. You could not with the agonies of an inquisition bring the truth out of them. They keep it still. They say nothing. They endure and will until God and the judgment right their wrongs. Oh, but says some sister, "Are you not trying to show that all a woman's life at home is one of self sacrifice?" Yes, my sister, and that is the only kind of life worth living.

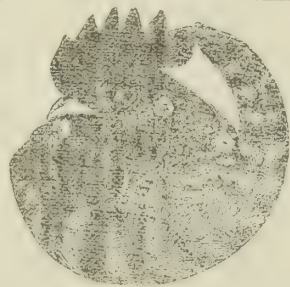
ing. That has been the life of Florence Nightingale; that was the life of Edward Payson; that was the life of the Lord Jesus Christ; that is the life of

every man or woman that is happy—a life of self sacrifice. Those people living for themselves—are they happy? Find me one. I will give you all the nations of the earth to find me one. Not happy—no, not happy.

Self Sacrifice Brings Happiness.

It is the self sacrificing people that are happy, for God pays so largely, so gloriously, so magnificently, in the deep and eternal satisfactions of the soul. Self sacrifice! We all admire it in others. How little we exercise of it! How much would we endure? How much would we risk for others? A very rough schoolmaster had a poor lad that had offended the laws of the school, and he ordered him to come up. "Now," he said, "you take off your coat instantly and receive this whip." The boy declined, and more vehemently the teacher said: "I tell you, now, take off your coat. Take it off instantly." The boy again declined. It was not because he was afraid of the lash; he was used to that in his cruel home. But it was for shame. He had no undergarments, and when at last he removed his coat there went up a sob of emotion all through the school as they saw why he did not wish to remove his coat, and as they saw the shoulder blades almost cutting through the skin. As the schoolmaster lifted his whip to strike a roseate, healthy boy leaped up and said: "Stop, schoolmaster; whip me. He is only a poor chap; he can't stand it. Whip me." "Oh," said the teacher, "it's going to be a very severe scourging! But if you want to take the position of a substitute, you can do it." The boy said: "I don't care; whip me. I'll take it; he's only a poor chap. Don't you see the bones almost come through the flesh? Whip me." And when the blows came down on the boy's shoulders, this healthy, robust lad made no outcry; he endured it all uncomplainingly. We all say "Bravo!" for that lad. Bravo! That is the spirit of Christ! Splendid! How much scourging, how much chastisement, how much anguish will you and I take for others? Oh, that we might have something of that boy's spirit! Aye, that we might have something of the spirit of Jesus Christ; for in all our occupations and trades and businesses, and all our life—home life, foreign life—we are to remember that the sacrifice for others will soon be over.

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RELIGIOUS THOUGHT.

Gems Gleaned From the Teachings of All Denominations.

Christianity without revivals is no more God's Christianity than weather without storms is American weather.—Rev. Dr. Charles H. Parkhurst, Presbyterian, New York.

Doing Good Deeds.

Doing good is the burden we are to take upon us, so with the right yoke and the burden well adjusted we will find rest.—Rev. L. M. Hartley, Methodist, San Francisco.

Our Duty Toward Young Men.

It is our duty to appreciate our young men. They carry the future in them. We see very little ways ahead in judging and weighing our young men.—Rev. Dr. Gregg, Presbyterian, Brooklyn.

Gaining the World.

Jesus does not set forth a choice of worlds nor does he imply it. It is a contrast of world over against man. The caution is not against gaining the world, but against gaining it at the expense of personal soul.—Rev. B. E. Howard, Congregationalist, Los Angeles.

A Live Church.

A living church is always an inspirational church, a church with power to make clear the thoughts and right the hearts of men. A church without a message is already dead. A church through which the living God speaks by living words to living men is a live church.—Rev. L. M. Powers, Universalist, Buffalo.

The Protestant World.

In the Protestant world there is no such thing as unity of faith, worship or authority. All recognize the Bible, all draw their doctrines from the Bible, and thus the inspired word of God to one affirms the Trinity, to another denies it; to one demands infant baptism, to another forbids it.—Rev. Father J. M. Haveson, Catholic, Dallas.

Sweetest Songs.

The sweetest songs we sing are composed by those whose hearts are surcharged with emotions of joy or of sorrow. Songs composed under such inspiration can never grow old. Years may pass over them, but their freshness is as the morning breeze in springtime.—Rev. J. Knox Montgomery, Presbyterian, Cincinnati.

Past and Future.

The past is gone, the future is ours. Let us thank God for the grace of the past and let our prayers go up for the faults that we have committed. Let us so live that after all is passed we may be found ready to receive in the coming kingdom on high not the greetings of time but the blessings of eternity.—Archbishop Riordan, Catholic, San Francisco.

Man In God's Image.

Man, as a mental and moral being, is in God's image. He is capable of divine inspiration. In God he lives and moves and has his being. When he uses his power of reasoning, when he exercises his life of moral discipline, he moves

by comes into fellowship with God, and God imparts to him his truth.—Rev. Henry W. Pinkham, Baptist, Denver.

Work of the Eternal Spirit.

"God's in his heaven; all's well with the world." He has not forsaken his people. There is more good in the world than we see or dream of. The Eternal Spirit is at work below the reach of human eyes, and even in a nation apparently given up to idolatry there is a host of saints whose hearts are still true to God.—Dr. C. E. Jefferson, Broadway Tabernacle, New York.

A Good Conviction.

The thought of God as your father is uplifting. The conviction that life can be molded into excellence if you keep your hand in his hand and follow his commands enlarges the soul, gives you endurance, cheerfulness, comfort and encouragement. The religion which offers you that conviction is the only true religion.—Rev. George H. Hepworth, Congregationalist, New York.

Penance and Heaven.

The end of the church in preaching penance and mortification is that man may attain heaven. The worldly wise rebel against mortification of the flesh and self denial. They fly in the face of Christ himself, and they deny truths which he himself declared without the slightest chance of doubt when he said, "Unless you do penance you shall all likewise perish."—Rev. Father Mylott, Catholic, Cleveland.

Gifts of Godliness.

Golden tomorrows are not alone the gift of godliness. Pagans and atheists prophesy and hope for better things, but only as a reaction and contrast to the disastrous results of today. But godliness prophesies of the life which is to come and claims its fullness because it is conscious of the sweep and power of law with which life has been identified, and because it feels the uplifting of moral forces which can only eventuate in what is higher and better.—Rev. C. E. Patillo, Methodist, St. Louis.

Christianity's Glory.

It is the glory of Christianity that it solves the spiritual contradictions of the human soul. It furnishes a spiritual perspective that projects experience on the plane of eternity and bids hope and faith rise above the routine of existence with its doubts and defeats, because the present and the visible are but parts of a larger history in which not man only but the whole creation shall rise to the liberty of the "sons of God." And not alone in the outward life and pain and incompleteness but chiefly in the soul's inner experiences is this reconciliation made complete. Instead of sin there is a sense of pardon, and in place of alienation from God there is a partaking of the divine nature that brings the ideal into touch with the actual, and in the largeness of that love life we find the true heritage of the freeborn. All this and much more is the content of that familiar word "salvation," which is the keynote of Christian teaching and the basis of human aspiration.—Rev. S. G. Smith, People's Church, St. Paul.

WE ARE SEVEN.

(WILLIAM WORDSWORTH.)

I met a little cottage girl,
She was eight years old, she said;
Her hair was thick with many a curl
That clustered 'round her head.

She had a rustic, woodland air,
And she was mildly clad;
Her eyes were fair, and very fair,—
Her beauty made me glad.

Sisters and brothers, little maid,
How many may you be?
"How many? Seven in all," she said,
And wondering, looked at me.

"And where are they? I pray you tell."
She answered, "Seven are we,
And two of us at Conway dwell,
And two are gone to sea.

"Two of us in the Church-yard lie,
My sister and my brother,
And in the Church-yard cottage I
Dwell near them with my mother."

"You say that two at Conway dwell,
And two are gone to sea,
Yet ye are seven! I pray you tell,
Sweet maid, how this may be."

Then did the little maid reply,
"Seven boys and girls are we;
Two of us in the Church-yard lie,
Beneath the Church-yard tree."

"You run about, my little maid,
Your limbs they are alive;
If two are in the Church-yard laid,
Then ye are only five."

"Their graves are green, they may be seen,"
The little maid replied,
"Twelve steps, or more, from mother's door,
And they are side by side.

"My stockings there I often knit,
My kerchief there I hem,
And there upon the ground I sit
And sing a song to them.

"And often after sunset, sir,
When it is light and fair
I take my little porringer,
And eat my supper there.

"The first that died was sister Jane;
In bed she mourning lay
Till God released her from her pains,
And then she went away.

"So in the Church-yard she was laid,
And when the grass was dry,
Together round her grave we played,
My brother John and I.

"And when the ground was white with snow,
And I could run and slide, (snow)
My brother John was forced to go,
And he lies by her side."

"How many are you then?" said I,
"If they two are in Heaven?"
Quick was the little maid's reply,
"O' master, we are seven,"

"But they are dead; these two are dead!
Their spirits are in Heaven!"

'Twas throwing words away, for still
The little maid would have her will,
And said, "Nay, we are seven."

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EDITORIAL

WHAT CONCLUSION IS IN SIGHT?

Since the editorial of last week upon "ARE WE AFRAID," the editor has seen editorials in the Wesleyan Advocate and Zion's Outlook upon the subject, and in a matter of such vital importance to the Church the utterances of other papers should be read. These papers both take the position taken by the RECORDER lest weak, as a last resort if all else should fail. The statement of last week is repeated: IF THE BISHOPS ARE NOT ABLE TO SETTLE THE MATTER, THEY SHOULD CALL UPON THE ANNUAL CONFERENCES TO ELECT DELEGATES TO A GENERAL CONFERENCE TO MEET NEXT WINTER TO PASS ON THIS MORAL QUESTION. ARE WE AFRAID TO MEET THE ISSUE?

The articles referred to above follow.

The Publishing House War Claim trouble is talked about in such way as to show the intense and irrepressible feeling on that subject. One of the very foremost of laymen in the Church, one who is widely known in educational and literary circles, recently wrote thus: "I am in hearty sympathy with the course of the Wesleyan in the GREAT QUESTION now confronting us. We are in a most humiliating position as a Church. What satisfactory conclusion is in sight?" In line with this there are constantly coming to us inquiries as to what is being done, or what will be done. We could only answer these according to our hopes and fears.

There is a widespread conviction that the obligation is on our Church to take some step that will throw off this deadly incubus from her body. The Committee of the United States Senate, in its recent report, makes this strong statement: "If there was any mistake or omission on the part of the Senate, it was in failing to protect the beneficiaries against the Book Agents, Messrs. Barbee & Smith, whose duty it was to guard their interests, and this would have been done if information that properly belonged to them had not been withheld. The acts of those gentlemen can be passed upon by the authorities of the great religious organization whose officers they are, and of which they are members, and the responsibility of determining what action is necessary to preserve the honor and integrity of the Church, rests with the governing authorities, whose duty it is to enforce and carry out its laws and principles."

This declaration shows unmistakably that, while the committee recognizes the rights of our Church, it also clearly reveals the obligation we are under to sustain our laws and maintain the high standard of purity and integrity which we claim. Will their indications be ignored and our laws and principles, to which they refer, be allowed to languish? Shall Caesar shame the Church?

(CONTINUED ON FOURTH PAGE.)

Correspondence . . .

"LET'S GET UP SOME SORT OF AN ENTERTAINMENT." No. 2.

(REV. R. H. BENNETT.)

"But cannot we rightly have an entertainment in a secular hall, or run an excursion, or serve entables at a public booth—say, after a political meeting has adjourned?"

No. Such an affair is either a Church service or it is not. If it is, it ought to be FREE. If it is not a Church service, it ought not to be conducted by a Church as such or in the name of the Church, no matter what the members may choose to do as individuals.

THE SINEWS OF WAR.

"But how can we raise the money without these entertainments?"

This is the standing answer when we object to this pernicious custom, and by many ardent or unwilling advocates it is considered triumphantly or resignedly conclusive.

A sufficient answer is that THE CHURCH OF GOD IS NEVER OBLIGED TO HAVE MONEY IMPROPERLY GAINED. And if the money obtained by these wrong methods cannot be placed at the disposal of the Church by any other means, then the Church of God can a thousand times better do without this money.

It is because too many Churches have learned to depend on the Church merchandise business that the springs of liberality have become frozen by a cold wave of selfishness, and free-will offerings are so scant. If a Church will burn the bridge behind it and take an unwavering stand NEVER TO TRAFFIC IN MERCHANDISE AGAIN, the money needed will come.

Let the time, anxiety, and labor given to such entertainments, or one half of it, be devoted to prayer for the return of the Holy Spirit to the Church, and to petitions that He will show how to raise the money needed; let one half the ingenuity, enterprise, skill, and enthusiasm spent on these pitiful follies that Christ commands us to "take hence," be devoted to legitimate means of creating and educating enthusiasm for FREE-WILL OFFERINGS, laid at the feet of our Lord as an expression of our love and gratitude to Him, and far more money than the palmy entertainments have yielded will flow into the treasury of the Lord.

LADIES AID SOCIETIES.

"But what is to become of our useful and faithful Ladies Aid Societies, which have their very birth and growth in the entertainment business?"

The tireless toil of the women, year in and year out, though in a bad cause, is worthy of much praise. In many places they have laid the very foundations of Churches in oyster shells and chicken bones, built up the walls with ice cream instead of mortar, and put on the roof with orange slices for slate; and every brick or board placed in such a Church at such costly toil for the pennies gained is a standing disgrace to the men of the congregation, the purseholders whose niggardly gifts of tens instead of hundreds, and hundreds instead of thousands, have seemed to

make such makeshifts necessary.

WHAT SHALL THEY DO?

Let the Ladies Aid Societies continue, but let them go out of the entertainment and mercantile business at once and forever, without ever looking back to the fleshpots of Egypt.

Let them raise their dues up to the amount they give already in contributions to these entertainments and what they spend in buying back what they have given, in admission fees to concerts which they have already worked up; and then let them devote the time spent in discussing the WHAT, WHEN AND HOW of secular shows and theatricals in God's Church to the study of His Word (say the Bible by books), to the visiting of the sick, the distressed, the destitute, and godless, living about them by the hundreds, largely the proper work of the Church of God.

ENVOI.

When we have simply abandoned Church entertainments for revenue, we are far from perfection. To refrain is only negative. We need then to go down on our knees, if not on our faces, in deep repentance, entire consecration and strong faith for the gift of the Holy Spirit, without which all our work will come to naught.

AWAY WITH PESSIMISM.

(REV. E. P. PARHAM.)

This seems to be an age for untrammelled thinking and bold expression of opinion. Many are assuming the role of the critic. Measures, plans and customs, however venerable in age, if not productive of best results, fall under the ban of these persons of advanced thought and progressive ideas. To say that these persons are wrong, or that criticisms are pernicious and altogether evil, would be to take ground that the logic of facts would sweep away. Rather than deplore this state of things, we ought to hail such as a harbinger of better days in the country and Church of God. It is to be regretted that too much that is personal is allowed to figure in these discussions, but often even personalities may be necessary to indulge in in order to defend the Church and promote her good. Just as little as little of the merely personal as possible should be indulged, all right thinking people know, but for one, I regard us a hopeful sign these independent, fearless airings of impediments in the way of Zion's prosperity. No need for anybody to be alarmed as to the final outcome for the Church of God.

Don't let us be too hard on the critics and impute to them bad motives, for such may be very foreign to their hearts. Why can't we believe that good will result from these criticisms, as has in the past been often the case? The human part of God's Church needs overhauling, and mending, and remodeling very often. Such has been the case and such will continue to be the case. The machinery of Methodism has stood the wear and tear of time well, as we all know, but who will say that all its parts are perfect and will be so forever?

For instance, the presiding eldership will have to be greatly modified in the future in some of its phases. The eight year time limit will greatly tend, w

believe, to help its waning power. Let us brethren discuss these things in a brotherly, loving spirit and the results will be good, as we believe.

What is needed for our Zion is a great baptism of the Holy Ghost upon preachers and members. For this let us pray and toil. But to take a pessimistic view of the future of the Church is exceedingly unwise. "The gates of hell shall not prevail against her."

JAY'S MORNING AND EVENING EXERCISES.

BY REV. J. A. RIDDICK.

The writer of this sketch took a great fancy to these "exercises" in his early ministry, and has been a profitable reader of them for more than fifty years. William Jay was a great divine and evangelist in his day, and this valuable work, in two volumes, was dedicated to his special friend, William Wilberforce, of distinguished fame in the legal profession.

These Exercises, intended for devotional reading, are compressed in more than seven hundred brief and striking notes, on as many or more passages of scripture. They are written in terse and compact language of spiritual import and adapted to every class of religious and serious readers.

It is said that the great Henry Clay, in his failing health, restricted his devotional reading to "Jay's Morning and Evening Exercises."

Besides their devotional character, they are a great help to preachers in giving them a great variety of texts and hints in sermonising. After all the pulpit helps that have been in use this writer gave preference to Jay's Exercises, and he would commend them to the careful reading of good men and women in connection with their morning and evening devotions.

Petersburg, Va.

SUNDAY TRAINS.

GEO. P. ADAMS.

I wish to state through the columns of your paper that I have been told by different lawyers that we have a law against freight trains running on Sunday. If we have such a law in Virginia, it is a sin and a shame that it is not enforced. If we have no such law, then we, as civilized people, and more than that, as Christian people, ought to have such a law and see that it is enforced. For the last few weeks I have noticed very closely and it seems to me that there are more trains running on Sunday than ever before.

This state of affairs ought not to exist in a so-called Christian land. I went before the Judge of our Court a few months ago and said to him that I wished to go before the grand jury and report the Norfolk & Western R. R. for running freight trains on the Sabbath, and he said that he thought it would be useless, as it was a great corporation; there was such a law in existence, and he had done his best to have it enforced, as far as his duty went, but it seemed as if it could not be stopped.

I believe it to be the duty of our citizens to stand together and see that the Sabbath is observed in this respect as well as others.

On last Sunday evening, while sitting

in my chamber I saw several freight trains going East. The first one seemed to have about forty gondolas, loaded with coal, and just one box car, hooked on about five cars from the end. If that box car contained perishable stuff, and had to go through, then I claim it ought to be sent through with nothing but the engine and tender. Now, if these great corporations have a right to violate the Sabbath in this way, under the laws of our State, then let us have a bill passed that will not give them the right to do so. I sincerely hope that the proper authorities will investigate this matter thoroughly and see if there is not some step that can be taken in this matter that will prove a blessing to our State. Blackstone, Va.

PRESIDING ELDERS.

(REV. J. W. HECKMAN.)

While I voted for the Memorial to the last General Conference, limiting the term of the office of presiding elders to eight years in succession, I want to say just a few words in defense of two of the brethren under whom I have served. I have only been under four different elders since I joined the Conference. I have nothing to say against either of them.

As to the liberality of these men, I want to say that the first two years of my work was on Snow Creek Mission, now a part of South Franklin. Rev. J. H. Amiss was my elder at that time. I remember a move was made by Bro. E. G. Moseley, of Danville, in the District Conference, at Chatham, to purchase horses for a minister and myself. Brother Amiss responded with a contribution.

About that time the Board of Missions of our Conference decided that the presiding elder should have his prorata of the appropriation from the Domestic Mission fund. I remember very distinctly when I drew the last of this money due me at the Conference at Petersburg, I went to Bro. Amiss and offered him his part of the money. He said to me: "Keep it all. I do not want it. You boys have had a hard time." These are about the words used. Other brethren who had served some of the poor missions, told me he did the same with them. God bless Bro. Amiss!

Again: I served under Dr. Paul Whitehead three years in succession. I left his district—the West Richmond—after the Conference of 1897 for the charge I am now serving for the second year. When I arrived at Farmville I found out my horse was sick. He died there. The next morning I wrote to the Christian Advocate relating the fact and stating that I had no money to buy another horse. I left Farmville the day I wrote, arriving here a little after dark. Before the note written had been published in the Advocate, I received a letter from Dr. Whitehead with his check for \$5 enclosed. God bless Dr. Whitehead.

Now, may there not be many more deeds like these which have not been brought to the light, and which eternity alone will reveal, by many of these men of God?

In conclusion, Dr. Whitehead is my presiding elder again. Praise the Lord! While I believe it would be better not

to keep one man in this office too long, I do not know of a man in or out of the office that I would prefer to Dr. Whitehead. I, for one, welcome him to the Lynchburg district. He has always been kind and gentlemanlike toward me.

I have no harsh criticism for my dear Brother Moss. I love him, and believe he is conscientious. God bless him!

I have enjoyed the association of all elders under whom I have served, and they will always find a hearty welcome in my home. I will also be glad to help them get around through the country.

Yours ALL for Jesus.

ALCOHOLISM.

H. HANSEN.

All right minded people have decided that alcohol is a deadly poison, as well as tobacco and opium are. Alcohol is produced from fermentation and the rotting process of fruits and grains, and the alcohol is the body of all intoxicating drinks, and this is what makes men crazy so quick, and puts the devil in them and makes them beat their wives and children to death so often and kill their mothers and best friends, as we see in our papers every day.

Six thousand innocent women and children were most cruelly murdered last year in our United States through this deadly drug that is legalized and protected by our government to poison and to kill off our nation in order to get a little pocket money out of those thus poisoned. One hundred and fifty thousand of our noblest young men go down to drunkards graves every year in our U. S., but no protection by law for our young men. This deadly poison stays in the blood and body months and even years after they quit drinking it. It paralyzes the brain in a few minutes so that they are insane and destroy property, and destroy their clothes, and roll in mud worse than hogs. Over 5,000,000 young men of America are now helpless tramps and beggars, made so by this deadly poison that the government protects against the life of our nation. Even our President dare not say a word against this deadly poison, lest he offend the saloon, and the Devil, and crime-breeding houses. Pray to God for its downfall! Amen!

Self-government is very necessary to our salvation. Adam and Eve did not govern their appetites, therefore death and hell came on them. Order is God's first law—"Obey my laws and live; or disobey and die,"—and so it is with us at the present day. We may pray until we are gray headed, but if we do not govern ourselves aright our prayers will not be heard; and so with parents, if they do not govern their children properly, but let them grow up hoodlums, their prayers for their children will not be heard, and parents allowing their children to grow up in sin will be lost in hell with their children. Remember how God's wrath came on Eli, the High Priest, because his sons made themselves vile and he restrained them not.

And if there is illegal business going on in our neighborhood and we do not cry aloud against it, but are silent, then we are as guilty as the outlaws, for we are silent partners with them; and a

we are silent on any sin or crime we are in partnership with it.
Pasadena, Cal.

THE WONDERFUL GOSPEL.

The symbol of the Gospel of John is the eagle, the bird of the air, that builds her nest on "high," Jer. 49:16; the bird that soars "toward heaven," Pr. 23:5; the bird, that living to a great age, grows young again, Ps. 103:5; the bird that typifies spiritual living, Isa. 40:31; Re. 12:14.

John does not begin with genealogy, or ministry, or humanity, but with eternity. Jno. 1:1.

John does not end with a command to teach all nations, Mat. 28:20, nor with ascension, priesthood or worship, Mk. 16:19, 20; Lu. 24; 51:53, but with the coming. Jno. 21.

John does not refer to our Lord's birth, infancy, temptation, transfiguration, nor the agony in the garden, and shows that his death was imperial and voluntary. No mention of weakness or darkness. The divine transcends the human. Divine grace, overleaping all distinctions, 4:9; divine authority, baffling His enemies, 7:30, 44; divine glory, refusing to be hid, 12:28; divine majesty, overawing those who came to arrest Him, 18:6; divine power, protecting His disciples, 18:8, 9; divine calmness to the last, 19:26-30.

The first day, Sabbath (see the Greek), or the Lord's day, is prominent, Jno. 20:1, 19, 26, for long before this gospel was written the first day had superseded the 7th day as the rest day for the Christian.

"The key-words of John are BELIEVE, which occurs 100 times, 10x10; LIFE, 36 times, 6x6; LIGHT, 24 times, 6x4; TRUTH and TUE, 36 times, 6x6."

John alone calls our Lord the Word, 1:1; Life, 1:4; Light, 1:4; Lamb, 1:29; Bread, 6:48; Way, 14:6; Truth, 14:6; Shepherd, 10:11; Vine, 15:1; Resurrection, 11:25.

He alone calls the Holy Spirit the Comforter. 14:16.

He alone identifies Jesus with the Jehovah of the O. T. "I am." Ex. 3:14, 15; Jno. 8:24, 28, 58; Rev. 1:18.

Alone uses the self-assertive word, "Verily, verily." Uses it 25 times.

Alone indulges in comment. 7:30; 11:13, 51.

This gospel is theological rather than biographical. Its eight distinctive doctrines are:

1. The divinity of Christ. 1:1; 17:3.
2. Man's condition. Hungry, 6:5; thirsty, 4:15; blind, 9:1; impotent, 5:7; joyless, 2:3.
3. Regeneration. 3:5, 9, 12.
4. Holy Spirit. 3:5; 4:24; 6:63; 7:39; 14:26; 20:22.
5. Believing in Jesus. 1:12; 19:35; 20:31.
6. Oneness of believers with Christ. 7:22.
7. Resurrection. 11:25.
8. Translation. 8:51; 11:26; 21:22.—The Sunday-School Lesson Illustrator.

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MARCH 2, 1899.

EDITORIAL:

(CONTINUED FROM FIRST PAGE.)

In other high places of professional and business life our Church is held in the same confident esteem and is looked to for a righteous example. We cannot afford to occupy lower ground than they accord to us and expect us to hold. It will avail nothing to quibble about whether or not these parties are living up to the standard they set for us. That is not our business. Our Church contends for purity of life in all relations, and she must make good her plea by maintaining her own purity and integrity.

It is folly to think for one moment about leaving this trouble without some decisive settlement. Were we to consent that it should remain where it now is, we would never hear the last of it. It would be thrown into our teeth as long as we live, and we would hand it down to our children as a fearfully encumbering portion. We would transmit to them an enshackled Church. This we cannot afford to do.

But what is to be done? The money should be returned, or at least, tendered, and the Book Agents ought to resign, and thus save further trouble. If they fail to do that, then the Book Committee should require their resignation and take other steps to remedy their own mistakes. But if nothing is done sooner, then we will turn again to the Annual Conferences as they meet during the summer and fall. We will ask those Conferences to call an extra session of the General Conference and, if they think best, to elect new delegates to that body and instruct them as to how they will represent the Conferences in this matter. This will be a sad and weary delay, but it will be far better than sorrowful, silent and continued suffering.

Our hope, however, still is that the Bishops, to whom the eye of the Church is turned for help in this sad hour, will yet bring us some more speedy relief. They should by all means meet, and, in their corporate capacity, at least consider every possible means and use every possible influence to bring rest to our troubled and harassed Church. Surely they will do this much for us.

Georgia Methodism is practically solid on this matter. The two Georgia Conferences were practically unanimous in passing the pronounced resolutions they adopted. We understand that the same is true in other states.

This being the case, and our own convictions being in the same line, the Wesleyan Advocate can do nothing less than contend for a right settlement of this great question until it is settled right.—Wesleyan Christian Advocate.

We have been silent many weeks on this nauseous theme. Several reasons led to this course. First, we were sick at heart over the disgraceful affair. Then we saw plainly that there was a determined, inflexible purpose on the part of the guilty Agents and the Book Committeemen to wear out the patience of the Church and such of the Church press as desired and sought to obtain the removal from the Church of the shame and disgrace resting upon her by the deception of the guilty officials. We felt we had done enough to put the Church thoroughly on notice as to the enormity of the case, and that a constant weekly agitation of the question on our part would not accelerate a settlement, nor tend to the edification of our readers. We saw that time would be required for a stunned and bewildered Church to realize the gravity of the situation. Then again the equivocal, compromising promise of the Bishops about returning the money had misled the Church into expecting an early settlement. Time was necessary, therefore, for the Church to discover that the lapse of time brought us no nearer a solution.

We knew full well that the great heart of the Southern Methodist Church, when time should have revealed the settled purpose of the guilty parties and the do-nothing policy of those charged by their very positions with the duty of giving relief, would rise in revolt and repeat its demands for relief in tones and terms more unmistakable and potent even than attended their first protest in the freshness of the wrong.

We recur to the subject this week with sincere regret and pain, and only from a sense of duty to God and loyalty to the Church, whose honor and good name are dearer to us than life itself. Doubtless many parties implicated have vainly dreamed that the matter had worn itself out and that they had practically reached a position of exemption by a process of exhaustion. Such schemes might work in matters of mere differences of opinion, but never where the immutable principles of the Decalogue are involved. Such things are never settled until they are settled right. While perfectly aware of the schemes and policy of the Book Committee and the Agents involved in the guilt and of the seeming success of their plans, we have been thoroughly satisfied all the while that the question was not settled, and would never be settled until the money was refunded and the Book Committee and the Book Agents removed from office.

We were not the least surprised, that Dr. Glenn, editor of the Wesleyan Christian Advocate, in his last issue came out in a strong and vigorous editorial, demanding a settlement of this vexing question on a basis protective of the honor of the Church. He very wisely and very properly gives the warning that, unless this is done soon, the matter will be taken up during the coming summer and fall and the Annual Conferences induced to call for an extra session of the General Conference, electing new delegates to the same, if they deem proper, for the final determination of this matter. The policy of the guilty parties and their defenders and protectors, if persisted in, will force just this course. We would be glad to have done with this whole matter and have maintained silence during and since the session of the Tennessee Annual Conference, but duty to the right demands this utterance on this unpleasant subject. The Atlanta Preachers' Meeting had this matter up last Monday, and the war claim fraud was condemned in the most vigorous language. The following resolutions were offered by Revs. J. T. Davis and B. T. Fraser. These brethren seem to have overlooked the fact that a majority of the Book Committee are just as guilty as the

Book Agents, and cannot be expected, therefore, to do anything but defend and protect the Agents, which they have done with marked persistence.

The resolutions read:

"Whereas, The discussion and resolution of many of our strongest Annual Conferences and the expressed opinion of the great bulk of our loyal membership seem to have had little weight in settling the vexed question concerning the payment of our Publishing House claim; be it

"RESOLVED, By the Atlanta M. E. Preachers' Meeting, that we feel that this matter can never be settled until it is settled right.

"2. That if the Church, as such, was not free itself from the stain of practical deception, it cannot stand or remain free from rebuke by the world itself.

"3. That it is our firm conviction that the least that can be done is for the Book Committee to demand the resignation of Barbee & Smith.

"4. That a copy of these resolutions be forwarded to the Chairman of the Book Committee and the Secretary of the College of Bishops.

"J. T. DAVIS,
"B. T. FRASER."

The reading of the resolutions produced an excited discussion as to whether they should be accepted as they stood, or should be amended by incorporating a resolution asking for the resignation of the entire Book Committee, or should be altogether laid on the table. Finally they were accepted by motion as they stood.—Zion's Outlook.

BISHOP GALLOWAY'S WORK.

The following extracts from the Norfolk papers give some account of the twentieth century movement in that section:

The Methodists of Norfolk and her sister cities have been fully aroused to a full appreciation of the great work undertaken by that Church in its twentieth century educational fund by Bishop Galloway, the head of the movement. Thursday night he delivered a most powerful lecture on the subject to a large audience at Epworth Methodist Church. At the same place Thursday afternoon he held a conference with a number of prominent Virginia ministers on the subject, at which the plan was fully outlined and its various details were gone into explicitly. No plan of campaign was agreed upon, but every detail of the proposition was discussed, and the ministers present all pledged their hearty co-operation. Among the preachers from a distance who were present were the Rev. J. H. Amis, of the Rappahannock District; the Rev. J. S. Hunter, of the Charlottesville District; the Rev. Paul Whitehead, of the Lynchburg District; the Rev. William E. Judkins, the Rev. Thos. H. Campbell, the Rev. William E. Allen, the Rev. W. H. Gregory, the Rev. C. E. Watts, the Rev. D. B. Austin, the Rev. C. C. Wertenbaker, the Rev. James Cannon, Jr., the Rev. J. T. Whitley, the Rev. Mr. Batten, the Rev. Walter Bates, the Rev. J. H. Kabler.

At night Epworth Church was crowded with a large audience so eager to hear so learned a man as the Bishop speak on such a momentous topic, and ready, too, to co-operate with him.

Chancellor W. W. Smith, of the Randolph-Macon System of Schools and Colleges, was the first speaker after the devotional services. He outlined the twentieth century scheme tersely but entertainingly. The Rev. Dr. A. Coke Smith, of Lynchburg, he stated, was to have been present, but was detained on account of illness. He then introduced

Bishop Galloway.

The Bishop stated that Victor Hugo's assertion that he who opens the door of the school house closes the door of the jail should be modified by the provision that the right person must open that door. He said that he believed there was a close connection between the spiritual and political life of the people. There is something deeper than materialism in all this, he declared. Nations are not made great by statute. It is a question of manhood and character, and back of that is religion. The thing that has made the swarming millions of the East subject to the smaller nations of Christendom is simply the difference between Christianity and Buddhism, Hindooism and the other religions of Pagan nations.

"I emphasize the Christianity of the people as the ultimate cause of our greatness or our fall in the future," he said. "Subtle materialism is invading the very Church of God, is remodeling our family circles, and only through the agency of Christian education can the tendency be checked and the faith of the people made to rise triumphantly above it. The greater the spiritualism of the people the nobler and purer government they will have." The Bishop drew comparisons between Spain and America, England and China, our own and the small republics of South America as being living examples of the truth of his declaration.

"The open Bible in the hands of the masses of the English people has been said to be the true secret of Britain's greatness," he continued, "and our own country, I firmly believe, has God in her great heart. That spirit has made us great and will make us greater.

"Now, therefore, I repeat that the morals, the true spiritual life of our citizens will make us the glorious people of the future, and how can we insure these qualities except through Christian education? Now, despite the sneers of certain small politicians, who claim that there is no place in law for the Ten Commandments, I assert that their principles is the common law of the land. And whenever we shall cast away the Bible we throw away the anchor of national safety; we pluck from our skies the sun which brightens and warms us; we follow then in the footsteps of France, when she solemnly declared that there was no God. And whenever we shall do this thing, whenever we lose sight of the Great Book, the result will be that we will write as bloody a chapter in our history as did that fickle and misguided nation an hundred years ago.

"I believe that in the open Bible rests our spiritual, material, industrial and mental progress and stability. Now, I am a non-producer but I believe that when I open the Holy Bible to the people I am doing more for them than any bank president or merchant prince can do. Truly has it been said that the battle for the future integrity of our country is to be fought around the cradle of American childhood. Let me but educate our youth and you may write the ballads and the books and you may make the laws. My work will then confirm or undo yours.

"I desire to say that I believe firmly in the doctrine of public education. It is the States' security. She must wipe out illiteracy. The attitude of the

Church should be entirely friendly toward State education, but she should see to it that the instructors in these public schools shall be Christian men. It is the high function and sacred duty of the Church of God to educate. She must establish institutions of learning where the young shall have inculcated in them the great truths of Christianity and Methodism, synonymous terms. I tell you the Church which takes care of the children will be the Church of the future. The Church which does not look after the children will be no Church at all in the future.

"We are desirous of entering upon this great work we have before us of Christianizing nations and peoples, better equipped than ever in the century before us. We therefore desire, in the opening year of that century, to lay upon God's altar a great thank offering, which shall help us to make a better fight against the powers of darkness, to lead men in the way they should go, to accomplish the work God intended the Methodist Church to do, when He inspired that St. Paul of the eighteenth century, John Wesley, and made him establish this branch of His Church. Now, therefore, I entreat you all to work and pray for the success of this movement, which, if consummated, will result, I firmly believe, in the hastening by many years of the day when all men shall bow the knee to the living God, when His Church shall plant her triumphant banner on the heights of Asia, in the forests of the dark continent, on the coral strand of India, when its influence shall at home have accomplished the peace-making, love-making beauty of a Christian country, then shall we Methodists know that we have accomplished the work as God would have us do it. Let us do these things, my brethren. With God's help we can."

ON SUNDAY AFTERNOON.

The spacious auditorium of the Cumberland Street M. E. Church was filled with an appreciative audience to witness the exercises in the interest of the twentieth century educational fund, and hear the addresses of the distinguished speakers, Rev. W. G. Starr, D. D., and Bishop Galloway.

After the opening service Dr. Starr was introduced. He took as his subject, "The One Idea." He said in his opening remarks that there were 7,000,000 one-idea men in the world today—men of a single thought, who, in gratitude to God, were bent upon making an offering to Him for the great scheme of Christian education—the opening of the twentieth century.

The speaker then proceeded to discuss the subject in a most interesting manner, his remarks being interspersed with wit, humor, and pathos, that fairly electrified his hearers.

At the close of Dr. Starr's address Bishop Galloway spoke for a short time. He pleaded especially for the awakening of our people to the great blessings and responsibilities which belonged to them as a Church of Christ. When Bishop Galloway concluded, the following resolutions were offered and adopted by a rising vote:

WHEREAS, The various bodies of Methodists have undertaken to give expression of their gratitude to God for His signal blessing upon our Churches in the nineteenth century by a thank-offering, by which the resources of the Church may be increased for the great work of the twentieth century, and before us, and

WHEREAS, Our own General Conference has determined our Church shall participate in this movement of universal Methodism and our Annual Conference has endorsed this action and organized a canvass in all our Churches, and,

WHEREAS, We, the Methodists of Norfolk, Portsmouth and Berkley, have heard with great pleasure the general leader of this undertaking, our beloved Bishop Galloway, in his impressive presentation of this privilege and duty, as also the earnest endorsements of our own Conference leaders, therefore,

RESOLVED, That we will loyally co-operate with our pastors and the special agents appointed by our Conference in an endeavor to do our full part in this matter by the appointed time, Jan. 1st, 1901.

W. A. WRENN, WM. M. JONES, GEO. M. NEVILLE, JNO. H. HALL, J. W. GRANDY, C. W. PETTIT, J. H. BROWNLEY, AND OTHERS.

REV. W. A. ROBINSON.

This aged servant of God died at the home of his son, Dr. W. B. Robinson, in Essex county, on Friday, February 17, in the 85th year of his age.

He joined the Conference in 1851, and preached about ten years in the regular work. About 1851 his health broke down, and since that time he had been unable to take any regular work. He labored, when he was able, as a colporteur, and preached in the Churches about Ashland, at which place he lived for many years. He is known to most of our ministers who attended college from 1870 to 1890. He was quiet and unobtrusive, a man of piety and without reproach.

DR. JOSEPH E. BROADWATER.

Dr. Joseph E. Broadwater, of Temperanceville, died Friday night of pneumonia. He leaves a wife, two daughters and two sons. He was about sixty-three years of age. He represented his county in the House of Delegates at Richmond a few years ago, was an earnest friend of public education and was for many years a member of the school board of his district, being untiring in his efforts toward bringing them up to their present state of efficiency. He had been for many years a trustee of the Margaret Academy of Onancock. He was a devoted Methodist and was nearly always found at the meetings of the Church, whether at home or at the District and Annual Conferences. In his death the Church, County, and State loses one of their most valued supporters.

SOME NOTED MISSIONARY WOMEN.

(MRS. J. W. LAMBUTH.)

In the history of the missionary work of the women of our Church the names of Mrs. J. W. Lambuth, Mrs. Juliana Hayes, Mrs. M. L. Kelly, and Mrs. D. H. McGavock form a quartet, the light of whose eyes has made brighter the obscuring darkness of heathendom, and whose glory will shine forth with increasing splendor as the ages roll on.

The first one of this quartet of noble women to undertake the work was Mrs. Mary Isabel Lambuth, wife of the Rev. J. W. Lambuth.

She was the daughter of William Gordon McClellan, and was born Dec. 25th, 1832, in Cambridge, N. Y. When but sixteen years of age she came South to teach school near Jackson, Miss., and while yet in the days of her youth, she consecrated herself to the work of the Master. At a missionary meeting held in Canton, Miss., she wrote on a slip of paper: "I give myself and \$5 to the missionary cause."

In 1853 she was married to Rev. J. W. Lambuth, of the Mississippi Conference, and one year later they, with three

other missionaries, sailed for China. After a long, wearisome voyage, they arrived at Shanghai.

The care of the household and children and the daily study of the language occupied a great deal of her time, but she never let anything divert her from her work among the poor heathen women and children around her. In about two years after her arrival in China she, partly by the aid of some of her friends, and principally at her own expense, opened a boarding school for girls in Shanghai. By diligent study of the language she soon acquired such a mastery of it as to be able to translate hymns, tracts and books into it.

On account of her husband's failing health she had to close her school in 1860, and return home to America. Returning to China again in 1865, she reopened it, and for several months, until friends came to her assistance, maintained it by her own efforts. By the gift of the bridal diamonds of Mrs. McGavock she was enabled to erect a building that could accommodate 20 or 30 girls. The school was then called Clopton in honor of Mrs. McGavock's mother. Having at this time several day schools and a weekly training class for women under her charge, the translating of several books, and the editing of a missionary periodical, it would seem as if she had her hands full to overflowing, but she still found time to teach a school to the English-speaking children of the city, for which she received a remuneration that enabled her to help support her other work.

An open house was kept for the missionaries who came to Shanghai for medical attention or rest. She was always ready to care for and nurse them. To quote the words of one who knew her daily life: "The work I remember her to have accomplished during the time I was with her, seems now to me an impossibility. I do not recall a single appeal to her for help which was made in vain. She never seemed in a hurry, never confused, or impatient. Every duty seemed to fall in its natural place and moved quietly and swiftly to completion."

In 1886 Dr. Lambuth and she were transferred to Japan. Immediately on her arrival she began to work among the women and children. The work for women was developed into the Kobe Bible and Industrial School, of which school the Rev. W. H. Towson writes: "During the past few years in Japan there has been a decided reaction against missionary schools for girls on the grounds that they were taking their pupils away from their homes and social life instead of fitting them for their future position as wives and mothers. The Kobe Industrial School was organized about four years ago by Dr. and Mrs. Lambuth to meet this objection. Its work is along purely Japanese lines and embraces the ordinary branches of a Japanese education—Japanese serving, cooking, etiquette and other necessary items in the equipment of a Japanese lady. To these can be added a little English and music, if desired. The Bible is taught daily and boarding pupils are required to attend Sunday-school and church. The course is three years, and at its close, after due examination, they are regularly graduated and diplomas awarded. The work has

been very satisfactory and the results have been very gratifying."

Mr. Lambuth says in a recent letter: "My time is short. The command to teach all and love as He is loved is ringing in our ears, reaching down to the depths of our hearts. The workers sometimes fail; one of our number has passed on before, but calling out as he went: 'There is great work to do. Send more men.' Out of 40,000,000 souls in Japan only one in 35,000 is a Christian. The need is now. That there is danger in waiting we all know. Certainly there never was a time in Japan so full of promise, and yet so full of peril. Let it not be said of us that we would not for Christ sake help the darkened and dying of Japan."

MRS. JULIANA HAYES.

Many years before the organization of the Woman's Missionary Society by the General Conference, Mrs. Juliana Hayes had been deeply interested in the salvation of the heathen; and in 1873 the Trinity Home Mission Society with which she was connected began the foreign work by sending contributions to Mrs. Lambuth's school in Shanghai. She was much rejoiced that by the organization of the Woman's Foreign Missionary Society authority was given to the women of the Church by which she could have much better opportunities for putting into execution the desires of her heart.

She was elected first president of the W. F. M. Board, and entered immediately upon the discharge of her duties, travelling throughout the Church, arousing interest, organizing auxiliaries and by her enthusiasm inspiring women in distant lands, making them realize that to each individual Christian was given a grave responsibility concerning those "sitting in the region of the death."

She gave herself unreservedly to the work, never counting the cost when by sacrificing personal ease she could do aught for the advancement of God's kingdom.

At the sixteenth meeting of the board she declined re-election on account of the increasing infirmities of age, but she was made honorary president for life. She lived to see 35 Conference Societies with their auxiliaries organized.

On June 2, 1895, she bade "good night" to life here to awake in a fairer, brighter world to "good morning."—Miss Janie Gray, in S. C. Advocate.

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RELIGIOUS THOUGHT.

Gems Gleaned From the Teachings of All Denominations.

If there is any permanent work for a church, it is to be the voice of the loving God.—Rev. L. M. Powers, Universalist, Buffalo.

Words Spoken For God.

One word spoken for God today is worth 1,000 sermons preached three years hence.—Rev. James McFarland, Presbyterian, Hyde Park, Colo.

Christ's Love.

"The love of Christ constrains us." We do not first seek Jesus. He seeks us. We only give love for love.—Rev. Dr. Thomas A. Hoyt, Presbyterian, Philadelphia.

Noble Character.

The attainment of a noble character is a struggle, and we should cling to every influence that aids in its upbuilding.—Rev. Richard E. Sykes, Universalist, Denver.

Searching After Knowledge.

In the multitude of our searchings after knowledge may we desire that highest of all wisdom, a true knowledge of us as God sees us.—Rev. C. E. St. John, Congregationalist, Denver.

Freedom and Expansion.

We cannot be free without being expansive. We cannot be liberty loving for ourselves without being thoughtful of liberty for others.—Rev. Dr. H. Atwood Percival, Presbyterian, Chicago.

Spiritual Qualities.

Conscience, free will and reason, all of them strong and trusty, these are spiritual qualities. By virtue of them we are souls and are endowed with immortality.—Rev. C. E. St. John, Unitarian, Pittsburg.

The Gospel Ship.

That man seems to me wise who trusts himself not to the ship of infidelity, whose captain confesses he has neither chart, compass, course nor destination, but who chooses the gospel ship.—Rev. Charles C. Earle, Baptist, Boston.

Religion.

Religion should not be regarded as an emotion, but an experience. It should be a power in one's life and not the mere desire to feel at rest when one enters a church. The heart should govern the head.—Dr. Lorimer, Baptist, Boston.

Great Purposes.

A great purpose sometimes connects what appears to be the merest trifle with the transformation of a nation or the reformation of an age. No work is undignified, and no act is small if it be a part of a magnificent scheme.—Dr. J. B. Hawthorne, Nashville.

Christian Activity.

The first and only natural conception of a Christian life is that of activity. The moment the heart is renewed and the Christian life begins, that very moment a whisper steals along the soul and says, "Be active."—Rev. Dr. C. H. Stocking, Methodist, St. Louis.

Christian Perse.

Aim to be a positive Christian force.

Take every gift you have in common with man and all the characteristics which are to some extent distinct from man and consecrate them to him who was born of woman.—Rev. Dr. Stephen W. Dana, Presbyterian, Philadelphia.

Moral Progress.

Moral progress comes out of self respect, not out of despair and self distrust. And this splendid self respect that is inculcated by the doctrine of evolution is the only fit mood in which to approach our Maker in worship.—Rev. C. E. St. John, Unitarian, Pittsburg.

The Patriotism Needed.

We should have true patriotism, and not long distance patriotism that talks so enthusiastically of war at a long distance. Neither do we want any of the bass drum patriotism, loud in noise but empty. What we want is a patriotism right at home.—Rev. William Rader, Congregationalist, San Francisco.

Mission of the Christian Religion.

The Christian religion is just as serviceable in the bright days of life as in the dark. It enables men to live nobly as well as to die bravely. Its mission is to teach men how to make the most out of their life, to transform our human nature into a divine nature and sends man forth into the new age a veritable son of God.—Dr. J. S. Jackson, Baptist, Chicago.

Reason and Faith.

The very concordance of reason with faith is a note of divine truth. Reason aids faith, and faith helps reason. Reason helps to faith in several ways; enforces and illustrates it. Does not reason show the actual and absolute limits of its own powers in the discovery of religion truth and thereby prove the necessity of revelation?—Rev. Father Henry M. Calmer, Catholic, St. Louis.

Paradise a Locality.

Heaven is undoubtedly a locality. The first paradise, which was certainly an exceedingly commendable paradise, was a locality, and there has been in the meantime no such change in the constitution of our nature as to indicate that a paradise that is not local would be any improvement on the original. This fixed fact of locality is a great help to us. It instantly possesses all this matter of the heavenly with the steady feature of the real—the real as opposed to the visionary, the real as opposed to the indefinable.—Rev. Dr. Parkhurst, Presbyterian, New York.

The Gain of Life.

If we fade as a leaf, what is it that fades? That which belongs to our lower, transient life. It is always a richer stage of development that comes on. The fruit is not so beautiful as the flower, but it is better. The man is not so handsome as the babe, but he knows more. If man fades as the leaf, what abides? Character, the moral results of past years, abides. As the tree writes its history in its own fibers so do we. Very wisely, then, ought we to use the passing years, since their sum total is what we are.—A. J. Wells, Unitarian, New York.

RECESSIONAL.

(By request we publish Rudyard Kipling's justly famous Recessional Hymn. The poem first made its appearance in the London Times July 17th of the past year. If Mr. Kipling had written nothing else this alone would entitle him to a place in the first rank of English-writing poets.)

God of our fathers, known of old—
Lord of our far-flung battle-line—
Beneath whose awful Hand we hold
Dominion over palm and pine—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

The tumult and the shouting dies—
The captains and the kings depart—
Still stands Thine ancient Sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

Far-called our navies melt away—
On dune and headland sinks the fire—
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the Nations, spare us yet,
Lest we forget—lest we forget!

If drunk with sight of power, we loose
Wheels that have not Thee in awe—
Such sin will make a mockery of law—
Or lesser breeds without the law—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

For heathen art that puts her trust
In reek and iron and shard—
All valia, that builds on dust,
All guard not Thee to guard—
For frantic and foolish word,
Thy mercy on Thy people, Lord! Amen.

Editorial.

THE WORLD-WIDE FIELD.

Again we give our readers a number largely devoted to the great cause of Missions. The articles following are full of facts and encouragement, and are taken from that prince of Missionary journals, the Missionary Review of the World, to which every pastor and missionary worker should subscribe.

THE EMPRESS DOWAGER AND MISSIONARIES IN CHINA.

The following is a decree of the Empress of China of the date of Oct. 6th, 1898, which will interest our readers:

"From the opening of ports to foreign trade to the present time, foreigners and Chinese have been as one family, with undivided interests, and since missionaries from foreign countries are living in the interior, we have decreed, not three or four times, but many times, that the local officials must protect them; that the gentry and people of all the provinces must sympathize with our desire for mutual benevolence; that they must treat them graciously and hospitably, without dislike or suspicion,

with the hope of lasting peaceful relations.

"Recently there have been disturbances in the provinces which it has been impossible to avoid. There have been several cases of riot in Szechuan, which have not been settled. The stupid and ignorant people who circulate rumors and stir up strife, proceeding from light to grave differences, are most truly to be detested. On the other hand the officials, who have not been able at convenient seasons to properly instruct the people and prevent disturbances, can not be excused from censure.

"We now especially decree again, that all provincial officials, wherever there are Churches, shall distinctly instruct the local officials to most respectfully obey our several decrees, to recognize and protect the foreign missionaries as they go to and fro, and to treat them with all courtesy.

"If lawsuits arise between Chinese and native Christians, they must be conducted with justice and speedily concluded. Moreover, they must command and instruct the gentry and people to fulfil their duties, that there may be no quarrels or disagreements.

"Wherever there are foreigners traveling from place to place, they must surely be protected and the extreme limit of our hospitality extended.

"After the issue of this decree, if any disturbances should arise, the officials of that locality will be severely dealt with. Whether they be viceroys or governors or others, they shall be punished, and it will not avail to say that we have not informed you."

EPWORTH LEAGUE.

This message from Dr. Schell, secretary of the Epworth League, of the Northern Methodist Church, explains itself:

TO THE MISSIONARY SECRETARIES:—I propose that the Epworth League shall celebrate its tenth anniversary by raising \$100,000 to open missions in Cuba, Porto Rico, and the Philippines, and such other fields as the General Committee may determine. The young people are just ripe for it, but the Epworth League constitution seems to be in the way. Now, here is a plan by which it may be done and the constitutional limitations upon the League still be observed. Why would not the Missionary Committee be willing to authorize a special gift on the part of the Church in such amount and for such a purpose as they may deem wise, and fix upon Sunday, May 14, 1899, the tenth anniversary of the Epworth League organization, as the day for receiving the special offering. The Epworth League anniversary program could easily be made to conform to the plan, and the money I verily believe would be in hand the Monday morning following.

For Two Months

March 1st till May 1st
Single subscriptions will be received for 70 CENTS EACH.
Clubs of five or more 60 CENTS EACH.

PAID AT ONCE.

BASAL PRINCIPLES OF CHRISTIAN GIVING.

The special committee of the Presbyterian Church on systematic beneficence gives the following, the basal principles, upon which the superstructure of the Church's beneficence rests:

"1. The consecration of property as well as self to God.

"2. Our property—all of it—should be used for His glory.

"3. A part of our property—a generous percentage of income—should be specifically devoted to Christian work.

"4. The acceptable work of God includes alms as well as prayers.

"5. The Boards of the Church are the providential means whereby all, but the favored few who can go in person, must carry out Christ's command to disciple all nations.

"6. This command rests as bindingly upon him who remains at home as upon him who devotes his life to missionary work.

"7. Every Church and every individual Christian should therefore deem it a privilege, as well as a duty, to contribute according to ability to each of the Boards which represent the great benevolent and missionary work of the Church."

FACTS ABOUT FOREIGN MISSIONS

(BY REV. E. P. MACKAY.)

Many men and women and millions of money are sent to the foreign mission field. What is there to show for this expenditure? The following is but a partial answer, with approximate figures, yet it is sufficient to cause thankfulness and inspire confidence and hope.

PRESENT CONDITIONS AND DIRECT RESULTS.

1. SOUTH AMERICA, the "neglected continent," has a population of over 34,000,000, and of these 30,000,000 have probably never seen a Bible. It illustrates the failure of the Roman Catholic Church where she has undisputed sway. There are now eighteen Protestant missionary societies operating there, about 350 missionaries, male and female, and over 30,000 communicants.

2. MEXICO is another priest-ridden country, having a population of about 12,000,000. Twenty-six years ago Protestant missions entered, and there are now fourteen societies at work, with about 200 missionaries, and 18,000 communicants. There are 600 native workers, and many thousands of children under instruction.

3. AFRICA is one of the great mission fields of the future. A population variously estimated at from 100,000,000 to 300,000,000, with nearly 600 different languages and dialects. European powers are struggling over "spheres of influence," but the light is penetrating the darkness. Already 45 societies are at work, the Bible has been translated, in whole or in part, into 70 different languages, and there are over 1,200 missionaries. In Uganda alone, with 10,000,000 of a population, where twenty years ago there was no missionary, there are now 500 Churches, 600 teachers, and over 60,000 under instruction. There are 100 native laborers supported by native contributions. In five months 10,000 copies of the Gospel were sold, such is their enthusiasm. What hath God wrought!

4. THE SOUTH SEA ISLANDS are

in 38 groups. About 2,000 of these islands are inhabited, having a population of 10,000,000. Already 14 groups are practically evangelized, and other groups partially so. There are 1,400 Churches, with over 1,200 native ordained pastors, besides nearly 10,000 other native helpers engaged in the services. Captain Cook said of these islanders: "There is a scale of sensuality to which these people have descended wholly unknown to every other people, which no imagination can possibly conceive, and it is not likely they will ever be evangelized." Of these same islands Darwin said, many years after: "The lesson of the missionary is the enchanter's wand."

5. INDIA. The population of India is 286,000,000, of whom about 6 per cent. of the men and 1 per cent. of the women can read. Two cents a day is their average income. It is said there are 333,000,000 gods. The work is so difficult that Henry Martyn said: "If ever I see a Hindu converted to Jesus Christ I shall see something more nearly approaching the resurrection of a dead body than anything I have seen." Yet there are 200,000 native communicants in India today, and nearly 600,000 Protestant adherents. There are 4,000,000 students in educational institutions receiving a Western education, which is undermining heathenism and preparing the way for Christ.

6. CHINA contains over 400,000,000 souls, one-fourth of the whole population of the world. In 1840 there were only five seaport towns at which the missionary could labor. In 1860 the missionary had access to ten points along the coast. Today the whole of China is open. Every province has been invaded. There are 80,000 communicants, another 80,000 who are believers, but have not made public profession, and probably 120,000 more who are intellectually convinced that Christianity is true, and have lost all faith in idolatry.

7. JAPAN was first entered in 1859. The first Christian was baptized in 1864. The first Church was organized in 1872 with only 11 members. Today there are over 40,000 converts, and a Christian community of 150,000. The whole empire of 40,000,000 souls lies open for evangelization. These are but some of the direct results. Surely God's hand is here!

INDIRECT RESULTS.

These cannot be tabulated, but are none the less important. In India alone the following practises, so common at one time, are now prohibited by law:

1. Infanticide—once so prevalent that it is said five persons out of every six were guilty of it.

2. Parricide. The murder of parents no longer able to care for themselves.

3. Suicides, in the name of religion, by leaping over precipices or into wells, or by throwing themselves under the idol-car.

4. Voluntary torture, in the name of religion, such as piercing their thighs with spears, cutting out their own tongues, swinging on hooks fastened in the flesh.

5. Involuntary torture, in the name of justice, such as cutting off noses or ears or hands, or plucking the eyes out, as punishment for crime.

6. Slavery, both predatory and domestic.

These and many other such changes

intellectual, sociological, and religious, are the results of Christian influence in India, ameliorating the condition of people and elevating them to higher conceptions of life.

THE RAPIDITY OF GOD'S MOVEMENTS.

Sometimes missionaries have had their faith tried by weary waiting, but often the results are so rapid as to make it easy to believe that, according to promise, a nation will be born in a day. John Williams began work in Rarotonga in 1823, and eleven years after, in 1834, all were profest Christians. There had been when he landed 10,000 idols; when he left idols had disappeared, 6,000 worshipped the true God, and read His Word in their own written language, and family worship was conducted morning and evening in every house in the island. Surely "a nation in a day" is not impossible to Him who has already wrought such miracles of grace!

THE QUALITY OF WORK DONE.

This has sometimes been questioned. Men have said that the conversions were not genuine; that they only profess conversion because of the help they expect to receive. It is no longer possible honestly to make such statements. Apply such tests as the following: 1. Public profession. 2. Efforts to propagate their religion. 3. Readiness to sacrifice, suffer, and even die for Christ. 4. The conviction of all who know them that they are Christians. How many of our own Christian people would stand such tests? Yet in mission fields all these have been applied to native Christians and they were not found wanting. They labor assiduously, they give generously out of their extreme poverty, they die heroically confessing Christ.

PROGRESS IN THE HOME CHURCH.

This is not less remarkable than the rapid progress abroad. Note the changes:

1. When William Carey proposed sending a missionary to the heathen he was rebuked in the Baptist association. The general assembly of the Church of Scotland so far forgot the Master's commission as to pass a resolution condemning Carey's movement as a pernicious delusion. All thoughtful Christian men now feel that the Church exists for the evangelization of the world.

2. It used to be felt that every dollar sent abroad was a dollar lost at home. Some feel that way still. It is, however, becoming better understood that there is a withholding that tendeth to poverty, and a giving that tendeth to riches. In order to get blessing on our Churches at home, we must obey the Lord's command, and aim at the "utmost parts of the earth."

3. The increase of mission literature. It is said that about one-seventh of all religious literature published is missionary. That fact is full of promise.

4. The growth of interest among the young people in our colleges and young people's societies. There are 1,000 colleges on this continent, having about 75,000 students. In about 360 of these colleges there are circles studying and disseminating interest in foreign missions.

Surely all this is the Lord's doing. Jehovah is the God of missions. Jesus Christ is the Captain of the Host that is

publishing salvation. All who labor with Him shall share in the glory of ultimate victory. Are you a collaborer with Jesus Christ?

OUTLOOK FOR THE WORLD'S EVANGELIZATION.

(REV. J. A. GRAHAM, M. A.)

1. THE RESULTS ALREADY ATTAINED, more particularly during the last hundred years, give cause for gratitude. At the beginning of the modern missionary movement the Churches were dead to the claims of the heathen world. Now every branch has its foreign mission board or society, whose work focuses the living interest of the best of its members. Before the famous meeting at Kittering, in 1792, only one or two agencies were at work among the heathen; now there are about 150 separate organizations, with an annual income of over \$12,500,000. Then there were but a few missionaries representing Christendom among non-Christians; now there is a great army with 10,000 missionary officers (one-third of them women), aided by 50,000 native workers, of whom 3,300 are ordained. Then the great mission fields were either unknown or closed to the free entrance of the Gospel; now the whole wide world, with inconsiderable exceptions, is open to its heralds. Then the converts of Protestant Churches in heathendom were reckoned by the thousand, now there are said to be 3,600,000. Then the power of politics and the influence of the press were almost wholly, and often bitterly, opposed to foreign missionary enterprise; now the missionary is looked upon as the pioneer of civilization, and the valued ally of good government.

2. But notwithstanding past success, ONLY A BEGINNING HAS BEEN MADE in the work of missions. The area actually occupied by Christian peoples is small compared to that of non-Christian nations, and large tracts of the earth's surface remain unevangelized. We rejoice over three million converts as the result of modern missions, but what are they to the thousand and million still unconverted? And the startling fact presents itself that during the period in which the three millions have been won, the natural increase of heathendom is reckoned at two hundred millions!

3. CHRISTIANS MUST BE MORE EARNEST AND SELF-SACRIFICING if the whole world is to be speedily evangelized. The number of those who feel called to go to preach the Gospel to the heathen increases yearly, but the number is utterly inadequate to meet the urgent calls, which open doors of opportunity are presenting to the churches. A great host of consecrated men and women—the very best in Christendom—are at present needed in the world's harvest field. And TO HELP THEM GO there is required a larger proportion of the wealth of those who are unable to give personal service. What is being done by the poor Moravian Church shows what might be done by others. If even their standard were reached by the other reformed Churches, these would be represented, says Mrs. Bird Bishop, by two hundred thousand missionaries, and would contribute \$700,000,000 a year. "We spend," she adds, (referring to the United Kingdom),

THE JUNIOR RECORDER.

RICHMOND AND BLACKSTONE, VA., MARCH 9, 1899.

THE SUNDAY SCHOOL.

LESSON XII, FIRST QUARTER, INTERNATIONAL SERIES, MARCH 19.

Text of the Lesson, John x, 1-16.
Memory Verses, 14-16—Golden Text, John x, 11—Commentary Prepared by the Rev. D. M. Stearns.

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1. The misconduct of the scribes and Pharisees, who ought to have been the faithful shepherds of the people, brings to mind the words by the prophets, notably in Jer. xxiii and Ezek. xxxiv. Unfaithfulness and unbelief seem to prevail in all ages in the professing people of God. By the gate of Eden, with its sword and sacrifice; by the gate and door and veil of the tabernacle He taught the people the only way of access to Himself. He now reminds them of it and says that all other ways are invented by those who would rob God of His honor.

2. The true shepherd accepts God's way and knows no other. Like Noah building the ark or Moses the tabernacle, he has no suggestions to make, but simply obeys God implicitly. He does not appoint himself to office, but God calls him and appoints him, as He did Moses and Joshua and Samuel, Isaiah, Jeremiah and Ezekiel, the apostles and all who are willing to be wholly subject to Him.

3. His voice is recognized as the voice of one in authority, and He is followed and trusted. He said to Moses, Thou hast found grace in my sight, and I know thee by name (Ex. xxxiii, 17). Through Isaiah He said, "Fear not, for I have redeemed thee, I have called thee by thy name, thou art mine (Isa. xliii, 1).

4. A great many people who bear His name and seem to be doing His work do not understand this, for they complain of not being able to accomplish what they wish nor get where they desire to go. There must be a misunderstanding somewhere, for when we follow where He leads all should be easy, and when He goes before He will not leave obstacles in the way of those whom He leads.

5. Sheep must be wiser than people, for, while sheep will not follow a stranger, many who call themselves Christians follow those who do not follow Christ and yet think they are in the right way. They do not seem to know the difference between His voice and that of strangers. His word is His voice. It is true from the beginning and forever settled in heaven (Ps. cxix, 89).

6. "They understood not." It seems a comparatively simple parable in the light of the prophecies we have referred to, but it was all dark to them, for they were more full of tradition than of His Word, the Scriptures. It is even so now, and a Bible study to those unaccustomed to it is something very strange. How sadly He says even to his disciples, Do ye not yet understand? How is it that ye do not understand? (Math. xvi, 9, 11).

7. Now He says plainly, "I am the door of the sheep." The gate of the garden of Eden, the gate and doo and veil of the tabernacle, the door of Noah's ark, the entrance to the city of refuge, were all typical of Him who is the way and the only way. There is none other name given under heaven among men whereby we may be saved (Acts iv, 18). Christ told men to look unto Him and they would be saved. Christ is God, and when we receive Christ we receive God. The Son has left on record

that blessed truth, "Him that cometh unto Me I will in nowise cast out" (John, vi, 37).

8. All before Him or beside Him were thieves and robbers. I take it that the expression "All that ever came before me" has the same thought as in Ex. xx, 3, "Thou shalt have no other gods before me." The first thief and robber was Satan, who tried to take Adam and Eve away from God.

9. Again He says that He is the door, and He speaks of safety and plenty. Not only is He the door, but He is also our salvation and our food. He said, "He that eateth Me, even he shall live by Me" (John vi, 57). Any one may enter in and find in Him salvation and rest and peace and plenty.

10. He desires to give life and life abundantly, while the thief seeks only to destroy. The father of all the thieves is called the adversary, who goeth about seeking whom he may devour (1 Pet. v, 8). Christ is our life. When we receive Him, we have life, and when we let Him fill us with Himself we have abundance of life.

11. He says, "I am the Good Shepherd." Elsewhere He says, or rather is spoken of as the Great Shepherd and the Chief Shepherd (Heb. xiii, 20, 21; 1 Pet. v, 4). As the Good Shepherd He gives His life for us that He may save us. As the Great Shepherd He works in us the things which are pleasing to God. As the Chief Shepherd He will reward us at His coming for the service we have permitted Him to accomplish in us.

12. The hireling thinks more of his own life than the welfare of the sheep. He is not one with the Good Shepherd, though professedly serving Him. This and the next verse are fully set forth in those chapters in Jeremiah and Ezekiel, already referred to. Let each answer for himself as pastor, teacher or Christian worker, Am I one with the Good Shepherd in self renouncing and self denying labor, seeking nothing for myself, but only the welfare of those with whom He brings me in contact?

13. "Because he is an hireling." There may be Christian workers in all positions, even as missionaries on the foreign field, whose principal thought is their position and their salary rather than the salvation of souls and the glory of God.

14. He knows His sheep, and they know Him. The Lord knoweth them that are His, and in the judgment He will make no mistake. He weigheth our actions and regards our thoughts and is ever ready to show Himself strong on behalf of those who trust Him (II Chron. xvi, 9). He even keeps a book for those who think upon Him (Mal. iii, 16).

15. The Father is wholly occupied with His Son and with the welfare of all through Him. The Son is wholly occupied with the Father and with seeking the welfare of all whom the Father has given to Him. They understand each other perfectly. They would have us as one with them, as they are with each other.

16. "Other sheep I have." Until after His resurrection there was no command to preach except to the Jews, but now the command is to go into all the world, to every creature, that all who will may come. The worker must not be discouraged because all who hear do not believe. All that the Father giveth Him shall come to Him. He shall see of the travail of His soul and shall be satisfied, and He shall not fail nor be discouraged (John vi, 37; Isa. liii, 11; xlii, 4). May the frequent repetition of these and other texts in these lessons be as helpful to the reader as to the writer. I do believe God.

EPWORTH LEAGUE.

Topic For the Week Beginning March 19. "Self Mastery"—Text, 1 Cor. ix, 24-27.

"Every man that striveth for mastery is temperate in all things."

Even prizefighters when in training are kept under rigid rules as to food, drink, exercise and sleep. All athletes know that temperateness and regularity are essential to strength.

No less is true in the Christian life. The body has the greatest influence on the spirit life. No man can be gluttonous, slovenly, lascivious, drunken and still be pure in heart and mind. One may be diseased in body, weak and physically wrecked, and yet triumphant in soul. The man is a spirit in a material body. The important question is, Which is master? If the bodily appetites and passions rule, then the man is slave to worse than beastly powers. He grows earthly, sensual, devilish. If the spirit rules, then the body in obeying the higher reason comes to its highest freedom and ease and efficiency. Every appetite of body is recognized as right in its place and as indicating a need to be satisfied at the proper time and in the proper way. But all are to be kept in bounds and all powers of body are to be used to serve the highest interests of the soul. Pleasure will come in the gratification of each appetite, but no power of body is to be used just for the purpose of feeling the pleasure in its exercise and with no higher end in view. Sleep is for rest and must have its time and limits. It is not to be indulged at all times nor as a gratification of the feeling of indolence.

The spirit is to be master and to make all powers work for its perfect development. Patience, endurance, self repression, self urging, watchfulness, prudence, courage, will all be needed.

Right Rev. Frederick Temple, archbishop of Canterbury, says: "I am a total abstainer because I believe that this is the most effective mode of bringing about sobriety in the community in general. I believe I can do more as a total abstainer in that direction than I could if I were to be ever so carefully moderate in consuming alcoholic drinks."

In the United States there are 283,000 saloons, which cost their supporters \$1,000,000 annually. Is the benefit derived from them worth what it costs?

Every one must and does settle the question of what shall be his practice in regard to alcoholic drinks. Shall he use them or abstain? To let them alone is safe. Health does not require their use. Their continued use may injure health, and in case of many diseases the chances are much lessened for recovery when the patient has used alcoholic drinks.

The saloon is a popular institution

(CONTINUED ON EIGHTH PAGE.)

"CAN'T GOD COUNT?"

Two children were carrying a basket of cakes to their grandmother. As often happens with children—and with grown people, too—they were curious to know what was in the basket, and so they carefully raised the corner and looked in. When their greedy eyes saw the tempting cakes, their mouths fairly watered to take them. After counting them over several times, they almost made up their minds to eat just one of them. Nobody would know it, and it would taste so good!

While they were gazing at the cakes and just ready to take one, the little girl looked up into her brother's face and thoughtfully asked the matter-of-fact question, "Can't God count?"

This settled the matter immediately, and all the cakes were carried to their grandmother.

GOD UNDERSTANDS.

A touching little incident is told of one of the Chinese babies, aged about six years, who was an inmate of a mission home. One evening, after her evening prayer, she got off her little knees and turned with a very disturbed air, saying, "Mrs. Field, do you think God understands Chinese?"

"Oh, yes," said Mrs. Field. "But why do you ask?"

"Because sometimes when I feel very unhappy, I like to pray to God in Chinese; of course, I always say my prayers at night in English, but sometimes I like to pray in my own language."

She was assured that her Heavenly Father understood all languages, and she could relieve her overburdened little heart in her own language in perfect safety.

GOD IS KEEPING WATCH.

A little story, which beautifully illustrates the childlike faith that may be every Christian's, is told of a 4-year-old who inquired of her widowed mother one moonlight night:

"Mamma, is the moon God's light?" The lamp had just been put out, and the timid little girl, as well as her mother, was afraid of the dark; but presently she saw the bright moon out of her window, and it suggested the question: "Is the moon God's light?"

"Yes, Ethel," the mother replied: "the moon and stars are all God's lights."

Then came the next question from the little girl: "Will God blow out His light and go to sleep, too?"

"No, my child," replied the mother, "His lights are always burning."

Then the timid little girl gave utterance to a sentiment that thrilled the mother's heart and led her to a more complete trust in her God: "Well, mamma, while God's awake, I am not afraid."

LIKE HIM.

A promising young merchant presented his better half with a handsome piano lamp on her birthday. He was much flattered when she told Him she intended to give it his name, until he asked her reasons for such a peculiar proceeding.

"Well," she said, "you know, dear, it has a lot of brass about it; it is handsome to look at; requires a good deal of attention; is remarkably brilliant; is sometimes unsteady on its legs; flares up occasionally; is always out at bed time, and is bound to smoke."

The man who lives for Christ is ready to also die for Christ.

BITS OF KNOWLEDGE.

In Africa wives are sometimes sold for two packets of hairpins.

The deer really weeps, its eyes being provided with lachrymal glands.

Ants have brains larger in proportion to the size of their bodies, than any other living creature.

There is enough opium in red poppies to do mischief, and the autumn crocus, if the blossoms are chewed, causes illness.

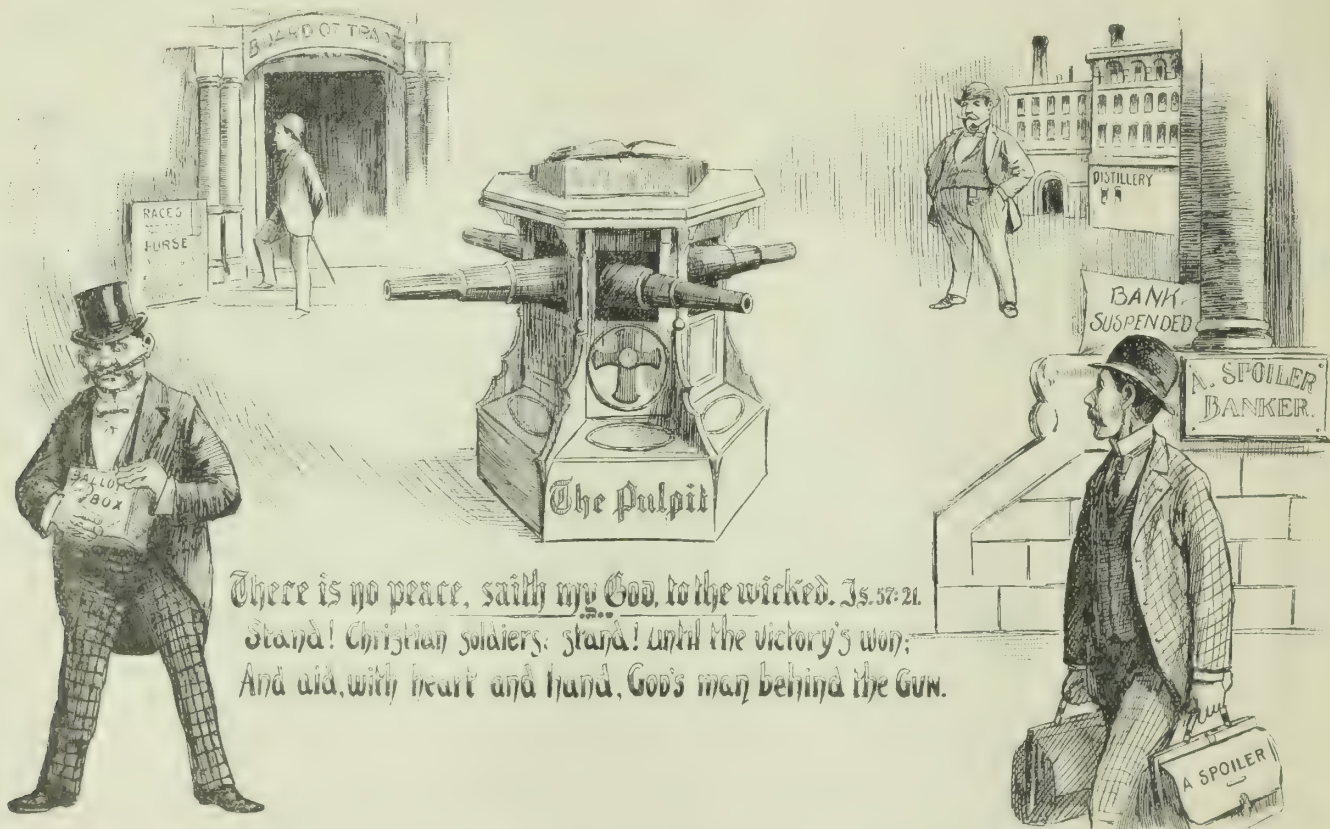
There are three varieties of the dog that never bark—the Australian dog, the Egyptian shepherd dog and the "lion-headed" dog of Thibet.

The leaves and flowers of the oleander are deadly, and the bark of the catalpa tree is very mischievous; the water dropwort, when not in flower, resembles celery, and is virulent.

The oldest university in the world is El Ayhar at Cairo. It is the greatest Mohammedan university, having clear records dating back nearly a thousand years.

The berries of the yew have killed many persons, and it is pretty well known nowadays that it is not safe to eat many peach pits or cherry kernels at once.

The insect known as the water boatman, has a regular pair of oars, his legs being used as such. He swims on his back, as in this position there is less resistance to his progress.

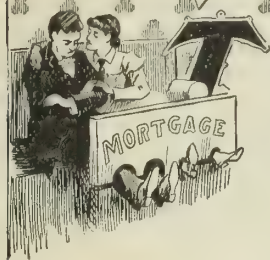


—From The Ram's Horn.

SOME RESPECTABLE SINNERS.

RALPH LAMBERT'S TEMPTATION

By Mary Graham.



O have \$1,000 a year, and spend \$800 or less, means a probable competence for the future; to have \$1,000, and spend \$1,000, means no present dishonesty, but probable future distress; to have \$1,000, and spend \$1,200 or more, means—just such temptations as the one which came to Ralph Lambert on a certain day in July, 18—.

He and Mariana had not begun right when, at the time of their marriage they had bought a \$10,000 house with the \$2,000 which belonged to her, leaving an \$8,000 mortgage, the interest of which must be paid twice a year.

They had hoped, in the beginning, to reduce the mortgage gradually, but how could that be done, when the needs of the household required more than every dollar of the bread-winner's salary?

A smaller house in a less stylish neighborhood would have made them much happier in the end, for the struggle to make both ends meet would then have been entirely unnecessary.

Mariana was at first kept in ignorance of the fact that their bills were not all paid promptly. She then made a brave effort to economize, but Ralph could not bear to see her without all the comforts to which she was accustomed, and did not heartily second her efforts. Being of a sanguine disposition, he thought that in time there would be "some way" out of their difficulties, and that everything would be paid.

But on the day we speak of, a crisis seemed to have come in their affairs: something must be done or their pretty home must go. Notice had been received some weeks before, from the Trust Company holding their mortgage, and Ralph knew that the \$200 half-yearly interest must be raised within a certain time. At present, he only had \$100 at his command, and part of that would have to go towards household expenses. He had tried to borrow from some of his friends, but they all seemed to be as poor as himself.

Once or twice his uncle, the president of the bank in which he was employed, had helped him out, but it was always with a well-merited reproof for spending more money than was warranted by his income. Then a thought occurred to Ralph. Why could he not borrow from the bank? It was a rich and soulless corporation, and no one would suffer for the act. It would only need the careful alteration of one or two figures in his books, and there would be no chance to discover any discrepancy until long after the money had been replaced.

The thought came again and again, as he walked towards home that afternoon. The most plausible arguments on the difference between borrowing and stealing tried to insinuate themselves into his mind.

His wife was not usually very demonstrative, but to his surprise, she met him at the door and threw her arms around him.

"Oh!" she exclaimed, as they went in together, "I am so glad you have come, and so inexpressibly glad that I married you instead of Miles Rushton."

"So am I, but what makes you go back to those old days?"

"Haven't you seen this morning's paper? He has been arrested in Vernon for defalcation. You know, he's been cashier of the bank there for years. This has been going on for some time; first, very small sums, and, afterwards, increasing. He only intended to borrow at first, but, you know, that is what nearly all defaulters say."

Ralph was quiet and very pale. His wife saw that he was more affected by the news than she had anticipated. She ran for some water, and soon returned, saying:

"Ralph, I'd rather live in two rooms knowing that you were honest, than in a palace with anyone capable of a dishonest act like that."

did not know the worst, and there could be no better moment than the present one of high resolve, to communicate it to her.

"You know at a forced sale a house rarely, if ever, brings anything like its value. Your two thousand would have to go."

"Better that than your honor or mine," she answered firmly. "Perhaps it might be better in the end after all, for if we were in a smaller, less stylish house, we might live within our income, and you have no idea how the thought of debt weighs upon me."

Ralph remembered that his wife had more than once proposed to sell the house and move into a smaller one, but he would not listen to her. Would that he had done so before the necessity for selling had become imperative.

"I cannot help feeling that God has saved us from something far, far worse than poverty, and I am sure that if we try to do right and ask His help, that He will help us."

And they did ask Him, and new courage seemed to be given to both for all that might lie before them.

Ralph promised that if in any honest manner the house could be saved from a forced sale, he would take immediate steps to dispose of it in a way that would involve less loss. They would then begin life over again in a smaller house, better suited to their income, and with the firm resolve to let "pay as we go," be their financial motto.

His uncle was taken once more into the young man's confidence, and to Ralph's own surprise, the whole story was told to him. It was like a leaden weight removed when his uncle grasped his hand with more cordiality than was wont, saying:



"THANK GOD, RALPH, THAT HE SAVED YOU."

"Oh! Mariana, do you really mean that?" exclaimed Ralph, and in a moment he found himself unburdening his heart to her. She was shocked at first to find that even he, whom she considered the soul of honor, should have been assailed by such a temptation; but the feeling was succeeded by one of supreme thankfulness that the thought had not been carried out.

"And if the choice lies between that and having the home sold over our heads, do you mean to say that you would choose the last?" asked Ralph.

"Without a question!" answered Mariana, fervently clasping her husband's hand.

There was a courage about her which could not but communicate itself to him. Then a thought struck him; perhaps she

"Thank God, Ralph, that he saved you from that first downward step; and that you and Mariana have been brought to see the folly of living a little beyond your income, instead of a little within it."

Being convinced of his nephew's intention to alter his style of living as soon as possible, he prevented the forced sale of the house, and assisted in disposing of it.

A new home with a very small incumbrance upon it, was exchanged for the old one. The freedom from anxiety about endless debts, fully compensated for the change of home and neighborhood.

Many of their old acquaintances ceased to remember their existence, but the joy of a contented mind was theirs, and the assurance that God's blessing rested upon their home.

LEPWORTH LEAGUE.

(CONTINUED FROM FIFTH PAGE.)

for various reasons. Some people want the liquors sold there. Others want the companionship and the pleasant surroundings. Multitudes of young men in the cities have cheerless lodgings, and find the warmth, luxurious furnishings, music and company which they crave after the work of the day better supplied by the saloons than any other place. They are too poor in many cases to join a club. Libraries and reading rooms are few, and have no facilities for social life. The saloon meets a felt need of many who have no desire for vice, but seek congenial society. With no special prejudice against alcoholic liquors and with no special taste for them, they are drawn to the saloon by its social attractions and drink because it is the custom and is the way in which the accommodations are paid for.

The man who runs the saloon does not wish to make men worse. He wants to get a living and do it in the easiest way. Often he has no trade, and does not find it easy to get a situation in any business. He is in the saloon for the money he can get. If prudent, he is often a total abstainer. Many liquor dealers never drink beer or spirits. They know better than to do it. It is the money they are after.

All that the saloon supplies can be better furnished in other ways. Arbitrary use of force will not in a free country settle the problem presented. It is not the question of the reform of men who drink and abuse their families and become an expense to the public. It is not altogether the question of the saloon as a school of vice. All these points are involved, but the strength of the hold of the saloon on society lies in the fact that it meets a social want grounded in a real need which is not supplied in any other manner. The saloon is the poor man's club. It is the best form yet found, but not the best that can be found. All it gives should be found without its evil features.

The reform movements of past years have relied upon total abstinence pledges, reform clubs with formal meetings, debates, and occasionally poorly furnished reading rooms, to counteract the saloon influence. Prohibitory laws are the favorite device of others. Good as far as they go, none of these means or all of them combined have checked the evil. Something more than wearing a piece of ribbon is needed, something more than talk. What can be done?

Pleasant meeting places for those having no home surroundings are the prime necessity. Music and beauty in furnishings and freedom for social conversation and recreation must be had. Refreshments at low prices and of proper kinds must be furnished. No attempt at charity or compulsion must be in the plan. The ordinary man who frequents the saloon has no need of charity. He treats others. He is independent and pays his way. If you wish to abolish the saloon, you must enlist him in the scheme of replacing it with something better. Charity schemes will not do.

MEXICO'S NATIONAL DRINK.

It is Made of the Sap of the Century Plant and is Called Pulque.

The juices of the maguey or century plant form a universal drink among the Mexicans. These plants blossom only once and that at about ten years of age, after which they die. When the blossom stock appears in the center of the plant, at the base of the long, thick leaves, the maguey farmer watches it carefully until it reaches a certain stage in its development, and he then cuts it out in such a manner as to leave a bowl-like depression. Into this receptacle is poured the sap which would have gone to nourish the long blossom stock had it been left in the plant, and from these juices the famous Mexican beverages are made.

A harvester makes his way from plant to plant in the maguey field, gathering the liquid by means of a crude siphon and a pigskin bag. The siphon most commonly used consists of a long necked gourd with a hole at either end. The sap gatherer places the smaller end of this gourd in the liquid filled hollow in the center of the plant, and then by putting his mouth over the larger end and sucking the air from the gourd he draws up the liquid into his siphon. The gourd being filled, a stopper is placed in the hole at the large end and the measure is emptied into the pigskin.

The juice thus obtained is passed through a simple process of fermentation which requires about 24 hours when it becomes fit for use as a beverage. The chief drink thus obtained from the maguey is pulque, which is the Mexican national beverage. This liquor has the appearance of icod buttermilk and it is said to resemble it very much in taste. The fluid becomes unpalatable and useless, however, after 48 hours and consequently it must be consumed as soon after making as possible. According to Modern Mexico, pulque making is an enormous industry in Mexico.

Mexico City alone consumes 100,000 pints a day, besides quantities of mescal and tequila. Pulque is made from the large maguey by fermentation, while mescal is a much more intoxicating liquor, obtained by distillation from the heart and the root of a smaller variety of the same plant. Tequila is also a brand of maguey sap.

A well developed maguey plant will yield from 100 to 150 gallons of sap. The sap must be gathered daily for several weeks, sometimes for three months, before it ceases to flow. The natives regard these beverages as an essential part of their diet, and their consumption is universal among all classes of people. Manufacturer.

Lottery Superstitions.

One strange result of Bismarck's death, says London Vanity Fair, has been the stimulus that it has given to lottery speculation in Vienna. Never since the terrible catastrophe at the Ring theater have the offices been crowded by so many thousands of superstitious speculators. The age of the departed statesman—84—was, of course, the favorite number, but it soon became impossible to get even the fraction of a ticket. All the factors and multiples of the number were next bought up with eager alacrity, and there was a run on every other figure even remotely connected with the hero's life. Many serious gamblers despise these arithmetical

coincidences and follow the haphazard which assigns numbers to incidents and characteristics.

One old woman entered an office and besought the clerk to tell her what figure represented "Reichskanzler." The compilers of the mystic lists had omitted this important word. "How ever," said the official, "Stag's bill was Bismarck's favorite spot"—it is, in fact, his burial place—"and 'stag' is 29—a first class chance." The good lady planked her hard earned florin on the stag, but had no luck. Indeed the drawings so far have gone dead against the believers in signs and omens.

A Many Sided Man is William.

The people of Constantinople presented Emperor William with a silver vase. He will have a fountain erected in Stamboul as a return gift. As soon as the idea seized him the emperor designed a fountain and sent the plans to the sultan.

There is no denying the versatility of this astonishing young man. When his soul yearns for a song or a symphony, he sits down and composes one. If the nation needs an anthem, his facile talent turns one out. When he wants to read an interesting book of romance, travel or history, he promptly writes just such a book.

Emperor William prides himself on his capacity to command an army or a fleet of battleships. He is a finished horseman, a hunter of big game, a lover of wild sport and an adept at the gentler graces of twanging a light guitar or troling a love song.

He does many things well, and if he could still the buzzing of that divinely commissioned bee in his bonnet he might settle down to be a very useful citizen.—New York Journal.

Boston's Big Station.

The largest railway station in the world is building in Boston, and on unique plans, having two stories for trains, local trains running in and out of the basement on a new loop system, and all tracks are being fitted with the third rail for electricity. The capacity of the entire depot will not be far from 2,000 trains per day. The building has a ten acre roof, and the waiting room is 225 feet long and two stories high. The basement is six feet below the main level of the neighboring sea, and in order to build it there first had to be put in the largest cofferdam ever known, 2,000 by 700 feet. In this a great cup of cement was laid, resting upon 4,400 piles, and in this cup the building stands. In order to make room for this great building 210 others were demolished, which sheltered during business hours 4,000 people.—Philadelphia Record.

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4. Yet, withal, THE PRESENT CUTLOOK IS FULL OF HOPE. Of all the faiths in the world, Christianity alone presents the appearance of a world-wide religion. Mr. Gladstone has said that "the art, literature, the systemized industry, invention and commerce—in a word, the power of the world—are almost wholly Christian." The Christian nations exercise political power over thirty-two out of fifty-two million square miles of the earth's surface—Protestant Great Britain alone over one-fourth of the whole world—and the Christian peoples increase in a higher ratio than do the non-Christian. The hold of the non-Christian faith is weakened as knowledge increases, while, as Dr. Barrows asserts, "It is vastly significant, and in accordance with the genius of Christianity, that the religion of Christ has in this century of intellectual progress, when superstitions have been dispelled by the light of truth, made more memorable and rapid conquests than in any period since the downfall of Roman paganism."

WANTED—100,000 MISSIONARIES FOR AFRICA!

(BY REV. DONALD FRASER.)

This is the appeal which comes from Livingstonia, British Central Africa. The missionaries write: "Doors are open on every side, at which we helplessly look, unable to enter. Where, from the arrival of the white man with God's message, there has been stolid indifference, or even fierce opposition; to-day there come deputations of old men and young, saying, 'We, too, would learn; send us teachers.' We sit before them and say, 'Fathers, brothers, would that we were able! But you must wait and God will send his messengers some day.' And they say, 'We have waited and waited. Why do you despise us? Our heads are bowed when we reply, 'Brothers, SOMETIME you, too, will hear.' Day by day we cry, 'Lord of the harvest, Thou seest the fields; send, Lord, ere it be too late.' The appeal continues:

But surely this call is too extravagant! No; it is the only method of evangelization. For this must not be the work and enthusiasm of the few, but of the many—of all. Every member of the Church must feel that he is an integral part of the missionary force. Every member can have his share in the redemption of Africa. We know that all can not, must not, go to foreign lands. Would that the slightest indication of such danger were possible! But this is a spiritual work. It recognizes no boundry of sea or land, and some who never left home have been among Africa's best evangelists. What, then, may you do to help forward this triumphant march of God?

1. LIFE. There should be no isolation in the work of the Kingdom. Running throughout the world God has unbroken lines of communication through which He flashes power. Rome is lit

with electricity which is generated by a cascade in the Alban hills. So God takes the life and fire of the Church at home and sends it forth to the most isolated parts of the world. So may you contribute in no slight measure to the salvation of Africa. If you are careless, forgetful, prayerless, we shall soon feel the weary chill of your life. But, if in devotion to Christ you pour yourself out for Africa's redemption, we, too, shall know the thrill of your consecration. Tho Zinzendorf found his home in Europe, yet his labors live this day in every continent of the world.

2. PRAY. The true mystical connection, by way of God, between the home and foreign fields, has been traced by every missionary who abides in Christ. Mary Moffat wrote thus: "Oh for a more general spirit of prayer and supplication! I hear from my friend, Miss Lees, that the very time of the awakening here was a season of extraordinary prayer among the Churches at home." Even Paul felt the increase of power when the Church followed him with prayer. His appeal is in the most intense language—"I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me." Our appeal, then, is for 100,000 men and women, who live in obedience to God, and will fulfil their ministry of intercession on our behalf. With such a backing of prayer one man shall become a thousand, and the noonday of Christ shall soon appear.

3. GIVE. It is not to the liberal rich we appeal, but to the 100,000 who give nothing or little, and so lose one of their blessed privileges. There is no over-drain on the liberality of the common Christian. It is a shame if Christ's work among the heathen is to be handicapped while 100,000 ordinary Christians mispend their savings, giving never a thought to the call of Christ. If word came to you that Christ was in chains in Africa, and required a ransom, is there one disciple of all the Lord who would not gladly give all to see Him free? Is He not in chains? In these little ones who lie in darkness, can you not see the brothers of Christ—ay, Christ Himself? "Inasmuch as ye did it unto one of the least of these, my brethren, you did it unto me." Two cents a week from 100,000 new missionaries will mean an increase of contributions to missions of \$100,000 a year. Can not you help, and you will never miss it? Never miss it? Am I only to give to God that which I will never miss? Nay! Let me give until I feel that I am giving, and then God will bless me for entering into the sacrifice of Christ. Do you not believe in foreign missions? What if Christ does? Has he not given tokens of His approval? Perhaps you never thought about it. Yes, that is it. You do not see the scarred and bestial faces. You do not hear the wail to the threatening spirits. You do not see the valleys dotted over with villages where God is not known, and where men and women have no higher thoughts or hopes than their goats; where they live for food and lust, and then creep into the dark to die. We see, we hear, and we cry, "Brothers, pity those who live and perish in the dark."

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MARCH 9, 1899.

EDITORIAL.

REV. D. W. REED.

We had received no intimation of the sickness of Bro. Reed till the notice was seen announcing his death. This stated that he died last Thursday, March 2, at his home at Allwood, and was buried on Saturday.

His death is a great surprise. Bro. Smithey had not been in good health for years, and Bros. Booker and Robinson were old men, but when I went to Conference on the train with Bro. Reed last November he seemed to me to be one of the most vigorous young men in our body. I talked with him for some time. He impressed me greatly, and I felt that he would be one of the Master's very best workmen. His talk was not simply Conference gossip, but was on the Church, her great mission and the need of great spiritual endowment if she was to do her best work. He had just finished his four years and was ordained to be an elder at the last Conference. He was married about two years ago. He was serving his second year on the Mr. Pleasant circuit.

MRS. D. J. TRAYNHAM.

As the brethren met at the Twentieth Century Conference in Lynchburg, they heard the sad news of the bereavement which had befallen Bro. Traynham the day before. His wife had passed to the other side of the veil and had entered into the spirit world, and left him sorrowing and lonely.

Her health had not been very good for several years, and when I saw her in January I thought that she was not likely to live long, but I did not expect so speedy a decline. She was an earnest Christian woman, a great help to her husband in his abundant labors. It was a pleasure to enjoy the open and sincere hospitality of her home. She leaves several children, all of them over ten years old. They are blessed in having learned before-hand from her lips where to find strength and comfort. May the peace of God dwell richly with our afflicted brother and his family.

BISHOP GALLOWAY'S WORK.

After leaving Norfolk, Bishop Galloway came to Blackstone, where he addressed a large congregation at the Methodist Church. There were present many of the choice spirits from the adjoining circuits, as well as from Blackstone charge. The address was mainly historical, showing especially that the desire for religious freedom had brought the very best settlers to the United States. The real power of the nation was traced to its foundation, in the Church of Jesus Christ, and then the responsibility of the Church for the present and future life of the nation was dwelt upon in strong terms. At the conclusion of the address, the following resolutions were adopted by a rising vote:

"WHEREAS, We have heard with great interest and satisfaction the addresses of Bishop Chas. B. Galloway, and Dr. W. W. Smith on the subject of the Twentieth Century Thank Offering, be it

RESOLVED, That we rejoice to hear that world wide Methodism has banded together and pledged its mighty forces to bring to the Master a great offering of thanksgiving for His great blessings upon us as a Church. We rejoice to hear that the General Conference of our Church has determined to take part in the great movement and that plans have already been formed by our Annual Conference Board for raising the \$100,000 which is the portion falling to our Conference.

"We hereby pledge ourselves to do our utmost to raise our portion of this sum."

On the following morning the Bishop took the girls of the Blackstone Female Institute on a tour through Japan, without their leaving the Chapel. He won the hearts of all the girls, and departed for Farmville, followed by their enthusiastic good wishes.

At Farmville he spoke at the Church on Wednesday night, and Bro. Simpson reported the next day that there was a full house, and a great address. The brethren of Farmville adopted the following resolutions:

WHEREAS, It has seemed wise to all bodies of Methodists the world over to bring a thank offering to God in grateful acknowledgement of his goodness and of his signal blessings during the nineteenth century, and in preparation for larger usefulness during the twentieth century, and

WHEREAS, Bishop Galloway has promptly and heartily responded to the call of the Church to lead in this movement, and has earnestly and eloquently presented the reasons for this offering, and the duty and privilege of contributing to it, therefore,

RESOLVED: That we, the Methodists of Farmville, Va., hereby pledge our sympathy and co-operation with the undertaking, and assure our leaders that we will attempt our proportionate part of the \$98,000 assumed by the Virginia Annual Conference."

On Thursday afternoon Bishop Galloway met about forty of the pastors of the Lynchburg, Danville, and Charlottesville Districts in the parlor of Centenary Church. The meeting was helpful and inspiring. Dr. Paul Whitehead presided and introduced the speaker. Bishop Galloway then addressed the preachers in forceful and impassioned language, giving the reason for the movement and why it should succeed. After the address much interest was manifested; there was a general discussion and various suggestions were made by those in attendance.

At night Bishop Galloway addressed

a large audience in Centenary Church and carried to the hearts of his hearers the responsibility that rested upon us as a nation and especially as a Church of Christ. At the close of the address the following resolutions were adopted:

"Inasmuch as world-wide Methodism is now engaged in gathering a thank offering to God for His signal goodness to our Church, and in view of the fact that our Southern Methodism has, by act of the General Conference, resolved to raise \$1,500,000, of which sum \$98,000 is apportioned to the Virginia Conference; and

"WHEREAS, we, as members of the Lynchburg Methodist Churches in mass meeting assembled have heard with much pleasure the strong presentation of this great cause by Bishop Galloway; therefore be it

"RESOLVED: That we will cheerfully give of our sympathy, prayers and means to aid in raising our proportionate part of the amount assigned to the Virginia Conference, and will hail with rejoicing every evidence of progress looking to the accomplishment of the great cause in view."

On Friday morning Bishop Galloway addressed the young ladies of the Woman's College, talking especially on Brazil.

On Friday night, notwithstanding the heavy rain, there were about 125 persons who went out to the meeting in Charlottesville, and who were amply repaid for their trouble by the address.

On Sunday Bishop Galloway preached in Lynchburg, an account of which from the news follows:

A large congregation was present Sunday morning at Court-Street Church to hear Bishop Charles B. Galloway. He took for his text the latter clause of the 9th verse of the 47th chapter of Ezekiel: "And everything shall live whither the river cometh." The sermon was an eloquent discourse, in which the minister spoke of the great benefits brought to the world by Christianity. In the vision in which the prophet Ezekiel saw the water issuing forth, the water was a type of the spirit. The introduction of Christianity gave a new conception of God. It gave the conception of the fatherhood of God. As the water made all things to live wherever it flowed, so Christianity gives life.

The introduction of Christianity also gives a new conception of the relations of man to man. It brings, benefits, too, even where it is rejected. Those who do not accept it yet receive good from it; it is a benefit to them, to their lives and property. It gives a new conception of woman and of childhood. In heathen countries the children may be cast out or killed. In countries enjoying the benefits of Christian civilization a new conception is given of childhood.

Christianity gives new ideas of the relations between nations. The belief in arbitration is spreading. "I believe that it will not be long before the prayer of the young emperor of Russia will be answered, and that the swords of men will be beaten into ploughshares and the spears into pruning hooks."

It is not true that the great minds are veering away from God. The greatest scientists, the greatest poets, and men of great mind have been, with a few exceptions, believers in God.

At night Memorial Church was thronged with a large congregation who listened most intently to the words of this eloquent divine. Bishop Galloway took his text from St. John xii.,

part of 26th verse: "If any man serve me, him will my Father honor," and preached a strong argument in favor of personal, practical, and everyday service of God, especially as applied to helping our brother man. The discourse was powerful in logic, beautiful in oratory and comforting in speech.

The Bishop said, after his introduction, that ambition gets into our very best service. We sometimes give in the Church. Our motives are not always the best. Heaven is an achievement, and not a gift. It is reached after humble walking and faithful service. The only way to serve God is to help some one else. When a soul is born into the new kingdom, the normal expression is to go out and bring somebody else in. When a man invents a new machine he immediately rushes to Washington to get a patent to keep some one else from enjoying the benefits of his genius. The best evidence of a soul's entrance into the new life, is the effort to bring in others to enjoy the same with him.

The way to touch the heart of our Father in heaven is to minister to his child on earth, get into his life and with our loving arms help him bear the burdens of life. True greatness and distinction is the reward of faithful, self-sacrificing service.

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SPIRITUALITY VS. FORMALISM.

The following incident is worthy of special thought as an illustration of the way to raise a missionary collection and carry on God's work:

A certain young vicar found himself in charge of a parish where a predecessor had given loose reign to ritualistic tendencies of the most ultra sort, and with them secular tendencies of equally pronounced character. The previous vicar had even encouraged a dance among his young people on the Saturday evening before the Eucharist as a means of attracting them to the Church. Fairs, festivals, bazaars and all the like group of worldly schemes were the common resort for raising money, but the spirit of prayer and the Spirit of God had little exhibition or administrative control.

The congregation was large, and the outward signs of prosperity were abundant. But the new vicar felt that it was all a deceptive external shell, and that there would be no true life, health, and growth where such sort of Church conduct existed. Accordingly, he at once, with much prayer, began to preach against compromises with the world, and the use of worldly methods, and insisted vigorously on a Scriptural, spiritual, prayerful, Holy Ghost life and walk and service.

The Church began to empty, and so rapid was the decline in the congregation that a deputation of twelve men, representing the officers, churchwardens, etc., went to the Bishop to protest against the new vicar's methods. The Bishop sent his wife, a gifted woman, to visit the parish and especially the vicar. She was kindly received and enquired into the reasons for the course he was pursuing in demolishing the Lord's work as he found it in the parish. With affectionate frankness he

(CONTINUED ON NINTH PAGE.)

SPIRITUALISM VS. FORMBLISM.

(CONTINUED FROM FOURTH PAGE.)

proceeded to show how far the former ways of conducting the Church were from Scriptural methods. Then kneeling with the Bishop's wife he sought life from above. He prayed in the Holy Ghost, and in the midst of his prayer his companion said: "Pray no longer; you are right and I am wrong."

The vicar went on with his reforms—until there were none left to reform. He went into Church one morning to find but two persons present. They were in sympathy, however, and in place of the usual service, **THOSE THREE SPENT AN HOUR AND A HALF IN PRAYER.** They pleaded with God to take off them the burden of responsibility, and Himself take charge of the Church.

A powerful work of the Spirit then began. The first fruits were the conversion of the twelve men that had waited upon the Bishop to have the new vicar removed. The Church filled up with a new congregation in part, and in part with a transformed body of people, formerly pursuing secular methods and moved by a worldly spirit.

Prayer came to be a prevailing habit, the Holy Spirit was recognized as the presiding officer in all Church life; voluntary offerings through simple boxes placed at the Church door, and labeled, "For offerings from the saints." A simple, primitive Gospel was preached without the inventions of formalism and secularism, and God's blessing conspicuously rested on all the work.

Subsequently the Bishop himself visited the parish, and sitting with his own chaplain in the vestry, inquired of the Churchwardens as to the number of communicants. The party inquired of was an humble blacksmith, and represented a congregation of poor working people like himself, and he answered the Bishop: "We never count our communicants, but when the Lord's Supper is celebrated, few, if any, go out and the Church is always full." "But," said the Bishop, "how do you keep your communicants together, seeing you have no guilds and societies and festivals?" "Well I'll tell you, my lord," said the simple working man, "our vicar first gets his people soundly **CONVERTED**, then he gets 'em **CLEANSED**, and then he gets 'em **FILLED** with the Holy Ghost, and then the Holy Ghost keeps 'em and **WE DON'T HAVE TO KEEP 'EM AT ALL!**" The Bishop, turning to the chaplain, remarked, "we have nothing like this in the diocese."

Further inquiry developed the fact that in raising money, for example for missions, no appeals are made. The people are reminded of their privilege of contributing on the following Lord's day to the Lord's cause; and thus poor people, whose average wages do not exceed sixteen shillings sterling per week, in that one missionary offering gave one hundred and fifty pounds. They support six missionaries abroad, and one of them is kept in the field by a class of three hundred poor women. The vicar says he has more money than is needed for all Church expenses, and only new Testament methods are encouraged. A prominent man, whose work for God calls him into all parts of the land on mission work, and who has watched the history of this Church, says that he knows nowhere anything that so closely resembles and reproduces the apostolic times.

FRANCE AND THE DREYFUS CASE.

(CONDENSED FROM THE ENGLISH REVIEW OF REVIEWS.)

The Dreyfus case has been one of wide and deep interest throughout the civilized world. It can scarcely be called a "missionary" topic, but in view of its revelation of the condition of France and its bearing on the Jewish race, it has been thought well to repro-

duce in our pages the masterly resume of it by W. T. Stead, of London. France, especially Papal France, has been on trial. The final verdict is not yet given, but no affair has shown more clearly than this the need for national righteousness. It has excited the passions of the French people to such an extent that it even seems to many to have threatened the stability of the French Republic. Mr. Stead says:

I have just spent a week in Paris, and left the gay city with a feeling that the "affaire" Dreyfus had helped me to realize more vividly than before the state of things that probably prevailed at Jerusalem at the time of the crucifixion. I do not venture to assert the innocence of Albert Dreyfus. Much less would I venture to draw any parallel between the condemned Alsatian and the sublime figure of Him who for nearly two thousand years has been the centre of the devotion of Christendom. But any intelligent Greek who visited Jerusalem in the days of Pilate must have felt very much about the trial of the Nazarene as the intelligent observer of today feels about the "affaire" Dreyfus. In both cases the central figure is a Jew. In both cases the evidence, whether true or false, was prest with incredible violence, and with scanty regard for legality or justice, and the sentence was afterward defended by a campaign of calumny, the conductors of which hesitated at no crime in order to justify their conduct. We have in Paris all the familiar factors. There are the scribes of the press, and the Pharisees of the Chauvinists, and the high priests of the dominant Church, all combining their forces in order to crush the one victim who, they consider, it is necessary should perish in order that their nation may live. The element of the rabble is the same in Paris as in Jerusalem; but unfortunately in France there is one element of mischief which did not exist in pro-consular Judea. The Roman legionaries stood superbly indifferent to the clamor of the rabble and the fanaticism of the priesthood. It is very different in France today, for here the chief element of danger is the general staff, the officers of which have so far identified themselves with the condemnation of Dreyfus as to render it extremely difficult to reconsider the question of his guilt or innocence without apparently striking at the prestige of the army. From the point of view of a supposititious Greek also, the grief of the mother mourning her crucified Son would not seem more poignant than that of the young wife lamenting the loss of her husband. Another striking parallel between Paris and Jerusalem is the frequent handing backward of the Dreyfus case from the administration to the courts, and from the courts to the administration. It is Pilate and Herod, Herod and Pilate over again. Nor are there lacking those who play the role of Pilate's wife, whose warning and reproving voices urge the head of the French government to beware lest he stain his hand in the blood of an innocent man. Only one element is lacking in the babel and confusion of angry voices which hurtle through the air in Paris, and find an echo in the press of the world. The meekness, the patience as of a lamb before the slaughter, which characterized the early disciples, is not conspicuous in France today. The champions of military prestige and the defenders of suffering justice, are locked together in the arena in a struggle which knows no mercy, while the air resounds with the savage cries of those who on either side urge on the fray.

THE HISTORY OF THE AFFAIRE.

The following brief statement of the rise of the Dreyfus case may not be unwelcome to some of our readers:

Alfred Dreyfus, an Alsatian Jewish officer of high reputation and of spotless character, had the exceptional good or bad fortune of being the only Jewish officer on the French general staff.

This staff, consisting of two hundred officers, exercises a control over the French army. Some years ago a leakage was reported of the secrets which were in the possession of the members of the general staff. The task of discovering the guilty person was entrusted to a ferocious anti-Semite by the name of Sandherr. This official was compelled to suspect some one, and having two hundred persons to choose from—all apparently innocent—it is not surprising that he allowed his prejudice to lead him, as by an unerring instinct, to the one Jew in the whole crowd. Once supplied with this clue, the military detective found no difficulty in accumulating proofs which seemed to him confirmation strong as proofs of Holy Writ. At last, having accumulated his proofs, the blow fell. Dreyfus was arrested (Oct. 15, 1894), and after being in vain plied with every menace and inducement to confess his guilt, was sent before a court-martial, found guilty, condemned to degradation and to hard labor for life in the convict colony of the Island of the Devil, off French Guiana. There, immured in an iron cage in solitary confinement, he remains to this day.

The anti-Semites, led by the ferocious M. Drumont, seized the condemnation of Dreyfus as a welcome text on which to inveigh against the Jews as enemies of France. On the other hand, the Jews, seeing in the condemnation of Dreyfus an outburst of race prejudice and of religious fanaticism, formed a syndicate for the purpose of securing a revision of the sentence which they were profoundly convinced was unjust. From the English point of view, nothing could be more natural, but apparently to a large number of the French people the creation of this syndicate was one of the worst offences against civilization and morality since the crucifixion. The Jewish committee set itself to work carefully to accumulate evidence as to the injustice of the sentence against Dreyfus. At first their efforts seemed destined to failure, but after a time they succeeded in producing evidence which raised a grave doubt in impartial minds as to whether there had not been a gross miscarriage of justice.—(A brother of Captain Dreyfus brought the charge that Major Esterhazy was the real culprit, and complicating letters were produced. Major Esterhazy was, however, acquitted.)

Colonel Picquart, an officer with a stainless reputation and a high sense of justice, was tormented by a doubt that after all Dreyfus had been innocent. But his military superiors did everything to silence him, and to remove him as far as possible from the centre of authority. It became evident that having condemned Dreyfus the military authorities were determined at any cost that they would maintain his condemnation before the world. "We may be knaves," said one distinguished officer to an acquaintance, "but at any rate we are not fools. Dreyfus may be guilty or may be innocent, but whatever he is, he is condemned, and condemned he shall remain." The struggle was long and anguished. On the side of the general staff was the whole body of the officers of the army, the immense majority of the Chamber of Deputies, the influence of the Roman Catholic Church, and the popular prejudice against the Jews. On the other hand, there were but the Jews themselves, a handful of French Protestants, and that which proved a decisive element in the case—an array of facts which seem to point irresistibly to the innocence of Dreyfus.

When at last the action of M. Zola forced the case into court, the action of the authorities in stifling the inquiry, and in meeting the demand for a revision of the sentence by non possumus, and the chosen jagee, outraged the conscience of the civilized world. The conspiracy of silence had triumphed in form, but in fact the imperial prestige which had hitherto surrounded the headquarters' staff was irremediably destroyed. Still, however, the demand for revision was obstinately resisted, and, by way of making matters worse, Colonel Pic-

quant was marked down as a victim. He was arrested and thrown into prison. Then when the case came up for hearing, and he hoped to have an opportunity of defending himself against the calumnies with which he was assailed, the proceedings were suspended, and he was transferred to the military authorities to be tried by court-martial on the charge of forging a document the authenticity of which had been admitted by its author.—(Colonel Picquart is now held on the charge of having divulged secrets of the Dreyfus case to his counsel. He has appealed for civil trial, but the military authorities still expect to bring him before a court-martial.)

When formal interpellation was made in the Chamber of Deputies concerning Dreyfus, M. Cavaignac, then minister of war, made a great speech from the tribune, affirming his absolute conviction as to the guilt of Dreyfus, supporting and confirming his opinion by producing and reading as conclusive proof a letter not produced at the trial, which certainly seemed to imply that Dreyfus was in guilty relations with a foreign power. So triumphant a vindication was M. Cavaignac's speech regarded by the opponents of Dreyfus that it was ordered to be printed and circulated by the billsticker throughout every department of France. The anti-revisionists exulted. The friends of Dreyfus were in despair. Then suddenly, as a bolt from the blue, came one of the immense surprises with which French politics abound. Colonel Henry, the head of the military detective department, being appealed to on his honor as a soldier by the minister of war, admitted, without reserve, that he had himself forged the incriminating document upon which M. Cavaignac relied as the conclusive demonstration of the guilt of Dreyfus. He was placed under arrest. That night in his cell a horrible scene was enacted, the true details of which will some day be revealed. The story current in Paris is that after Colonel Henry had been left for some hours to reflect in solitude, the cell door opened and admitted an emissary from the general staff, who, producing a razor, told the bewildered Colonel that the same sense of patriotism which led him to forge the proof of Dreyfus's guilt rendered it necessary for him to cut his throat.—(It is certain, at least, that this officer was the last to see Colonel Henry alive. When he left the cell the door was locked and he said to the jailor: "Do not disturb him for two hours; he wishes to be alone." When the door was finally opened Colonel Henry lay dead.)

If this be true it is only too symbolic of the ruthlessness with which the conspirators resort to any and every means to prevent the exposure of their crime. They had, however, on this occasion overreached themselves. Henry's razor did what argument and demonstration failed to effect. The long-slumbering conscience of France began to wake up. Public meetings, often crowded, enthusiastic, and unanimous, began to be held in Paris, and the provinces demanded revision. The resignation of General Zurlinden, M. Cavaignac's successor as the minister of war, while illustrating the dogged opposition of the generals to admit daylight into their proceedings, did not succeed in stemming the rising tide of public opinion in favor of revision. At last, after many incipient and threatened crises, the Court of Cassation is now making a judicial inquiry into the question of revision, which must surely come. The scandal of postponing it any longer would be too much even for the French Republic to face.

There is no doubt that the Dreyfus case has shed a ray of sudden illumination upon a veritable hell's kitchen of duplicity, roguery, lying, conspiracy, and all manner of infernal intrigue. It is the atmosphere that is engendered by militarism. It is the stench of the cancer that is eating its way into the vitals of Europe. Let us hope that this will end, if not in the revindication of Dreyfus, at any rate in the rehabilitation of the good name of France, now so sorely tarnished.

CHAS. M. WALSH

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The world has many voices and teachers, but we are to listen to Jesus and believe in him.—Rev. E. A. Woods, Baptist, San Francisco.

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Care more for truths than for trivial personalities, and the latter will dwindle. Culture is the sovereign remedy.—Rev. Leon Harrison, Rabbi, St. Louis.

Led by a Child.

Let us not forget that in the struggle for the redemption of the individual and collective life we are led by a child.—Rev. Samuel H. Greene, Baptist, Washington.

Purpose of Resurrection.

The purpose of the resurrection of Christ is not to give new life to earth, but rather to give to the soul the movement toward Christ.—Dr. Cyrus Hamlin, Congregationalist, Tougaloo, Miss.

God's Workers.

It is for us children of the nineteenth century to emulate the faith of the early Christians and demonstrate to the world that we, too, "are workers together with God."—Rev. Samuel H. Greene, Baptist, Washington.

Dramatic Instinct.

The dramatic instinct is natural. It rests upon imitation, which Aristotle says is inborn. The drama is also religious in its origin. It has been intimately connected with religion from the beginning.—Rev. Dr. Eaton, Universalist, New York.

Supreme Goodness.

In history Christ stood for three great ideals. What first struck men was his kindness to the poor, and for two centuries the idea was maintained in the church that supreme goodness consisted in being kind to the poor.—Rev. W. S. Crowe, Episcopalian, New York.

The Church and Christian Life.

The church is not essential to a Christian life. It is but a means to an end. Many men live a Christian life outside the church, but it is better for them to be in the church. To be a churchman means that you swear to God you will try to bring sunshine into the hearts of others.—Dr. Vymoy Morgan, Baptist, Omaha.

God's Constant Care of Man.

What is worth one thing to man is worth infinitely more to God. We call many things debris and worthless, but God takes them up and puts new life in them. So with this body of ours. It is cast off and buried out of sight, but God raises it up again in the glorious resurrection.—Rev. Dr. John Lloyd Lee, Presbyterian, East Liverpool, O.

Constituents of Hope.

Hope is composed of two constituents—desire and expectancy—and the quality and measure of hope depend upon the strength of these two elements. They are the fundamental elements of

life, and the measure and quality of life depend upon these two things—what do you wish for and the chance you have of obtaining what you wish for.—Dr. Lyman Abbott, Congregationalist, Brooklyn.

Time's Lesson to Mankind.

It is through hope and aspirations man may prove himself superior to time. Every man is part and parcel of humanity, and when he falls short humanity falls short. We are inclined to blame time for wasting the flower without thought that it is also time which opens the bud. Time may not be the destroyer, but the saver; not the instrumentality for damning man, but for blessing him—the agency which opens the gates of immortality.—Rev. Leo W. Franklin, Hebrew, Omaha.

Man's Need of an Inner Light.

Man must have an inner light—a light that comes from the immortal soul within him. It is the fire of genius, the burning conceptions of lofty ambitions and the moving spirit of self-conscious worth that raise the soul out of the gloom of falsehood and wrong into the clear regions of bright hopes. It is the light of self-respect that develops individual excellence. It is the spirit of devotion that brings the soul to acknowledge its God.—Rev. Dr. William White Wilson, Episcopal, Chicago.

Christ Conquering the World.

Whatever our opinions may be concerning territorial expansion there can be but one opinion on the point of manifest destiny. Jesus Christ is taking the world, and taking it through the nations which have the faiths freest from superstition and error. The great nations of the world are those which honor the Christ. And Christ is honoring them. Manifest destiny is cementing kindred tongues and molding them into the forces which are to put liberty and culture and true faith wherever the human race abides.—Rev. G. E. Hawes, Presbyterian, Pittsburg.

Aspiration Is Achievement.

Happy the man who aspires, who is never content with present good. Blessed the man who hitches his wagon to a star and feels that whatever he may be or have is but the earnest of the greater beyond still to be attained. Yes, truly it is not what a man is, but what he would be, that exalts him, and if he cherishes no "would be" he never will be exalted. The "would be" in us is the divine element. The satisfaction with the "is" is the imprint of our relationship to the animal. The truly successful man is he who ever aspires, though in the eyes of the world he has failed. Failure and success are, after all, relative terms. What the world calls success may be wanting in all the high qualities which make life rich and make life full. What the world calls failure, on the other hand, may be eminent success in the inner glow of conviction, which the heart alone knows.—Rev. David Philipson, Hebrew, Cincinnati.

Milton's Last Poem.

I am old and blind.
Men point at me as smitten with God's frown,
Afflicted and deserted by my kind,
Yet I am not cast down.

I am weak; yet, dying,
I murmur not that I no longer see.
Poor, old and helpless, I the more belong,
Father Supreme, to thee!

O Merciful One,
When men are farthest then thou art most near!
When men pass coldly by, my weakness shun,
Thy chariot I hear!

Thy glorious face
Is leaning toward me, and its holy light
Shines upon my lowly dwelling place,
And there is no more night.

On bended knee
I recognize thy purpose clearly shown—
My vision thou hast dimmed that I might see
Thyself—thyself alone.

I have naught to fear.
This darkness is the shadow of thy wing.
Beneath it I am almost sacred: here
Can come no evil thing.

Editorial.

THE RISING TIDE.

The last Congress was a notable one and many important actions were taken by it, but in its effect upon life and character, the action taken abolishing the canteen in the Army and Navy stands among the most notable. This statement will probably be only another evidence of intolerant Phariseism to all such as believe with Bishop Potter that the "Prohibitionists are the Pharisees" of modern times, but to the mothers and fathers who have sons in the Army, and who are foolish enough to believe that the Army canteen, or grog shop, is a constant peril to the present and eternal welfare of their children, this action of Congress ranks as among the most important of the session. The law as passed is as follows:

"Section 17. That no officer or private soldier shall be detailed to sell intoxicating drinks as a bar-tender or otherwise in any post exchange or canteen, nor shall any person be required or allowed to sell such liquors in any encampment or fort, or on any premises used for military purposes by the United States; and the Secretary of War is hereby directed to issue such general order as may be necessary to carry the provisions of this section into full force and effect."

It seems almost impossible that a great government like ours should have ever allowed a bar-room to be set up at every army post, and should have compelled one of the soldiers to sell intoxicating drinks as any common bar-tender and yet so it was, and throughout the war with Spain the troubles in the discipline of the camps, and the waste of

the pay of the soldiers, all could be traced back to the government bar-room, put in the camps by law. The facts in the case were brought out by the Prohibitionists and the charges were most boldly denied by the friends of the government bar-rooms. Ridicule and denunciation (the usual weapons of the drunkard-makers) were hurled at the men who were so unselfishly bringing out the facts, and every possible means used to discredit their statements, but the saloon cannot hide its products. The records were too strong. Facts are stubborn things, and first Secretary Long issued an "order" forbidding the sale of liquor in the Navy and on March 1st the law given above passed, and the legalized "drunkard-making saloon" in the Army and Navy of the United States is no more.

On the same day the Legislature of the State of Illinois passed an act that Miss Francis E. Willard should be one of the two representatives of that great State in statutory hall of the United States Capitol building. When one thinks of the full meaning of this action, it shows the hold which the Prohibition idea has gotten in our great nation. Each State in the Union is allowed to put two statues, and only two, in the great statutory hall of the Capitol at Washington. The hall has become the "Hall of Honor" of our country. Into this hall the third most popular State in the Union has decided to put a woman, the only woman there so far, and this woman is Frances E. Willard, the embodiment of the opposition of the Home to the Saloon and the Drunkard-Makers. But she was a prohibitionist and, therefore, according to Bishop Potter, a "Pharisee." It is almost providential irony that about the time Bishop Potter's letter denouncing Prohibitionists as "Pharisees" was being put in type Congress was PROHIBITING the sale of liquor in the Army and Navy, and Illinois was voting Miss Willard to be one of her two representatives in statutory hall. There she will be as the representative of the unselfish and devoted principles of Prohibition when her critics have been forgotten.

TEXAN (IM)MORALITY.

The Methodist pastors, in weekly meeting in Atlanta, Ga., last Monday, wrought themselves up to a regular paroxysm of rage over the Publishing House matter. And they succeeded in getting the proceedings of their wrath sent out over the country in the associated dispatches. That they have a right to discuss such things, no one will question, but that they have a right to make donkeys out of themselves, and then try to leave the impression on the

PRINTED ON FOURTH PAGE.

CORRESPONDENCE.

TINY TITANS.

(REV. R. H. BENNETT.)

Success, like the earth, is made up of molecules. Trifles often make or mar a Church service or Sunday-school session. I jotted down the following thoughts one morning in a Sunday-school I attended.

Be in time, even if you have to get up ten minutes earlier or eat a cold breakfast. Do not love your bed or your stomach more than God's work. Lateness is dishonest. Tardiness is a matter of habit. It has no excuse except in rare cases. It is most pernicious. It disorganizes the school. It drives away your scholars if you are an officer or teacher. It tells them that you do not consider the Sunday-school of much importance, and so they drift away to the world and join the almost unnumbered ranks of scholars who have quit and backslidden from God. But worst of all, tardiness in teacher or officer stamps a life-long lateness of habit with all its curses and woes on little lives in their plastic period.

Be in time. For officers and teachers this means be at school BEFORE TIME FOR OPENING.

Have the room clean, even if you have to buy a new broom.

Have the room warm, even if it takes a good fire to do it.

Have the room bright, even if you have to open the window blinds, or light the gas.

Have the black-board rubbed off clean before school begins. Last Sunday's picture on it looks stale from smears.

Have the singing books and Bibles distributed before time to open school.

Have all the hymns selected before time for announcing them.

As officers, don't stand before the school and consult or hunt a hymn while the school waits to hear your decision.

Never let the school be without something before it.

Never come to school looking listless, discouraged or gloomy.

Wrestle mightily with God before you come to school for his Spirit's presence with you and with all the members.

Remember he is present always and listening and looking at everything.

Remember He is your best friend and is always more than ready to supplant all your weakness.

Remember he will require you to do your very best, but he is not unreasonable and will never require you to do anything beyond your power.

Lift your heart to God in prayer all through the session.

PRESIDING ELDERS.

(BY O. G. BURFORD.)

Beloved, let us love one another, for love is of God and every one that loveth is born of God and knoweth God.

He that loveth not knoweth not God, for God is love.—First John 4:7-8.

I have read with interest several letters in the RECORDER concerning the presiding eldership, and note one by "Twenty-Year Pastor." I am not a preacher, but I am a member of his blessed body. He says in his word that

if one member suffers all the members suffer alike. If our brother believes this, how can he, as a branch of the vine, say such things about a fellow-laborer? Surely he was not guided by the workings of the Holy Spirit when writing that letter. How unlike the letters of Paul to Timothy! How unlike the last comforting words of our Saviour to His disciples!

In regard to his charge of burden they impose upon the people, I can only speak from experience. It was my father's pleasure to entertain presiding elders and preachers until his death, and it has been ours ever since. They have a place in our hearts and a welcome in our home as long as the good Lord gives us one. We love to have them come, and look forward to their coming with pleasure.

What would the example of Mary and Martha be worth if we are going to complain and say they are burdens to us? Should the office of presiding elder be discontinued, how our pastors would miss their timely coming! How we stewards would miss them! We could not have the Quarterly Conference to look forward to as a time of refreshing. Our pastors, especially the young ones, would not have them to advise and counsel with. Surely, our twenty year pastor must be in the gall of bitterness or the bonds of iniquity.

We are commanded by the Scripture quoted at the beginning of this letter to love one another. Could a man be in love with his brethren and publish to the world what Twenty-Year Pastor has? I answer upon the authority of His Word, No.

"WRUNG OUT A DOLLAR."

I do not believe there is a presiding elder in the Virginia Conference who is not yearning to do more for the furtherance of His kingdom. How often they are appealed to for help; often giving when they are not able, depriving themselves and their families of necessary comforts no doubt to do so. How often they are expected to head the list with the largest subscription because he bears the title of P. E. I do not believe our presiding elders aspire after the positions they hold. Should the Bishop so direct, no doubt they would accept the humblest charge and work with diligence, looking to Him who has said "Lo, I am with you even unto the end of the world."

Methodism is weak in this section, but we are pressing forward. Rev. R. L. Busby is our pastor, and is doing good work. We welcome Dr. Paul Whitehead back on the Lynchburg district again. We have succeeded in completing a comfortable and attractive house of worship, which adds greatly to our Church. We have a small but live Sunday-school and Epworth League. Hope both will improve in interest and numbers when the weather improves.

Big Island, Va.

"HOBSONIZE."

(BY MALINDA CLEAVER FAYILLE.)

During those days of last summer when the sunken hull of the Merrimac lay between the American and Spanish fleets, and Lieutenant Hobson and his men were held by Admiral Cervera, somebody coined the word "Hobsonize," defining it as the sinking of a ship

where it would cause an enemy the greatest annoyance. Note that "Hobsonize" is a verb, active. It means to do vigorously. Being derived from Hobson, it can have no other meaning. "Like Richmond Pearson Hobson" is the best definition of the new word, and young men will do well to pin it in their hats.

Lieutenant Hobson was entirely at the service of his country. He did not fear to undertake anything for her good. He counted his life little beside her welfare. When the Merrimac plan was approved he went about his preparations as calmly and intelligently as he ever went about his daily duties at Annapolis. Everything of value was stripped from the collier. The ground was carefully studied, the brave men chosen with judgment from the many who were anxious to go. Every precaution was taken that he could hope would facilitate the escape of the crew. Lieutenant Hobson knew his business and did everything decently and in order. His life belonged to his country. If he could save it and the lives of his crew for her further service it was his business to do so; if he could not, it was their business to die at their post.

After Santiago fell, Lieutenant Hobson believed he could raise the "Teresa," and gave reasons for his faith which satisfied the Navy Department. He succeeded with the "Teresa," but the elements defeated him. He has wasted no time bemoaning his defeat. He is still about his business of serving his country. He bears with honor the test of success. He is great enough to refuse to make money while the country which educated him is in need of him.

Lieutenant Hobson did not become a hero in the short time he lay with the fleet before Santiago. His earlier life endures with credit the test of the searchlight. Greatness does not grow up like a mushroom—in one night. It is ready for the critical moment because it has been growing through all the quiet years before. It is every man's duty to be a man at all times, whether other men acknowledge his nobility or not. Only thus can he prepare himself to meet his opportunity. He owes the world his best, though she may not make what he thinks due acknowledgment of his payment.

Lieutenant Hobson's prompt refusal of the lecture proposition, and his evident dislike for mere notoriety, are as noble in their way as the work he did in Santiago channel. A man is still young at twenty-eight, and the heads of most young men are easily turned by popular praise. This young man evidently has use for his head in its original position. Heads which have been turned compel the eyes to look backward to some past act. Lieutenant Hobson would continue to look forward to more efficient service of his country.

"Hobsonize," then, means daily living up to the highest mark the individual can reach. It means caring much to be worthy, little to be notorious. It means bearing popularity with modesty. It means an effort to be of greater service instead of stopping to realize upon what has been done. There is need to "Hobsonize" hulk: Santiago ours. There is reason to Hobsonize millions of American boys
Norfolk, Va

GODLINESS BRINGS CONTENTMENT.

Therefore all things whatsoever ye would that men should do to you do ye even so to them.—Matt. 7:12.

There are a great many wonderful things in this world of ours that will promote happiness. Godliness is one and contentment is another. With these one can be truly happy, while without them one will be most miserable. Godliness is a gift presented to those who will accept it by our Heavenly Father. Contentment is something that Godliness produces, and without these combined there is no real happiness. Yet there are many of God's children void of happiness because they are not contented. As Godliness produces contentment, even so sin produces discouragement and discontentment, and Satan, our soul's great enemy, has learned years ago that discontentment was a downward step in the Christian life, hence he has been, and is now, putting forth every effort to discourage God's children by using his own agents and even working through and influencing Godly men and women to say unkind and discouraging things to and about God's weak ones, thereby causing them to be discouraged and making them discontented and unhappy. Look into the homes of our land and see the deadly work that he has been carrying on for centuries. There is scarcely a family but some one of its inmates are down-hearted, discontented and unhappy, made so for the lack of sympathy and encouragement coming from a heart filled and bubbling over with brotherly and sisterly love. There are thousands of precious souls in hell to day that would not be there if there Christian friends and relatives had spoken kindly and encouragingly to them in times of discouragement. The human nature is very sensitive and if we would promote Godliness and contentment we must exercise more love for each other. And, dear reader, there are people that you and I meet with every day of our lives who need our love, our sympathy, and our encouragement. With these freely exercised their lives would be made happy. So, dear Christian friends, let us unite our forces this year and down Satan and his sinful work by manifesting more love and sympathy for each other and thereby promoting Godliness, contentment, and happiness.

I. H. N.

METHODIST ORPHANAGE.

(BY S. S. LAMBETH, JR.)

The committee appointed at the last session of the Virginia Conference to consider the advisability of establishing a Methodist orphanage, held its first meeting at Epworth Church, Norfolk, on the 7th day of February. The members of the committee in attendance were: Drs. W. J. Young and W. W. Smith, and Messrs. S. Q. Collins, W. H. Vincent, S. S. Lambeth, Jr. Messages of regret at their inability to be present were read from Dr. A. Coke Smith, Rev. E. H. Rawlings, and Mr. P. T. Farrow.

The committee effected permanent organization by the election of Dr. W. J. Young as chairman, and S. S. Lam-

beth, Jr., as secretary. The question of establishing an orphanage was thoroughly discussed, and it was unanimously the sense of the committee that such an institution should be secured as speedily as possible, and that steps should be taken to this end.

The first and great concern of the committee is the raising of sufficient funds for the purchase of a suitable home for this institution, and a plan has been adopted whereby a thorough canvass of the State will be made, and an opportunity given our people to contribute to this worthy object. The committee has also under consideration such matters of detail as the location of the institution and the general plan for its organization, and will be in a position to make these public as soon as sufficient money has been subscribed to insure the success of the movement. Several offers of sites, some with buildings and some without, have been submitted already, one or two of which are peculiarly adapted to the needs of such an institution, and may be had upon very liberal terms. It only remains for the Church to measure up to its opportunity, and to provide the means for this enterprise. Virginia Methodism, aggressive in other matters, has been signally derelict in providing a home for its homeless and helpless ones. The committee brings this matter to the attention of the Church, confident that the object will elicit a hearty and sympathetic response from every quarter. We would urge those of our laymen who have the means to take this cause upon their hearts, and to respond as liberally and as promptly as possible.

Subscriptions may be sent to Dr. W. J. Young, chairman; and any inquiries addressed to the chairman or to the secretary will receive prompt replies. The address of each is Norfolk, Va.

BROTHER J. E. McCULLOCH.

DEAR BROTHER CANNON:

I have read the card of Bro. J. E. McCulloch, recently published in the SOUTHERN METHODIST RECORDER and also in the Richmond Christian Advocate, tendering his services during the summer vacation to any of our brethren who may be willing to accept them. I take great pleasure in recommending him to any of the preachers on the Farmville District who may desire to have his help in their revival services. Bro. McCulloch took charge of the Burkeville circuit last year after the death of its faithful and beloved pastor, Dr. J. L. Spencer. He took up the work where he had left it and prosecuted it with wonderful energy and success. His preaching was most signally blessed of God. He brought revival fire with him, carried it wherever he went, into the pulpit and homes of the people, kindled it afresh in every Church and home altar, till the whole circuit was ablaze with Pentecostal light and glory. Our young brother was indeed both "a shining and a burning light," and "the slain of the Lord were many." Every Church of every denomination shared more or less in the spiritual harvest, and his own had nearly one hundred accessions to its membership. I can most heartily endorse him, and shall be glad if the preachers on the district can so arrange as to have him spend his entire summer vacation in evangelistic labors among them.

mer vacation in evangelistic labors among them.

J. H. RIEDICK.

P. S. His post office is Vanderbilt University.

TALMAGE RESIGNS.

Rev. DeWitt Talmage, who for nearly four years has been the pastor of the First Presbyterian Church, of Washington, D. C., sent a letter to the session of that Church last Thursday tendering his resignation. The explanation made in the letter is as follows:

"The increasing demands made upon my religious journalism and the continuous calls for more general work in the cities, have of late years caused frequent interruption of my pastoral work. It is not right that this condition of affairs should continue. Besides this it is desirable that I have more opportunity to meet face to face in religious assemblage those in this country and other countries to whom I have through the kindness of the printing press been permitted to preach week by week and without the exception of a week for about thirty years.

"Therefore, though very reluctantly, I have concluded, after serving you nearly four years in the pastoral relation, to send this letter of resignation."

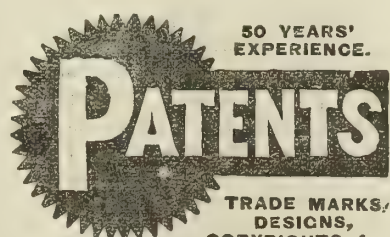
It is the intention of Dr. Talmage to continue his residence in Washington. He will devote most of his time to literary pursuits.

* *

QUEEN VICTORIA AT CLASS.

Speaking at the anniversary of the Lambeth Mission on Monday evening, Mr. J. A. Brown, of Blackheath, related a remarkable incident, which, he said, had never been told in public before. "Many years ago," said he, "my father conducted a large society class at Sloane Terrace Chapel, Chelsea, and at one time one of the members of that class was a female servant at Buckingham Palace. This servant, however, came in for much persecution and ridicule on account of her Methodism and her regular attendance at class. It became so acute at length that some of the other servants threatened to leave if the Methodist servant remained, and the matter in some manner reached the ears of her majesty, who immediately inquired into it, and on being informed of the cause of the dissatisfaction, said, 'I will go to the meeting myself and see if it is a fit place for a servant to go to.' And," continued Mr. Brown, "her majesty came to my father's class, and on her return to the palace said to her persecuted Methodist servant: 'Never forget your class meeting. I only wish that other servants would go also.'"

Methodist Times.



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MARCH 16, 1899.

EDITORIAL.

(CONTINUED FROM FIRST PAGE.)

world at large that they are the Methodist Episcopal Church, South, is out of all question. They are in need of fresh air.—Texas Advocate.

This is the comment of the Texas Advocates upon the resolutions of the Atlanta Preachers' Meeting, published in our columns two weeks ago. This Texas editor is not able to see how men can be disturbed about so small a matter as deception, especially when by that deception \$288,000 were turned turned into the Church treasury. The Agents who accomplished this despicable feat seem to be the admiration of this so-called Methodist in Texas. They got the money, and then they get their salaries increased \$500 per year. This Texas editor considers any men a set of "donkeys" who will not bow down and worship the cunning of the men who could frame such artful telegrams. He thinks "they are in need of fresh air." The course of the Texas Advocate has been such in this disgraceful matter that it is evident that it is in need of more New Testament morality. Honesty and truthfulness are qualities of which it seems to have no proper conception. It has done its best to try to show that everybody who has cried out against these Achaans in our Israel is as bad as they are, and has impugned the motive of all have denounced them. Many persons have begun to inquire whether it is not the organ of Barbee & Smith, and to ask by what means the Agents have secured such a controlling interest in its columns. Is there a secret reason for their singularly active defence of the branded officials? It is being said that Texas is solid for the Agents, and that the Church in that State will not agree to their retirement. Well, let Texas go, and take the be-smirched officials with it. If Texas Methodists have no better code of morals than the Agents, then the Church had better lose the whole State, and

retain its high standards, and be able to hold up its head without shame among the other Churches of Christ. Many persons are fully persuaded that these Agents, if tried before the Civil courts could be punished for obtaining money under false pretences. They have stubbornly and unrepentantly held on to their officers and thought more of their positions and salaries than they have of the welfare of Christ's Church, and when men who love His Church have passed resolutions and called upon the authorities to retire them, this Texas editor calls them "donkeys" and says they "need fresh air."

How much longer will the Bishops let the Church suffer from such wickedness in high places?

AN APOSTLE OF TEMPERANCE(?).

Bishop Henry C. Potter, of New York, has recently written a letter to Dr. Lyman Abbott, the editor of the Outlook, which appeared in the Outlook of March 11th. This letter has been read over with great care several times, and the last reading has produced the most painful impression of all. Bishop Potter can hold what views he thinks best on the question of how to meet the evils of the saloon. If he does not believe in Prohibition as the best method, Prohibitionists will regret the loss of his aid, but they will not denounce him as a hypocrite or a Pharisee. But to be opposed to prohibition is one thing, and to write such a letter as he has written is an entirely different thing. He says: "It is the old situation, as old as the religion of Jesus Christ, with the Scribes and the Pharisees on the one hand, the Sadducees on the other, and over against them the Truth."

"No more perfect reproduction of the first named has appeared in our day than the Prohibitionists, et id omne genus, arrogant, denunciatory, ignorant, unscrupulous, and untruthful; holding one meager fragment of truth to their eyes, and denying the great and fundamental facts in human nature, in their foolish and futile endeavor to remedy the perversion of human instincts; true children of the mediæval systems of monastic asceticism, which they would fain substitute for the freedom of regenerated manhood. The grotesque hypocrisy of the Prohibition system from Maine to Kansas, is a sufficient commentary upon their theories. Meantime, the endeavors of wiser men and women to better the condition of the homes, the domestic life, the recreations of their less-favored brethren go untouched of these, fit successors of those to whom Jesus said: "Woe unto you, Scribes and Pharisees, hypocrites, for ye bind heavy burdens upon men's shoulders, and grievous to be borne, and ye yourselves will not touch them with the tips of your fingers."

This letter shocks every fair-minded reader. Dr. Abbott, in his comments upon it, says that Bishop Potter has been misrepresented, and it is not surprising that he writes not only with force, but with indignation. One could readily pardon force and indignation, but they are not the only things apparent in this letter. This letter is intemperate, uncharitable and, one is almost forced to believe, Pharisaical. What a

string of choice adjectives he hurls at the heads of these erring Prohibitionists—"Arrogant, denunciatory, ignorant, unscrupulous and untruthful." The prohibition system is not only "hypocrisy," but it is "grotesque hypocrisy." Did anybody ever hear the like? And who is using this intemperate language? Why, the apostle of temperance, the one who, "wiser" than the Prohibitionists, is to bring forward some better plans and methods. Surely Bishop Potter has convicted himself by this very utterance of the very sin he lays at the door of the "arrogant * * * * untruthful" Prohibitionists. He has allowed his feelings to carry him beyond all proper bounds, and has done more to damage his fair fame than he can ever undo as long as he lives.

That some advocates of Prohibition may be intolerant and somewhat uncharitable may be readily allowed, but when this is said, it must also be said that the very motive underlying the Prohibition idea is unselfishness—a desire to remove a curse and a devil's trap from out the path-way of their fellow men. They are not working for their own profit. They have no monetary interest involved. An analysis of the prohibition forces is the strongest reply to Bishop Potter. The great majority of the Christian wives and mothers of our country are Prohibitionists. What is their motive? The salvation of their boys and husbands from the drunkard's grave and hell. Do all Bishop Potter's choice adjectives apply to them? Are they a lot of unscrupulous and untruthful Pharisees? The thousands of Methodist preachers, travelling and local, from Bishops down to the humblest circuit-riders, are Prohibitionists, and are perhaps the most vigorous and earnest body of workers in that glorious cause. Does anybody but Bishop Potter believe that the Methodist ministry is composed of a set of Pharisees? Bishop Chas. B. Galloway, who has just swept through our Virginia Conference in the interest of higher education, has been one of the foremost leaders of the Prohibition fight in Mississippi, which fight has swept the drunkard-makers out of three-fourths of the State. Does anybody who saw and heard him believe that he is an "arrogant, denunciatory, ignorant, unscrupulous, untruthful Pharisee?" Miss Francis E. Willard, who gave her whole life to this great cause, was a Prohibitionist. Was she an "ignorant, untruthful Pharisee," And so the roll might be called and many of the great ones of our country would be found among Bishop Potter's Pharisees—the Prohibitionists. The question is not as to whether Prohibition is right. This writer thinks it is, and has in the past tried to prove it to be so. But the question really is, to whom ought the term "Pharisee" and all that string of adjectives to be applied? To the Prohibitionists? Bishop Potter will have a solid vote from one class. The Drunkard-Makers will buy his picture and quote him with emphasis outwardly and call the Prohibitionists all the names he has used, but they will have more genuine respect for the humblest worker in the Prohibition forces than for him. No man who has ever attained to a position of influence in the Church has ever made a greater blunder than this.

Bishop Potter will be known from now on as the Intemperate Apostle of Temperance versus Prohibition.

RELIGIOUS NEWS.

Rudyard Kipling, by many considered the greatest living writer, is the grandson of a Wesleyan preacher, the late Rev. George Brown McDonald.

* *

The revival services at the Methodist Church, Drummondtown, for the past weeks, conducted by Rev. L. P. Bransford, closed Saturday morning. The meeting resulted in two conversions.

* *

Nightly services are being conducted at Clay-Street Methodist Church, Richmond, this week by the pastor, Rev. E. H. Rawlings.

* *

Dr. John Matthews, of McKendree Church, Nashville, Tenn., is to preach the baccalaureate sermon at Randolph-Macon Woman's College, Lynchburg, in June.

* *

Revival services are in progress at Trinity M. E. Church, South, Salisbury, and are largely attended each night. Services will continue all the present week. Rev. A. A. Whitmore is assisting the pastor in this week's services.

* *

Much interest is being manifested in the protracted services at Centenary M. E. Church, Cape Charles, under the charge of its pastor, Rev. Geo. W. Jones.

* *

Rev. W. H. Edwards, pastor of Centenary M. E. Church, Norfolk, adopted a plan by which he raised the entire amount needed to pay off the balance of the debt on the Church building at the Sunday morning service, the total sum being \$6,000. He had erected within the chancel a pyramid of blocks, each block having the amount to be subscribed on its face, and by this plan the money was obtained in the shortest space of time. The Church is now entirely free of debt and has a bright future before it. On Sunday night Bro. Edwards started a series of meetings, assisted by Bro. L. T. Williams. It is a good time to have a meeting.

* *

Rev. Dr. W. J. Young delivered a highly entertaining and instructive lecture on "Bible Study" before the B. Y. P. U. of Spurgeon Memorial Baptist Church, Norfolk.

* *

Rev. Dr. E. E. Hoss, editor of the Nashville Christian Advocate, has been rendered the presidency of the University of Georgia. It is not likely that he will accept.

* *

The regular monthly meeting of the Methodist Sunday-school Society of Richmond was held on Sunday afternoon at 3:30 o'clock at Centenary Church. The following reports were made by the various schools for February:

	Roll.	P. C.	Col.
Centenary	333	48	...
Broad-Street	296	42	\$13 62
Trinity	285	49	13 40
Clay-Street	399	48	18 24
Union-Station	754	50	22 56
Laurel-Street	399	46	17 44
Denny-Street	405	74	10 85
St. James	279	45	8 89
Fairmount	289	39	11 74
Highland Park	128	53	3 42

Conversions—Trinity, 5; Centenary, 5.

Rev. C. L. Bane, of Union-Station Church, was introduced and made an

(CONTINUED ON NINTH PAGE.)

The Junior Recorder.

RICHMOND AND BLACKSTONE, VA., MARCH 16, 1899.

THE SUNDAY SCHOOL.

LESSON XIII, FIRST QUARTER, INTERNATIONAL SERIES, MARCH 26.

Text of the Lesson, a Comprehensive Quarterly Review—Golden Text, John x, 27—Commentary Prepared by the Rev. D. M. Stearns.

LESSON I.—Christ the True Light (John i, 1-14). Golden Text, John i, 4, "In Him was life, and the life was the light of men." Three of the leading words in this gospel and also in John's epistles are light, life and love. Each is fully seen in Christ. We are all naturally darkness, but He so loved us that He gave Himself for us and gives Himself to us, and when we receive Him He becomes to us both life and light. Inasmuch as He is the Creator of all things how great is the life and light!

LESSON II.—Christ's First Disciples (John i, 35-46). Golden Text, John i, 36, "Behold the Lamb of God." He remained on earth till He had finished the work the Father gave Him to do, the great work of atonement, and by His life had shown us the life men ought to live. Now He wants all the time till He shall come again those who will not only let Him save them, but who will follow fully in His steps and let Him reproduce in them by His Spirit His own life to the glory of God.

LESSON III.—Christ's First Miracle (John ii, 1-11). Golden Text, John ii, 11, "And His disciples believed on Him." At this feast and by this miracle He manifested forth His glory. He always encourages His disciples to patience and faithfulness by thoughts and glimpses of His glory. Consider and see how He did this in the case of Abraham and Jacob, Moses and Joshua, Isaiah, Ezekiel and Daniel, Peter, James and John and Saul of Tarsus.

LESSON IV.—Christ and Nicodemus (John iii, 1-16). Golden Text, John iii, 16, "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." No natural man, however moral or religious, can understand the things of God. He must first receive a nature capable of understanding these things. He must be born from above.

LESSON V.—Christ at Jacob's Well (John iv, 5-15). Golden Text, John iv, 14, "Whosoever drinketh of the water that I shall give him shall never thirst." While religious, moral people must be born again sinners such as this woman may be born again. Even Samaritans may come. All may receive the living water which will be a well in them ever satisfying and flowing forth to bless others.

LESSON VI.—The Nobleman's Son Healed (John iv, 43-54). Golden Text, John iv, 53, "Jesus said unto him, Thy son liveth. And himself believed and his whole house." In each chapter the way of life and of discipleship is set forth as believing, and in this lesson it is believing without seeing or feeling, just believing His word because it is His word.

LESSON VII.—Christ's Divine Authority (John v, 17-27). Golden Text, John iv, 42, "This is indeed the Christ, the Saviour of the world." In the last lesson a dying boy was healed, now it is a helpless man who had been suffering for 38 years, but it is the same all powerful word that does it, the word by which all things were created. All things were created by Him

and for Him. He only knoweth the Father, and He alone can reveal the Father. All judgment has been committed to Him and likewise all power.

LESSON VIII.—Christ Feeding the Five Thousand (John vi, 1-14). Golden Text, John vi, 35, "I am the Bread of Life." He is El Shaddai (Gen. xvii, 1), the mighty God, who is all sufficient. He needs no advice from us, nor any help. He will let us be His fellow laborers, but the work and all provision for it and all the glory of it are wholly His. He can work entirely apart from us, or He may take what we have and bless and multiply it.

LESSON IX.—Christ at the Feast (John vii, 14, 28-37). Golden Text, John vii, 37, "If any man thirst, let him come unto Me and drink." Bread and water represent that which our bodies need for sustenance, and one of the great promises is, "Bread shall be given him, his waters shall be sure" (Isa. xxxiii, 16). While we would not think much of such a diet it is suggestive of all our needs, and all that need is met in Him who is the living bread and the fountain of living waters. The Jews kept the feast, but knew Him not. We may be very religious, but it is Himself alone and not ordinances that can satisfy. Paul took pleasure and glorified in infirmities that the wonderful power of Christ might rest upon him (II Cor. xii, 9-10). All that God does is that His dear Son may be glorified, and when we receive and worship Him and honor Him God is well pleased for the testimony. The Christian must be ready to spend and be spent.

LESSON X.—Christ Freeing From Sin (John viii, 12, 31-36). Golden Text, John viii, 36, "If the Son therefore shall make you free, ye shall be free indeed." Those who think they are all right may, like these self righteous Pharisees, be all wrong. If a man think himself to be something when he is nothing, he deceiveth himself. These blind Pharisees were sinners and did not know it. The poor woman was a sinner and knew it. A sense of sin is necessary before one can enjoy the forgiveness of sins.

LESSON XI.—Christ Healing the Blind Man (John ix, 1-11). Golden Text, John ix, 25, "One thing I know, that whereas I was blind, now I see." Not only do all things work together for good to them that love God, but all things, all events, all circumstances, give God an occasion to work. The blind and lame, the deaf and dumb, the sick and dying, the weak and the infirm, all give the Lord an opportunity either to be glorified in healing them or in manifesting special grace by showing forth in their infirmities His meekness and patience under trial, for the ornament of a meek and quiet spirit is in the sight of God of great price (I Pet. iii, 4).

LESSON XII.—Christ, the Good Shepherd (John x, 1-16). Golden Text, John x, 11, "I am the Good Shepherd, the Good Shepherd giveth His life for the sheep." In no sense a hireling, never seeking His own will, nor His own glory, but always the glory of his Father and the good of men, for men and women are the sheep of His pasture, and children are His lambs whom He gathers with His arm and carries in His bosom (Ps. c, 3; Isa. xl, 11). When we are willing to forget and deny self and live only for Him and for others, we will prove in our daily life that we have His Spirit. All self seeking and self pleasing are contrary to His Spirit. We are saved by beholding Him, we grow by continuing to behold Him, and we shall be like Him when we see Him as He is (John i, 29, 36; II Cor. iii, 18; I John iii, 2).

EPWORTH LEAGUE.

Topic For the Week Beginning March 26, "True Penitence"—Text, II Cor. vii, 1-11.

"Godly sorrow worketh repentance to salvation not to be repented of, but the sorrow of the world worketh death."

There are a great many ways of being sorry and a great variety of sorrows. Some are extremely dangerous to health and even life, while others are very helpful. Many if not most sorrows are the result of some wrong done or suffered. One awakens to the fact that the evil has been committed. If done by himself, all the circumstances, the carelessness or provocation which led up to it may come clearly to mind. The shame, the pain caused to others, the responsibility which rests upon himself, the unworthiness and meanness of the spirit which led to or allowed the wrong to be done, the sense of disapproval by others, all flash in upon the soul and make a tumult of thought and conflict of feeling. Resentment at the injustice done him and condemnation of himself for the injury inflicted on another struggle for the mastery, defiance of the opinions of others and hatred of the wronged one may gain the ascendancy, or a softening of feeling, a hearty sorrow that others must suffer because of his fault, a whole souled heartache and wish to repair the wrong, may possess one.

When one sees his wrongdoing and heartily wishes it had not been done, determines to repair the evil as far as possible and not to be guilty of like conduct again, that is real repentance. It is followed by conduct that strives to make amends for all injury and suffering caused. Such repentance is more than a feeling of sorrow. It is all that and much more. It assumes the duty of repairing the injury done. It goes beyond this and lays upon itself the obligation to feel good and do good to the one who has suffered. Beyond all this, it sees that the wrong done has been in violation of God's law and against His nature. Right relations to God must be restored by a complete change of attitude. Every wrong done a fellow man is a sin against God. Repentance, if genuine, effects a change in the man's thought, feeling and determination toward his fellows and His God and results in a complete change of action.

True repentance brings the sense of satisfaction and peace. It makes a man happy and hopeful and contented.

The reverse of this is irritation of soul, enmity against others, especially the ones wronged, dislike of the laws of right, shame and contempt of self, hatred of the good and determination to do the evil. This leads to strife, despair and may end in suicide or murder or any other crime.

An Epworth Leaguer Honored.

Rev. William I. Haven has been elected secretary of the American Bible society to fill the vacancy caused by the death of Dr. A. S. Hunt. Brother Haven is one of the most widely known

"CAN'T GOD COUNT?"

Two children were carrying a basket of cakes to their grandmother. As often happens with children—and with grown people, too—they were curious to know what was in the basket, and so they carefully raised the corner and looked in. When their greedy eyes saw the tempting cakes, their mouths fairly watered to take them. After counting them over several times, they almost made up their minds to eat just one of them. Nobody would know it, and it would taste so good!

While they were gazing at the cakes and just ready to take one, the little girl looked up into her brother's face and thoughtfully asked the mater-of-fact question, "Can't God count?"

This settled the matter immediately, and all the cakes were carried to their grandmother.

GOD UNDERSTANDS.

A touching little incident is told of one of the Chinese babies, aged about six years, who was an inmate of a mission home. One evening, after her evening prayer, she got off her little knees and turned with a very disturbed air, saying, "Mrs. Field, do you think God understands Chinese?"

"Oh, yes," said Mrs. Field. "But why do you ask?"

"Because sometimes when I feel very unhappy, I like to pray to God in Chinese; of course, I always say my prayers at night in English, but sometimes I like to pray in my own language."

She was assured that her Heavenly Father understood all languages, and she could relieve her overburdened little heart in her own language in perfect safety.

GOD IS KEEPING WATCH.

A little story, which beautifully illustrates the childlike faith that may be every Christian's, is told of a 4-year-old who inquired of her widowed mother one moonlight night:

"Mamma, is the moon God's light?" The lamp had just been put out, and the timid little girl, as well as her mother, was afraid of the dark; but presently she saw the bright moon out of her window, and it suggested the question: "Is the moon God's light?"

"Yes, Ethel," the mother replied: "the moon and stars are all God's lights."

Then came the next question from the little girl: "Will God blow out His light and go to sleep, too?"

"No, my child," replied the mother, "His lights are always burning."

Then the timid little girl gave utterance to a sentiment that thrilled the mother's heart and led her to a more complete trust in her God: "Well, mamma, while God's awake, I am not afraid."

LIKE HIM.

A promising young merchant presented his better half with a handsome piano lamp on her birthday. He was much flattered when she told Him she intended to give it his name, until he asked her reasons for such a peculiar proceeding.

"Well," she said, "you know, dear, it has a lot of brass about it; it is handsome to look at; requires a good deal of attention; is remarkably brilliant; is sometimes unsteady on its legs; flares up occasionally; is always out at bed time, and is bound to smoke."

The man who lives for Christ is ready to also die for Christ.

BITS OF KNOWLEDGE.

In Africa wives are sometimes sold for two packets of hairpins.

The deer really weeps, its eyes being provided with lachrymal glands.

Ants have brains larger in proportion to the size of their bodies, than any other living creature.

There is enough opium in red poppies to do mischief, and the autumn crocus, if the blossoms are chewed, causes illness.

There are three varieties of the dog that never bark—the Australian dog, the Egyptian shepherd dog and the "lion-headed" dog of Thibet.

The leaves and flowers of the oleander are deadly, and the bark of the catalpa tree is very mischievous; the water dropwort, when not in flower, resembles celery, and is virulent.

The oldest university in the world is El Ayhar at Cairo. It is the greatest Mohammedan university, having clear records dating back nearly a thousand years.

The berries of the yew have killed many persons, and it is pretty well known nowadays that it is not safe to eat many peach pits or cherry kernels at once.

The insect known as the water boatman, has a regular pair of oars, his legs being used as such. He swims on his back, as in this position there is less resistance to his progress.



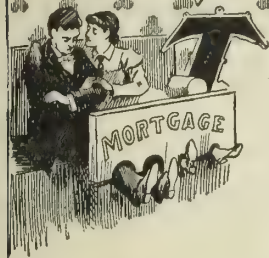
There is no peace, saith my God, to the wicked. Is. 57:21.
Stand! Christian soldiers: stand! until the victory's won;
And aid, with heart and hand, God's man behind the Gun.

—From The Ram's Horn

SOME RESPECTABLE SINNERS.

RALPH LAMBERT'S TEMPTATION

By Mary Graham.



O have \$1,000 a year, and spend \$800 or less, means a probable competence for the future; to have \$1,000, and spend \$1,000, means no pres-

ent dishonesty, but probable future distress; to have \$1,000, and spend \$1,200 or more, means—just such temptations as the one which came to Ralph Lambert on a certain day in July, 18—.

He and Mariana had not begun right when, at the time of their marriage they had bought a \$10,000 house with the \$2,000 which belonged to her, leaving an \$8,000 mortgage, the interest of which must be paid twice a year.

They had hoped, in the beginning, to reduce the mortgage gradually, but how could that be done, when the needs of the household required more than every dollar of the bread-winner's salary?

A smaller house in a less stylish neighborhood would have made them much happier in the end, for the struggle to make both ends meet would then have been entirely unnecessary.

Mariana was at first kept in ignorance of the fact that their bills were not all paid promptly. She then made a brave effort to economize, but Ralph could not bear to see her without all the comforts to which she was accustomed, and did not heartily second her efforts. Being of a sanguine disposition, he thought that in time there would be "some way" out of their difficulties, and that everything would be paid.

But on the day we speak of, a crisis seemed to have come in their affairs; something must be done or their pretty home must go. Notice had been received some weeks before, from the Trust Company holding their mortgage, and Ralph knew that the \$200 half-yearly interest must be raised within a certain time. At present, he only had \$100 at his command, and part of that would have to go towards household expenses. He had tried to borrow from some of his friends, but they all seemed to be as poor as himself.

Once or twice his uncle, the president of the bank in which he was employed, had helped him out, but it was always with a well-merited reproof for spending more money than was warranted by his income.

Then a thought occurred to Ralph. Why could he not borrow from the bank? It was a rich and soulless corporation, and no one would suffer for the act. It would only need the careful alteration of one or two figures in his books, and there would be no chance to discover any discrepancy until long after the money had been replaced.

The thought came again and again, as he walked towards home that afternoon. The most plausible arguments on the difference between borrowing and stealing tried to insinuate themselves into his mind.

His wife was not usually very demonstrative, but to his surprise, she met him at the door and threw her arms around him.

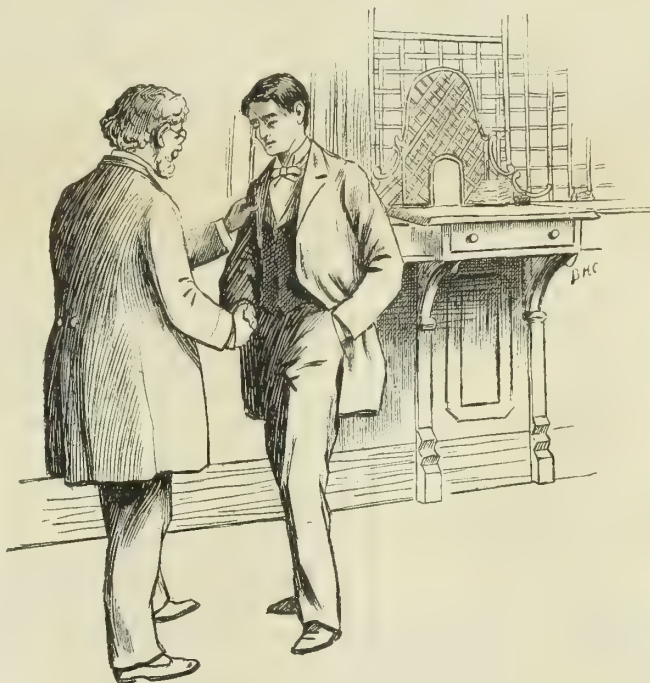
"Oh!" she exclaimed, as they went in together, "I am so glad you have come, and so inexpressibly glad that I married you instead of Miles Rushton."

"So am I, but what makes you go back to those old days?"

"Haven't you seen this morning's paper? He has been arrested in Vernon for default. You know, he's been cashier of the bank there for years. This has been going on for some time; first, very small sums, and, afterwards, increasing. He only intended to borrow at first, but, you know, that is what nearly all defaulters say."

Ralph was quiet and very pale. His wife saw that he was more affected by the news than she had anticipated. She ran for some water, and soon returned, saying:

"Ralph, I'd rather live in two rooms knowing that you were honest, than in a palace with anyone capable of a dishonest act like that."



"THANK GOD, RALPH, THAT HE SAVED YOU."

"Oh! Mariana, do you really mean that?" exclaimed Ralph, and in a moment he found himself unburdening his heart to her. She was shocked at first to find that even he, whom she considered the soul of honor, should have been assailed by such a temptation; but the feeling was succeeded by one of supreme thankfulness that the thought had not been carried out.

"And if the choice lies between that and having the home sold over our heads, do you mean to say that you would choose the last?" asked Ralph.

"Without a question!" answered Mariana, fervently clasping her husband's hand.

There was a courage about her which could not but communicate itself to him. Then a thought struck him; perhaps she

did not know the worst, and there could be no better moment than the present one of high resolve, to communicate it to her.

"You know at a forced sale a house rarely, if ever, brings anything like its value. Your two thousand would have to go."

"Better that than your honor or mine," she answered firmly. "Perhaps it might be better in the end after all, for if we were in a smaller, less stylish house, we might live within our income, and you have no idea how the thought of debt weighs upon me."

Ralph remembered that his wife had more than once proposed to sell the house and move into a smaller one, but he would not listen to her. Would that he had done so before the necessity for selling had become imperative.

"I cannot help feeling that God has saved us from something far, far worse than poverty, and I am sure that if we try to do right and ask His help, that He will help us."

And they did ask Him, and new courage seemed to be given to both for all that might lie before them.

Ralph promised that if in any honest manner the house could be saved from a forced sale, he would take immediate steps to dispose of it in a way that would involve less loss. They would then begin life over again in a smaller house, better suited to their income, and with the firm resolve to let "pay as we go," be their financial motto.

His uncle was taken once more into the young man's confidence, and to Ralph's own surprise, the whole story was told to him. It was like a leaden weight removed when his uncle grasped his hand with more cordiality than was wont, saying:

"Thank God, Ralph, that he saved you from that first downward step; and that you and Mariana have been brought to see the folly of living a little beyond your income, instead of a little within it."

Being convinced of his nephew's intention to alter his style of living as soon as possible, he prevented the forced sale of the house, and assisted in disposing of it.

A new home with a very small incumbrance upon it, was exchanged for the old one. The freedom from anxiety about endless debts, fully compensated for the change of home and neighborhood.

Many of their old acquaintances ceased to remember their existence, but the joy of a contented mind was theirs, and the assurance that God's blessing rested upon their home.

EPWORTH LEAGUE.

CONTINUED FROM FIFTH PAGE.

and highly esteemed members of the



REV. W. I. HAVEN.

League and one of the most promising as well as prominent of the younger ministers of the Methodist Episcopal church.

His father was Bishop Gilbert Haven. His uncle was Bishop E. C. Haven. He is a graduate of Wesleyan university and Boston university school of theology. He is a member of the New England conference and has been particularly successful in his pastorates, especially that of St. Mark's, Brookline, Mass., which he leaves to enter upon the duties of his new office. He was a member of the Cleveland convention which formed the Epworth League and has been a member of the board of control and general cabinet from the first. He was the first president of the first general district and held the office longer than any one else has done.

He carries to his new position rare executive ability, wide acquaintance with men and things, a warm heart and level head. The blessing of God attend him in his new work as it has in the past!

Max Muller's Testimony.

He says: "I had not read it for many years, and was prejudiced against it before I took it in hand. The light which struck Paul with blindness on his way to Damascus was not more strange, more surprising to him than it was to me when I suddenly discovered the fulfillment of all hopes, the highest perfection of philosophy, the explanation of all revelations, the key to all the seeming contradictions of the physical world. I saw religion appear at the moment most favorable to its appearance and in a manner most adapted to its acceptance. The whole world seems to be ordered for the sole purpose of furthering the religion of the Redeemer, and if this religion is not divine I understand nothing at all."

So will every sincere searcher who reads the New Testament desiring to know the truth find the light break forth convincingly and amply satisfying all needs.

GET UP A CLUB OF 5 AND GET
THIS PAPER 1 YEAR FOR 60 Cts.

TRUTH ABOUT ALCOHOL.

Highest Scientific Authorities Pronounce It Poison.

The civilized nations of the earth are putting cause and effect together on the alcohol question as never before. In France, Switzerland and Belgium the increasing use of alcohol is recognized as the cause of a physical decline in stature that is filling those nations with alarm for their future. Close investigation is proving to the kaiser that the beer drinking soldier has only about 80 per cent of the endurance of the total abstainer and economists are calling attention to the bad effects that increasing drink habits are having upon German industries. The young czar of Russia, alarmed at the inroads which he sees alcohol making upon his army and people, is striving to stem the tide.

Thoughtful Englishmen are saying that Britain's greatest enemy is alcohol. In our own country its effects upon our soldiers in home camps and on the field have been made sadly evident to the American people. The truth against alcohol is out. Everything that its advocates can say in its favor is controverted by the strongest scientific authorities of the world, who pronounce it a poison—the genius of degeneracy. Nothing can hide this truth from the people and their children whose heritage it is.

The per capita consumption of alcohol has begun to decline in this country, although its consumption is increasing in other nations. The New York Medical Record puts this decline during the last ten years at 30 per cent. Prior to that time there was a continual increase. During those years some of our prohibitory laws have been repealed, others have been weakened. Less rather than more temperance platform work has been done and more than 4,000,000 people have come to us from foreign lands, bringing with them the alcoholic habits of the old world.

In the face of all these unfavorable conditions why has the per capita consumption of alcohol in this country decreased during this time while previously it increased? Our English friends are doing as much church, society and Band of Hope work as we, and perhaps more, yet England's drink bill for 1897 ran up to \$16,500,000 more than that of the preceding year.

The only new feature introduced into temperance work in this country during the past ten years so generally as to touch all sections, and the only method of importance in which our temperance work differs from that of England, is that of temperance education in the public schools. It is this which is getting the truth to the people so generally as already to bear fruit. It is this which is laying the foundation for the intelligent sobriety of the future American. We would not for a moment question the value of other temperance efforts which have helped to secure these results, but the figures show that such efforts without temperance education were inadequate to produce this decline. —Mrs. Mary H. Hunt.

BRUTALITY OF RUM.

Highest Medical Authority on Its Debasing Influence.

The brutality of many of the acts which occupy the time of our coroners and our law courts is becoming serious. It is quite a special feature of the time.

We are spending ten or eleven millions a year over popular education, yet every day's newspaper reports some deed which is simply brutal in its coarseness and its causelessness. It does not represent anything deeply malicious in the criminal, but in its vulgarity and brutality it is exceptional and discreditable.

Opinion is divided as to the exact explanation of such a state of things at the end of a century unprecedented for its strides in knowledge, in science and in civilization. It defies law and the ordinary penalties of law. Politicians, moralists and sociologists are apparently helpless to control it. * * * The invariable element in all such brutal acts is alcohol. —London Lancet.

Rum Not a Tonic.

A tonic is defined as a remedy which improves "appetite, digestion, assimilation and secretion, strengthens the circulatory apparatus, improves the composition of the blood, invigorates the muscular system and promotes the nutrition of nerve centers and fibers." We have found that the presence of alcohol retards digestion, and of the causes of retarded digestion mentioned by Yeo two, "congestion and anaemia of the gastric mucous membrane (both of which interfere with the free secretion of the gastric juice) and certain morbid states of the nervous system," are given prominence. Alcohol always causes first a congestion, then an anaemia of the mucous membrane and hence will impair digestion. It poisons or vitiates the blood, weakens assimilation and circulation, as well as the muscular system and the nutrition of the nerve centers. Therefore, the position that alcohol can ever be a tonic is untenable. —Exchange.

Whisky Depresses.

The apparent exhilaration and stimulation produced by alcohol are undoubtedly due to its first action—that of an irritant—and last for a short time only, and are quickly followed by depression due to its paralyzing influence. A stimulant "invigorates the functions of the lungs and heart" and "promotes secretion and nutrition." But we have seen that alcohol impairs lung and heart action, and by vitiating the blood interferes with nutrition, and hence is not a stimulant in the true sense.

Alcohol as a Narcotic.

We can safely say, however, that alcohol will be included under the head of narcotics and anaesthetics, for, on account of its paralyzing influence, all authorities admit its narcotic effect, and indeed Dr. Bartholow, in his work on "Therapeutics," treats of alcohol under that head, and no one will for a moment deny that alcohol is a decided anaesthetic and produces narcotism in this way. —Dr. C. L. Hamilton.

DR. L. C. TUCKER

—SURGEON DENTIST—

OFFICE HOURS—FROM 9 A. M. TO 6 P. M.

BLACKSTONE, VA.

RELIGIOUS NEWS.

(CONTINUED FROM FOURTH PAGE.)

interesting and practical address on "Growth," comparing man's physical, mental and spiritual growth with that of inanimate objects, such as the oak and rose, showing the points of similarity as well as the difference between them. Man attains full growth, physically, but should never feel that he is grown mentally or spiritually. Making the application to Sunday-school work he claimed that when an officer or teacher felt that no more growth could be attained by them, it was time their places were filled by others, for when we cease to grow we decline and ceased to be useful.

In the spiritual as well as in the natural life certain conditions must be present in order that healthy growth may result. There must be, first of all, the germs of life—the new birth—without which there can be no growth; after that a proper environment—soil—and cultivation. This he illustrated by the history of the Methodist Church in Richmond, which had its beginning one hundred years ago, and, being born of the Spirit and properly nurtured, had attained to its present great proportions.

* *

Dr. S. A. Steel will deliver a lecture at Salisbury on April 7th on "The Dawn of the Twentieth Century."

RICHMOND CENTENNIAL.

The Methodists of Richmond have arranged the following programme of services for the Centennial Celebration:

SUNDAY, APRIL 2D, AT TRINITY CHURCH.

9:30 a. m.—Prayer and experience meeting, led by Rev. A. G. Brown, D. D., first pastor of the present Trinity Church and last pastor of old Trinity on Franklin street.

11 a. m.—Preaching by Bishop Chas. B. Galloway.

3:30 p. m.—Sunday-school reunion—1814-1899—(1) Past, (2) Present, (3) Future.

Preaching at other Churches:

11 a. m., Park Place, Rev. E. E. Hoss, D. D.; Laurel Street, Bishop A. W. Wilson; 8 p. m., Centenary, Bishop C. B. Galloway; Broad Street, Rev. E. E. Hoss, D. D.; Union Station, Bishop A. W. Wilson.

MONDAY, APRIL 24TH.

Morning meeting—Broad Street, Rev. J. P. Garland presiding. 10:30 a. m., devotional services, conducted by Rev. W. V. Tudor, D. D.

11 a. m.—"Methodism as an Element of Power in the History of the American Government," Rev. W. G. Starr, D. D.

Singing. Benediction.

AFTERNOON MEETING.

2:20 o'clock—Song service.

3 o'clock—"Methodism in Richmond for One Hundred Years," Rev. A. G. Brown, D. D.

4 o'clock—Rev. E. E. Hoss, D. D.

8 o'clock—At Centenary Church, Bishop C. B. Galloway.

TUESDAY, APRIL 25TH—MISSIONARY DAY

Morning meeting at Broad-Street Church, Rev. R. T. Wilson, presiding.

10:30 o'clock—Singing. Methodist Missionary Hymns.

11 o'clock—Home Missions, by Rev. R. N. Siedd, D. D.

12 o'clock—Short Talks, led by Rev. C. L. Bane.

AFTERNOON MEETING.

2:30 o'clock—Singing. Old Methodist revival hymns, Rev. W. W. Tudor, D. D., in charge.

3 o'clock—"Methodism and City Evangelism," Rev. W. J. Young, D. D. (Forty Minutes.)

"The Open Door for City Mission Work in Richmond," Rev. W. B. Beauchamp. (Twenty-five minutes.)

"City Evangelization and Our Business Interests," Colonel A. S. Buford,

Mr. John P. Branch and others. (30 minutes.)

8 o'clock, Broad-Street Church—"Foreign Missions," by Bishop Wilson.

WEDNESDAY, APRIL 26TH.

Morning meeting—Broad-Street Church, Rev. J. Powell Garland, D. D., presiding.

10:30 o'clock—Singing and Prayer.

11 o'clock—"The Connectional Idea and the Local Church," Rev. W. V. Tudor, D. D.

12 m.—Short talks on "What the Church is to Me," led by Rev. R. F. Gayle.

AFTERNOON MEETING.

2:30 o'clock—"Heroic Men Who Made Methodism What it is in Richmond," Rev. J. J. Lafferty, D. D.

2.—"Laying the Foundation, 1799—George Fergusson, Samuel Putney, William Willis," (20 minutes), Rev. J. C. Reed.

3.—"In the Midst of the Century," (a) William Allison and the building of the second Church, by Rev. W. G. Starr, D. D., (20 minutes); (b) James M. Taylor and the erection of Clay-Street Church, by Rev. A. G. Brown, D. D., (20 minutes).

4.—"Yesterday; Times of James A. Duncan, David S. Doggett, and Thomas Branch," (20 minutes), Rev. R. N. Siedd, D. D.

8 o'clock—Centenary Church—"Methodist Literature," by Rev. E. E. Hoss, D. D.

THURSDAY, APRIL 27.

Morning Meeting—Broad-Street Church, Rev. R. T. Wilson, presiding.

11 o'clock—Singing, and reading the Scriptures. 1.—"Christian Education," by Rev. E. E. Hoss, D. D. 2.—"Talks on the Sunday-school," led by Rev. T. N. Potts.

The remainder of the day will be devoted to the consideration of Sunday-school work.

The centennial will close with a grand love-feast at Broad-Street Church, Thursday night at 8 o'clock, led by Rev. A. G. Brown, D. D.

EPWORTH LEAGUE.

Friday will be devoted to the Epworth League District Conference, at Clay-Street Church, State President W. B. Beauchamp presiding.

There will be addresses by Rev. Drs. Hoss, Starr, Latham, Rawlings, Atwill, Beckham and others.

At 8 o'clock at night Rev. A. Coke Smith, D. D., will speak on "Virginia League and Korean Missions."

* *

The papers report that Rev. T. J. Taylor is ill, and that his son, Dr. Taylor, of Richmond, has been called to see him.

* *

Large congregations are reported at Central Church, Portsmouth. About \$600 has been expended on refitting the Church.

* *

The Ministerial Union, of Richmond and Manchester, adopted the following resolution at a meeting on Monday.

RESOLVED: That in order to express our oneness in Christ, a meeting of all evangelical Christians be held on a Sunday afternoon during the present Spring season in some suitable auditorium, and that in addition to devotional exercises, there be addresses delivered on the vital oneness of Christians by men appointed by the Ministerial Union of the several denominations.

The proposition met with genuine and hearty approval, and was adopted by a unanimous vote. The President of the Union appointed the following committee to make all arrangements for the union meeting, the first of its kind ever held in that city: Revs. R. A. Goodwin (chairman), L. R. Thornhill, Jere Witherspoon, Paul L. Menzel, W. G. Starr and C. A. Marks.

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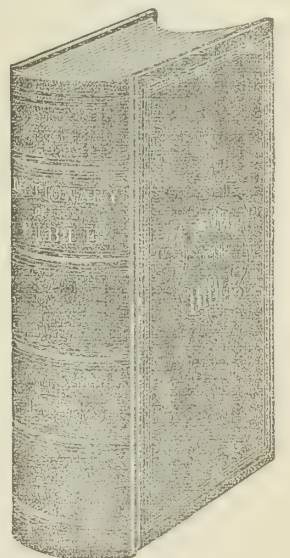
Edited by WM. SMITH, LL. D.,

Classical Examiner of University of London.

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A VALUABLE REMEDY FOR LIVER COMPLAINT, BILIOUS AFFECTIONS, HEADACHE, AND ESPECIALLY SICK HEADACHE, PAIN IN THE SIDE, STOMACH, BACK OR INTESTINES, GIDDINESS, DIMNESS OF SIGHT, WEAK NERVES, LOSS OF APPETITE, COSTIVENESS, DYSPEPSIA, DERANGEMENT OF THE KIDNEYS, AND ALL DELICATE FEMALE COMPLAINTS.

DR. DAVID'S LIVER PILLS are offered to the public as the best cure for a disordered liver known, and but one trial is needed to convince the most skeptical of this fact.

These Pills are very mild and harmless in their action upon the Liver and Bowels, and where persons are suffering with any Bilious Affections, Headache, especially Sick Headache, Costiveness, Dyspepsia, or any disease of the Liver or Stomach, they should always have a box of them near at hand, and take them by directions found on the box.

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MARCH 1st, 1899.

TESTIMONIALS:

MARCH 1st, 1899.

TEST MADE BY WALKER CLUB

TINKLING, Lunenburg Co., Va.

To the Blackstone Guano Co.,
Blackstone, Va.

Gentlemen:—A committee of the Walker Club, composed of John O. Bragg and F. S. Manson, Jorgenson, and Theo. Ogain, Tinkling, Va., have examined the results of the fertilizer test made for the club on my farm with ten of the best brands of guanos. On plot No. 1, old lot land, ten brands of fertilizers were applied, each at the rate of 800 pounds per acre, the ten sections carefully marked and treated alike. The committee picked out the section on which your Bellefonte Guano was used as the one showing the best results. On plot No. 2, four acres of new ground from old field fine land, four brands were used. Here the committee also found the best results, very decidedly, in the acre on which

the Bellefonte Guano was applied.

Yours truly,

L. A. HARDY.

I have sold the tobacco made on the four acres mentioned above. The tobacco made on the acre on which the Bellefonte was used brought thirty-four dollars and fourteen cents (\$34.14) more than the tobacco made on either of the other acres. This acre, as far as I know, had no advantage over the other three acres, either in cultivation or natural fertility, or any other way. I know the tobacco did not get mixed in cutting, curing or shipping.

L. A. HARDY,

Committee for W. A. C.

I have used the several brands of guano made by the Blackstone Guano Company, for ten years and have tested them by brands of other makes on the same field and truthfully say that I think the Bellefonte and Hard Cash are unsurpassed for tobacco. It gives

me pleasure to recommend the Blackstone Guano Co.'s Guano to the farmers of Southside Virginia

JOS. M. HURT.

Nottoway County.

Gentlemen:—I used your Bellefonte Guano last year along with another brand and sold the tobacco from the Bellefonte at an average of \$19 per hundred, and the tobacco grown with the other brand at an average of less than \$12, showing a difference of \$7 per hundred in favor of Bellefontaine Guano. This ought to be enough to show what I think of Bellefonte Guano.

V. C. LOVE.

Danville, Va.

Gentlemen:—I have used your Guanos for the past ten years, and they have given me perfect satisfaction. I consider the Bellefonte the best I ever used, and shall use it the present year.

FRANK WHITE.

Nottoway Co.

Gentlemen:—I used your Bellefonte Guano last season along with other brands and am thoroughly convinced that it is the best I ever used. I have sold one barn of tobacco raised with the Bellefonte at an average of \$15 around, lugs and all, which is a high average for shipping tobacco.

V. O. ANDREWS.

Dinwiddie, Co.

Blackstone Guano Co.—Gentlemen:—I bought of your agent, Mr. J. J. Mason, and used your Bellefonte Guano last season and am well pleased with the results. I have used a great many brands and think I can truly say it is the best I ever used, especially in the last ten years. Will say to my farmer friends that I think it a great mistake to use a low grade guano to save a few dollars in the ton at the expense of a larger difference in each hundred pounds of tobacco grown.

Very respectfully,

EDWIN T. JACKSON,

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Vol. VII. No. 11.

REV. JAMES CANNON, JR., Editor,
Blackstone, Va.

BLACKSTONE AND RICHMOND, VA., MARCH 23, 1899.

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RELIGIOUS THOUGHT.

Gems Gleaned From the Teachings of All Denominations.

A creed is a written statement of what is held for truth.—Dr. Francis A. Horton, Presbyterian, Philadelphia.

Discipline.

There is something that is better than pleasure; it is discipline.—Rev. Dr. Frank Crane, Methodist, Chicago.

Importance of Religion.

To turn from God is to lose the soul to lose the soul, its powers and its place in the great scheme is to sink to hell. The negative life finds its level.—Rev. B. O. Aylesworth, Christian Church, Denver.

Strive For Perfect Manhood.

When you catch sight of perfect manhood in its moral beauty and spiritual power, you are to follow the likeness until you reproduce it in your own life.—Rev. Dr. W. R. Winchester, Episcopalian, St. Louis.

Woman and the Church.

Woman was chosen to type the church because the closeness of marital relationship more than anything else exemplifies the closeness of the union between Christ and his bride, the church.—Dr. W. B. Stradley, Episcopalian, Atlanta.

The Most Important Thing.

Let me say there is no thing in this world you need to know so much as that God can and will forgive sin. It is the most important, the most gracious, the most glorious word he has ever spoken to this world.—Dr. G. W. Davis, Presbyterian, St. Paul.

True Religion.

If this is really God's world, it is safe to conclude that it is well governed and quite worth living in. The fretful man banishes God, or ignores him, and lives in a very poor world of his own creation. There is no more fretfulness in true religion than there is water in fire.—Rev. George H. Hepworth, Congregationalist, New York.

A Word For Preachers.

If preachers could forget there is such a thing as homiletics occasionally, it would be better for their crowd. Let a preacher stick to his crowd. Let him discuss their needs and not the needs of the old Jews or Romans of the days of old. We live in the present. Let us preach in the present.—Dr. L. G. Broughton, Baptist, Atlanta.

Women and the State.

Because the life of women is in a measure secluded that is no reason why they may not take the deepest possible interest in the public life of the nation. Unless they may be sure the tone of public sentiment will be lowered. Unless the fires of patriotism are kindled and kept fresh in the home, it will surely languish in the state.—Rev. Dr.

Stephen Dana, Presbyterian, Philadelphia.

Has Many Names.

The little child, resting at eventide within its mother's arms, listens to the counsels of maternal piety with instinctive faith, finding in its youthful heart a quick response to the story of the one who loves righteousness and hates iniquity. What is this outside power which thus rules over the spiritual man? Call it Manitou, call it Zeus, call it Jehovah, we cannot escape the conviction that it is the same power which guides the stars, controls the wind, directs the waves.—Rev. Hermon D. Jenkins, Presbyterian, Kansas City.

Broken Altars.

The happiness of mankind begins at God's altar. The misery of mankind begins at the broken altar of God. But altars are seldom broken down by intention; rather by letting them alone, letting fires of personal piety become extinguished on the altars and by other acts of negligence. Forgetfulness of mother's prayer breaks down the first altar. The rush of business interferes with personal and family prayer, and those altars crumble. The altar of consecration is broken either by forgetfulness of covenant vows or lack of some definite act of service undertaken for Jesus' sake.—Dr. Lee, Presbyterian, Cincinnati.

Greatest Pulpit For the Church of Man.

The press is the greatest pulpit for the church of man. The editor preaches to all the people every day and every where. The journalist is alike politician, educator and priest. He is both critic and creator of opinion. His work tells, his voice is a trumpet, his message is a universal proclamation. And because in the good fight the printing press is a Gatling gun, pouring out these paper bullets of the brain, the preacher and journalist should be sworn confederates; for in a drop of that printers' ink are embryonic sermons, creeds and lifelong influences.—Rev. Leon Harrison, Hebrew, St. Louis.

The True Man.

Four elements go to make up a true man, a man in the full sense of the word in every walk of life—namely truth, bravery, strength and love. Truth in thought, word and deed, bravery, absolutely fearless in things that are right, strength of purpose, invincible to maintain things that are right, and love of all that is true, upright and noble. These are qualities essential to every man whether a Christian or not. But a Christian must not only excel in these qualities, he must combine with them becoming meekness, humility, gentleness and patience—very difficult virtues for railroad men to live up to, and which the pastor himself probably had to cultivate. The combination, however, went to make up the Christian man, and every one could be that, whether he banked rocks under ties or was president of the board.—Address on "Christian Manliness," by D. A. Waterman, Treasurer Michigan Central Railroad.

Editorial.

WORK THAT COUNTS.

The American Issue states that the Anti-Saloon League has done great work in Ohio. The first year the League went to work in the State it stopped the annual increase in saloons, which had been steadily going forward with the increase of population, and in the following years it has cut down the number of saloons in the State by 2000. This has been done by the united efforts of good citizens of all Churches banded together in the one cry and work—"Death to the Saloon." Similar work could be done in Virginia if all our Church papers and preachers of all denominations would lead our laymen. No work would count more in the unbuilding of our State in all good things.

PREACHING FOR MONEY.

It is sometimes said that men enter the ministry to make a living and preach for money. It may be that some men do. There are hypocrites everywhere, but there are always examples proving the falsity of this statement, if made in a general way. Dr. Hillis, who has just accepted the call to Plymouth Church, Brooklyn, leaving a congregation in Chicago said to be worth \$300,000,000, which begged him to remain, told him to name his own salary, promised to build a magnificent Church, etc., is said to have answered: "Life is too short to work for money." He is not preaching for that, but for the glory of his Master.

Equally as convincing from another view point is the following from one of the Arkansas Conferences:

"Our Conference has eight appointments averaging \$1,000 for pastors; twenty-six paying \$400, twenty-nine paying less than \$200, and nine paying less than \$100. So you can see there are thirty-eight men not getting a comfortable living; their families not having the necessary comforts of life."

The Church still numbers her heroes in ministry and laity by the thousands. "Go, labor on; tis not for naught, Thine earthly loss is Heaven's gain; Men heed thee, love thee, praise thee not, The Master praises - what are men?"

THE BISHOPS' CONDITION MET.

The Wesleyan Christian Advocate gives the recent and final action of the Senate in the War Claim, and Dr. Glenn, the editor, (who by the way was the North Georgia member of the Committee on Publishing Interests at the St. General Conference) expressed it as

his opinion that the condition of the Bishops has been met, and that it is time for them to set the machinery in motion to give back the money. Strange that the Church organs have not been able to see any significance in this action of the Senate. We appeal Dr. Glenn's editorial.

"Our Bishops in their letter on the Publishing House Claim say: 'If the Senate, by affirmative action, declares that the passage of the bill was due to such misleading statements, we will take the proper steps to have the entire amount returned to the Government.'"

The Senate committee, in their report on the matter, say:

"Your committee * * * do not hesitate to say that had it been known that more than one-third of the amount appropriated was to go as attorney fees the passage of the bill without some restriction as to the amount of the fees was hardly possible. That the Book Agents, Messrs. Larbee & Smith, purposely withheld from the Senate and Senators favorable to the passage of the bill the fact that thirty-five per cent. of it was pledged to Mr. Stahlman is clearly shown by their own testimony," etc.

Again:

"If there was any mistake or omission on the part of the Senate, it was in failing to protect the beneficiaries against the Book Agents, Messrs. Larbee & Smith, whose duty it was to guard their interests, and this would have been done if information that properly belonged to them had not been withheld."

They also use the terms "misleading," "deceiving," "mis-statements," "concealments," and "misconduct" in speaking of the acts of our Agents in this matter.

This all clearly shows that they would not have passed the bill as it was but for the "misleading statements."

On February 23, 1899, the Senate, without opposition, adopted the report of the committee in the following resolution:

"RESOLVED: That the report of the committee made July 8, 1898, be approved, and that no censure should rest upon the Methodist Episcopal Church, South, for the mis-statements and concealments of the Book Agents in connection with the passage of the bill for the payment of the claim referred to in the letter of the Bishops now under consideration; that the injury resulting therefrom affected only the beneficiaries of the fund and not the United States, and the Senate should take no further action in the matter."

So, in the adoption of this report by the Senate, the Bishops have the "affirmative action" upon which they based their conditional promise to the Church and Senate. The condition is met, and the time is at hand for the Bishops to begin action.

For the next two months Single Subscriptions will be received at 70c each. in Clubs of Five 60c each for one Year.

UNTIL MAY FIRST,
YEARLY SUBSCRIPTIONS TO THIS PA-
PER WILL BE RECEIVED AT
SEVENTY CENTS.
IN CLUBS OF FIVE, SIXTY CENTS.

CORRESPONDENCE.

DR. RAY AND THE BROTHERHOOD.

MR EDITOR:

I feel that I ought to say a few things to you and through you to the members of the Virginia Conference as I withdraw from the Brotherhood. I do this because I am one of the founders and, through my influence, put into the treasury \$1,000.00 for endowment. With the turn of my hand, I could have placed elsewhere that sum, which is now bringing to the relief of the families of the dead \$30.00 per annum; which is more than the amount that five beneficiaries pay, or have paid as yet in the seventeen years of the existence of the Brotherhood. I thought the beneficiary members were able and ought to put a \$1,000.00 more to it, and proposed that one hundred of us should give \$10.00 each to do so. H. E. Johnson thought my proposition a small and narrow one, and proposed to make it \$100.00 instead of \$10.00, to which I agreed, if ten faithful men could be found. I knew I would have to borrow the money if the \$100.00 proposition or the \$10.00 proposition was accepted. Whether Mr. Johnson meant it or not, this certainly killed my suggestion. One of my brethren approached and asked me to give \$25,000.00 to the endowment, and this was from a Brother who did not feel able to give \$10.00 in one year to that endowment; and I was then borrowing money for the education of my children. I had then—I have now—a few hundred dollars income besides my income as pastor; and what of that I have not spent in the service of the Church at whose altars I have served for forty-five years. I have given away to benevolent and charitable purposes, and I have sometimes borrowed money to do these things. I have some non-producing real estate, on which a pall has rested for ten years past, and if I could have sold, my family conditions are such that I cannot sell without a process at law. I am informed that an inventory of my estate was made before the Bishop at the late session of the Portsmouth Conference, and the conclusion was reached that I am worth from \$500,000.00 to \$1,000,000.00. If this were true it would not hurt me. I do not think I should wish it true. If true, I would gladly help my impecunious brethren; but the dear elders knew it could not be true; and if they did not know, as they ought to represent the men as well as the work, it would have taken only a little bit of kindness and as little walking to have found out the truth.

I very greatly regret the necessity that is upon me to withdraw from the Brotherhood, not because I lose to my family six or eight hundred dollars, but because I will not be able to help the families of some of my dear brethren whom I love very dearly, and to contribute this charity to the needy among us. If I were providing for my children, or governed by selfish motives, I could have ensured on the tontine plan, and the payments for twenty years would bring as much as the Brotherhood will bring at my death. I do not withdraw because I feel it is due to the unkind criticisms of some little men

among us, who judge me without the "charity that suffereth long and is kind." One of the smallest of these has said I have lost my spirituality by my great wealth. If one hundred of my brethren had done half as much as I, there would be no lack of funds for the families of the dead. I withdraw because at present I can not continue in good conscience, and at the same time do justice to my creditors, and the expenses of my family. When the way opens I am coming back; look out for me. In parting with my brethren of the Brotherhood, I leave with the kindest feelings, even towards those whose littleness is only equaled by their officious uncharity. I want to bless them that spitefully use me, and will be back again in some good day to bless. But I would rather now have the rugged, though brusque honesty of a dead brother, who declined to turn down his creditors that he might protect his family.

Fraternally,
GEORGE H. RAY.

ALGERISM.

(BY MALINDA CLEAVER FAVILLE.)

If we can give this new word a meaning which will save us such humiliating experiences as those which have lately befallen the honorable gentleman from whose name it is derived, we may make our gain offset the fearful loss the country has suffered through this "ism." If the War Department blundered, it does not seem to have been through malicious intent. It was rather a case of trying to make a gill of water do duty as a quart of milk. It was not milk, and there was not enough of it. If only a gill of "wetting" had been required, the demand might have been satisfied, and if the need had been simply for moisture, the fact that it was water might have been in its favor; the more valuable fluid would have been saved for a higher use. In this particular case good milk was needed, and a generous measure of it, hence all the trouble. Is the gill of water to blame that it is not a quart of milk, or is the cook at fault in providing an insufficient measure of the inferior fluid? A gill of water certainly errs in trying to produce upon the unsuspecting the impression of a quart of milk. While its efforts are successful, the best of cooks will accept it at its apparent value; when its true value and quality are made known, the only right thing to do is to put it out of the way and fill the measure with the genuine article. Up to the moment of discovery, which, in this case, was some months ago, the fault was with the little measure of water. Since then we have—"military lockjaw."

Algerism, in one respect, is like Buddhism, Brahmanism, Agnosticism, pessimism, and Anarchism: It is one of the things a wise man does not want. The patriot has no use for it in himself or any fellow-citizen, and has learned to abhor it in direct ratio to the rank of the man in whom he perceives it. If we would govern wisely at home, if we would righteously administer the affairs of the feeble peoples we have so chivalrously adopted, the spread of this too prevalent "ism" must be checked. Stamp it out by the liberal use of the official axe, and quarantine suspected cases by a system of

investigation that overlooks none of the faults destructive of the highest efficiency. Spare no pains to get rid of it. When a contagious bovine disease threatened the cattle business of the United States the government spared neither money or ability to stamp it out. It was not a question of cost but of success, and we succeeded. Keep the new issue out of the public service as France and Germany keep the San Jose scale out of their vineyards—by refusing to admit fruit from suspected countries. We can do the things we will do. An Englishman said of us last Spring: "The Americans may not win the first battle with Spain, but their ingenuity will at last find a way to victory." So we can get rid of this dangerous "ism." Yankee ingenuity, turned into ways of righteousness, will find a successful method. When it does, "Yankee Doodle" will mark around the world the marching-step of a body of men each of whom brings to the service of his country an honest measure, full of the best of the genuine stuff.

EIGHT-YEAR LIMIT OF ELDERSHIP.

It seems to me that the discussion of the limitation of the terms of office of the presiding elders should have eliminated from it everything of a personal nature, and the interest of the cause of Methodism and Christianity should be the sole consideration. What is best? That and that alone is the question. If Brother Apollos or Brother Cephas be involved incidentally because of their long and continued services, let Brother Apollos or Brother Cephas be assured that no rocks are being thrown at them, but that, what are believed to be errors and abuses, are receiving attention. This much by way of introduction.

I want to say that I believe in the eldership in Homeopathic doses. The occasional elder is a thing of beauty and a joy forever. A necessary wheel in our itinerant omnibus is he. The Bishops could not well get along without advisers. And the office can be made the most useful office in the Church.

What is to be gained by a frequent change in the incumbents of this office? I shall urge only one argument at this time. It will give the preachers as a whole a more equitable and just representation before the Bishop. I shall presume and believe that the Cabinet is bent on doing the fair and right thing. I shall presume that they are HUMAN and restricted within the bounds of the FINITE in knowledge. If there be those who doubt this statement, of course for him my argument will have no validity. If, therefore, it is agreed that they belong to the human race, with its limitations, even though long continuance in office would suggest that they are without limitations, we can proceed with our argument.

First: Who are these men who are thus kept indefinitely in office? They are good men and worthy, for the most part, of the high and terribly responsible duties of presiding over Quarterly Conferences. They are men of ability. They are men of resources, capable of doing more work than the Church has for them to do in the bounds of their several districts. They are men experienced as Church legislators. They can mystify the Bishops with points of order or with syllogistic reasoning. They are men who in the social circle are suave and polite. They have the confidence and respect of the Bishop and their good judgment for

a moment could not be doubted by him since they showed so excellent taste in the selection of his co-workers in the Episcopal College. The only thing that I have ever heard urged against these brethren was that they could not sustain themselves in the pastoral relation. This may be a reflection on the intelligence of the "generality of mankind in general." Many a charge has not known a good thing when it has seen it. As a class nothing can be urged against the men.

Secondly, as the preachers say, what works are these men sent to? Being men of such large equipment and so influential in the Cabinet, (I do not mean to infer that they would use their influence unduly,) they are sent to the High-Steeple districts. It is the best for the Church and for themselves that this should be the case. At strategic points the strongest talent is needed, and it would be malicious for one to say it was because these brethren did no look well on horse-back. High-Steeple is advantaged by their ministrations. The Churches do not complain that the elder is unfaithful in the number of his visits or in the length of his pulpit ministrations, and they are glad to have such a sharp, acute, influential man to secure their preachers for them.

Thirdly, and chiefly, the brethren of Squedunkville or Water-Lound district, do not have the same show before the Bishop as the men in High-Steeple district. Elder Short-temper rises in the Cabinet, smiling a Heavenly smile, for is not this his first experience, and has he not a right to enjoy it, and he is a hound who would deprive him of his first taste of conscious power: "Bishop, over in Squedunkville we have a young man who is a wonder, Bishop! He makes saint and sinner sweat at the eyes. Bishop Carry-hen-high was over this last summer, and he preached, and this brother preached and he carried them higher. Wonderful! I nominate him for Twenty-Four-and-Six-Inch-Steeple Church." Brother Long-temper arises: "Bishop, I HAVE A MAN. No one has ever heard of this young Brother. My man is a man of great experience in the work. You know that Brother Short-temper praises all his preachers. It is a lovable trait. This is an appointment that it will do to take no risks on, and besides, it is in my district, and I take a little pride in selecting, hem, men for my work." Who gets the place? Why, the Brother in Long-temper's district. Short-temper's man is the better preacher, but he goes back again and again to listen to the lonely howl owls mournful doot, whilst he deserves, because of his devotion and industry and ability, a better place. Who is to blame? The bishops? No, they acted with the best lights before them. Brother Long-temper? No, it was his duty to represent his own man and how could he know of the superb excellence of the silver-tongued, gold-mouth, ruby-lipped Apollos of the oak-woods of Squedunkville.

I started out with the supposition that presiding elders were humans, excepting, of course, the mutation that is thought to inhere in all things human. Now, if this fundamental proposition is denied, what I am about to say will have no weight. It is valid, I say, only for those who will agree to the broad, all-inclusive proposition that P. E.'s are human. Well, if that is so, just like us common folks, they have their likes and dislikes and prejudices. I do not mean to renege upon them: in the least. Perhaps they are better than most of us in that respect. "Liking a man" will make a lot of trainees sound like good preaching, flesh and jelly, rich and rare and racy. A congeniality of temper will make good preaching sound just a wee mite better than it otherwise would. Different men have quite different ideas of the same brethren. Do you not see, faithful readers, that frequent changes are for a better far all round representation. I know that all who have followed me through the profound depths of this philosophical argument have been convinced by my Aristotelian, Hamiltonian, Devo-

Boole, Tigertian logic that a frequent change in eldership is desirable.

Finally, and in conclusion, as the preachers say, I want to say that I like elders. We have hunted together, fished together—and commend me to an elder to land his nibble—slept together and fought fleas together. They are like Aunt Jane's Marumade, all right, but it won't do to keep it too long.

Yours, etc..

SCRUTATOR N. IM PORTE JONES,
Esq., Ph. D.

P. S. If any Brother feels wounded by this or feels that he wants any explanation, if he will only drop a line to the author he will gladly explain and make amends.

S. N. JONES, Esq., Ph. D.

MISSIONARY CONFERENCE.

DEAR BROTHER CANNON:—The Student Missionary Campaign Training Conference at Vanderbilt closed on Sunday evening, March 6th, after a session of three days.

The opening meeting was held on Friday afternoon, at which Brother J. C. Granbery, Jr., gave an excellent Bible reading on the Acts of the Apostles as a missionary book. The next speaker was Brother P. L. Cobb, who has charge of the Epworth League Campaign movement. He set forth the purpose of the Conference, which in brief is chiefly this: To train in the Conference select students who will go out during their vacation and visit the Leagues of our Church for the purpose of creating and stimulating among the young people an intelligent interest in missions, by organizing missionary study classes, and by circulating missionary literature.

The Conference was well attended at every session, and from the first was deeply interesting. You could easily infer this when you read the names of the speakers, some of whom were Doctors E. E. Hoss, James Atkins, J. C. C. Newton, J. H. Fritchett, W. R. Lambuth, and O. E. Brown.

Dr. Lambuth delivered three very interesting and instructive addresses on the following subjects: "A Call to the Foreign Field," "Needs of the Foreign Field," and "The Holy Spirit in Missions."

Dr. Brown, of the University, also gave three addresses on—"The Need of Systematic Missionary Study," "Methodism and Missions," and "Jesus as a Missionary."

His treatment of the last mentioned subject was accompanied with tremendous power. Just before he spoke we were in an experience meeting, in which the students expressed the deepest purpose and feelings of his heart.

On Friday evening we were favored with a few farewell words from Brothers Sewell and Leland, who were on their way as missionaries from our Church to Cuba. The fruits of this Conference will be gathered by the Church for years to come; two special results, however, may be noted here: First, the deepening of the spiritual life of many students, and, second, the decision of some to give themselves for the good of the Church in the summer campaign.

Fraternally,
J. E. McCulloch.

Nashville, Tenn., March 6.

OUR NORFOLK PULPIT.

(EXTRACTS FROM RECENT SERMONS TAKEN FROM VIRGINIAN.)

Dr. H. E. Johnson, of Cumberland-Street Church, took as his text:

"Ye are the salt of the earth; but if the salt have lost its savor it is good for nothing."

He said:

The word of God affirms—and human history corroborates the affirmation—that the natural tendency of human society is not upward, but downward; and that it requires a supernatural religion to elevate it, or even to keep it

from sinking into corruption. We are all conscious that it is much easier to go wrong than to keep right. We know that each individual life is strongly inclined to err from the narrow path of rectitude, and naturally prone to evil. And since society is only an aggregation of individuals, it can be no better than its elements.

There may be instances of progress without piety; of refinement without religion; of culture without character. But they have been spasmodic and ephemeral; serving only as a thin cover for the reeking corruption which lay beneath the surface.

There has never been a steady and permanent advance in the morals and social condition of a people without a true religion as its impelling force. Just as salt is necessary to preserve meat from decay, so is religion necessary to keep society from sinking into the grossest immoralities. But the religion that would do this, since it must reverse the current of nature, must be superior to nature; it must spring from a divine source, and possess the life and energy of God.

The Christianity of the Gospel fulfils these conditions, for it is an incarnation of divine life and love and power.

The true Church is composed of such lives; and its boundaries are not to be defined by creeds or customs.

The Church is the body of Christ, and each person who has been made a partaker of the divine nature—and only such—is a member of that body.

It is through this body that the Lord proposes to regenerate human society, a living, loving, holy Church, ever interpreting the world around it, yet never deteriorating or losing its distinctive savor of holiness.

The demand for such a Church was never more imperative than it is today. The wild rush with which business is done, causing so much unhealthy competition; the great extremes of wealth and poverty, generating such dangerous antagonisms; the fashionable skepticism—that cunning counterfeit of culture—so largely pervading our popular literature! The sad decay of conscience; the dry-rot of indifference to spiritual things; the vortex of worldliness, and the monster evils of intemperance and political corruption—these call upon the Church as with the voice of ten thousand trumpets to awake her and put on her strength.

What are our Churches doing to meet this call? Are we duly impressed with the magnitude of our mission? In the presence of so tremendous a problem how puerile the policy which would transform the sanctuary into a place of entertainment for the idle, and amusement for the curious, which, by a display of ecclesiastical millinery, in which men disport themselves in the toggery of babyhood; or an exhibition of pulpit pyrotechnics, in which the preacher apes the tricks of the elocutionists and the antics of the actor. How puerile by these to attempt to turn back the Niagara of human sin.

What are our Churches doing? The midway station on life's thoroughfare is crowded with professing Christians who seem to be solving the problem of serving both God and Mammon, for they enjoy the friendship of the world

(CONTINUED ON FOURTH PAGE.)

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SOUTHERN
METHODIST RECORDER.

A Weekly newspaper devoted to the spread of christian holiness.
 "For we wrestle not against flesh and blood, but against principalities, powers, mights, darknesses, and the rulers of the darkness of this world, high places, and the hosts of evil, and in every good or evil thing, ye are wholly."

REDACTED BY: LYNCHBURG, Editor

BLACKSTONE, ARCH 23, 1899.

EDITORIAL.

Some of our readers desire to know who Bishop Foster is. He is a Bishop of the Protestant Episcopal Church, whose diocese includes New York City. He is a man of ability, force, and the editor has always admired him for his courage, but the question is whether he made no blunder of his life when he wrote the letter to the Outlook denouncing Prohibitionists as "Pharisees," and calling them other bad things.

Hon. Nelson Dingley, the late leader of the Republican party in Congress, was from Maine, and was a Prohibitionist. The committee sent along with the body by the Senate and House did not have enough respect for Mr. Dingley or themselves to keep from drinking, and although the friends of Mr. Dingley, out of respect for his views, ordered that no liquor be put on the train, yet a large quantity was used, and the bill charged to the government. There is nothing sacred or worthy of respect to the slaves of strong drink.

William Arthur, the celebrated and influential Wesleyan of England, has celebrated his eightieth birthday. He wrote the opening sermon at the Washington Ecumenical Conference, but his voice was too feeble to deliver it, so that it was read by Rev. T. Bowman Stephenson, then President of the Wesleyan Conference. Few who saw him then expected him to live so long, but it is probable that he will be strong enough to attend the next Ecumenical in London.

The Bristol Tribune says that "Dr. Hoss has decided to decline the presidency of the University of Georgia and will remain in his present position as editor of the Nashville Advocate. This decision was anticipated by the Recorder in its report of the matter. Since his defence of Barbee & Smith and the Book Committee, it would be better for the Church and the Advocate if he had resigned. This is said out of a hard feeling toward him, but is simply the opinion of the editor of the Recorder."

As we go to press we see in the Lynchburg News the resignation of Prof. Chas. W. Landon, director of Music at the Woman's College. The News publishes an appreciative notice of Prof. Landon, which we will give in our next issue.

RELIGIOUS NEWS.

CHAUTAUQUA BY THE SEA.

The movement described in the following extract from the Pilot, will probably in the future be so important

to our Virginia Christians, that the full account is given. If the plan indicated is carried out, it will be a help to the kingdom of righteousness. Christian people need places for recreation to which they can go and carry their children without leading them into the temptation of Germans, card-parties, wine-parties, etc. May the movement be a grand success. The name of W. W. Vicar as treasurer is a guarantee that persons investing their money in it will have it well taken care of.

"The Chautauqua by the Sea Assembly was organized at the office of Messrs. H. L. Page & Co., the real estate agents and auctioneers, on Bank street, and the charter admitted to record. The following officers and directors were elected:

President—Captain E. V. White.
 Vice President—James S. Groves.
 Secretary—H. L. Page.
 Treasurer—W. W. Vicar.
 Attorneys—Duncan & Frick.
 Directors—J. S. Darling, of Hampton; Thomas J. Budd, and John S. Lathawk, Jr., of Philadelphia; William S. Fallner, of Washington, D. C.; Rev. W. H. Groves, Virginia; Dr. H. L. Layne, and W. Burke, of Norfolk, and the officers.

The new organization has a paid-up capital stock and succeeds the Chautauqua by the Sea, which largely developed the property. It owns a very desirable tract of land a short distance below Virginia Beach, and has a frontage of two miles on the Atlantic ocean, and several beautiful lakes.

The charter confers the right to conduct camp meetings, hotels, bathing houses, educational meetings, chautauqua assemblies, and innocent amusements not interdicted by orthodox religion. It is intended to have a great Methodist camp meeting, similar to that which has made Ocean Grove both desirable and famous, there during the approaching summer. Cottages will be erected and the auditorium, with a seating capacity of 3,000, will be used for the public devotional meetings.

It will be remembered that the Virginia Conference of the M. E. Church, in session at Portsmouth last November, appointed a committee to report on the advisability of inaugurating annual camp meetings at Chautauqua by the Sea. The committee rendered a unanimous report, from which the following clause is taken:

"Resolved: That in our opinion it is the place to establish a camp meeting for the M. E. Church, South, provided proper arrangements can be made, and we do hereby recommend, and we highly recommend to our committee, if such can be done, the location of the same on the Chautauqua grounds, and that they take the necessary steps to establish a yearly camp meeting."

Proper and satisfactory arrangements were made, with the result that on the Chautauqua grounds there will be held annually hereafter a camp meeting modeled after that at Ocean Grove, and our people will have the pleasure of hearing some of the most distinguished ministers in Southern Methodism preach.

The Chautauqua by the Sea Assembly possesses ideal picnic grounds, and the constituted authorities will be invited to bring their Sunday-schools, labor organizations, military camps, and other gatherings to this ideal reservation for recreation and pleasure.

A special invitation will be extended to the Y. M. C. A. to hold its State Convention there.

The enterprise will be conducted on strictly non-denominational lines. All religious denominations will be extended a welcome to the grounds and buildings.

Arrangements are now in progress for Chautauqua next summer. An attractive program is being arranged under the supervision of Rev. W. H. Groves, whose knowledge and experience guarantees its success.

It is intended to make the 300 acres of grounds owned by the Chautauqua

Assembly the most attractive on the Atlantic coast. Cars from the Virginia Beach railroad will make close connection with the grounds and everything essential to comfort and convenience will be provided by the new owners.

* *

ENGLISH WESLEYANS LEADING
USON.

The English correspondent of the Christian Guardian writes as follows of the work being done by the Wesleyans:

"Without disregarding the wisdom of the advice, 'Don't prophesy unless you know,' I am inclined to think that the success of the Twentieth Century Fund movement is fairly assured; unless there is a serious falling off of interest and effort on the part of our people. The subject occupies quite six times as much space as any other in our connexional newspapers. Every week we are favored with articles or editorial notes, or both; reports of districts and circuit gatherings, and letters from all sorts and conditions of men volunteering advice as to the best means of securing perfect success to the movement. If we meet with an active Methodist from a distance, or journey into our circuits, we find that the uppermost subject in the minds of our people is the million scheme. The questions are everywhere the same. 'What do you think of the million fund?' 'Have you had your meeting yet?' 'How much is your circuit going to raise?' It appears to me that our Church is as much stirred and moved as it ought to be by any proposal that is entirely financial.

"Up to the present, about 450,000 guineas are promised. Quite one-third of the circuits have not yet reported the result of their first effort. And nobody supposes that the circuits that have reported have already reached their maximum. The general understanding everywhere is, that the amounts promised are the minimum and that there is to be no maximum—no point beyond which circuits are not allowed to go."

* *

Bro. A. B. Sharpe seems determined to make every year on Charlotte Circuit better than the last. This year he is planning to build a parsonage at Drake's Branch. With this accomplished, he will have put the circuit on a firm foundation. The Gazette states that he has secured the donation of an acre of land at Saxe, and is pushing rapidly forward to build a house of worship there. Figures are not always the best things to judge by, but such figures as appear in this case are noteworthy. The year before Bro. Sharpe went to the circuit, the minister's report was, "salaries for the year, \$180, and total for all purposes, \$381." At the expiration of three years, the salary of the pastor is \$551, and total amount raised, \$1170!

* *

The secular press gives a notice of the marriage of Prof. Andrew Sledd to Miss Annie Florence Candler, at the home of her father, in Oxford, Ga. The ceremony was performed by her father. The notice goes on to say:

"Miss Candler is the only daughter of Bishop Candler and is a lovely young woman. She is endowed with the sweetest of dispositions, and is very attractive and intelligent. She graduated with first honor from Wesleyan Female College, located at Macon, Ga., in the class of '98, and while attending college formed scores of friends throughout the State.

"Professor Andrew Sledd comes from one of the distinguished families of Virginia, Rev. R. N. Sledd, D. D., of Danville, Va., being his father, and is a gentleman of fine intellect and Christian character.

"He was elected to the chair of Latin at Emory College and accepted the position in January, 1898, which position he has since filled creditably to himself and the college, and by his universal courtesy and gentlemanly bearing has endeared himself to the members of the faculty and the whole student body. Professor Sledd was educated at Randolph-Macon College of Virginia, and after graduation attended lectures at Harvard University, and there received his A. M. degree. Before coming to Emory he was adjunct professor of Latin at Vanderbilt University.

"The marriage was a private home affair, witnessed by near relatives and a few special friends."

OUR NORFOLK PULPIT.

(CONTINUED FROM THIRD PAGE.)

during six days and on the seventh take a homeopathic dose of diluted Gospel to satisfy the claims of the Almighty.

Has the salt indeed lost its savor? Certainly some of it seems to be in that worthless state! But not all. Jerusalem still has "seven thousand in Israel who have not bowed the knee to Baal," but who with uncompromising devotion seek to realize the divine ideal for the Church. You will find them in the rabbinical school diligently striving to deposit in the young heart's virgin soil the seeds of duty, purity, and truth. You will find them in the habitations of poverty and wretchedness, lightening the burden and imparting hope. You will find them in the haunts of vice, pleading, warning, persuading, rescuing the fettered slaves of sin. You will find them, like the Master, "who went about doing good," trying to teach a thoughtless world that judgment, eternity, God are solemn realities, which it behooves us to keep ever in view.

The text contains these lessons which Christians may profitably ponder.

First: That Christ has deposited with His Church the power necessary for the world's regeneration; which power is vested in His word and His Spirit.

Second: That a Church destitute of this power or failing to employ it, is, in the estimation of our Lord, "good for nothing."

Third: That the test of a Church is, not its printed creed, but its abiding fruit; not its respectability, but its power to penetrate the world around it, and to lift that world into the kingdom of God.

* *

LIVING BY FAITH.

Rev. R. H. Bennett, of McKendree Church, took as his text: "The Just Shall Live by Faith."

"Faith is taking God at His word. This is all that can be made of it in its simplest and most complex aspects.

"Faith is not reason. But how often we persist in proceeding in our life and Church plans along the narrow lines of rationalism. This shuts out faith. How often has faith contracted reason? How God delights to confound worldly wisdom!

"Faith does not ask or require to see the means or the how. This would be sight. No possible reason could suggest the way out of the dilemma in which Abraham was placed by God's promise to make of his descendants a mighty

(CONTINUED ON NINTH PAGE.)

The Junior Recorder.

RICHMOND AND BLACKSTONE, VA., MARCH 23, 1899.

THE SUNDAY SCHOOL.

LESSON I, SECOND QUARTER, INTERNATIONAL SERIES, APRIL 2.

Text of the Lesson, John xi, 32-45.
Memory Verses, 41-44—Golden Text, John xi, 25—Commentary Prepared by the Rev. D. M. Stearns.

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32. "Lord, if Thou hadst been here my brother had not died." Thus said Mary when she came to Jesus as she fell at His feet in her sorrow. They had sent Him word, but He came not, yet He loved them. Oh, but this seems hard to anything but very great faith! To see our loved ones taken away knowing that He could give them health and let them stay with us, and yet believe that in it all He loves us! We can see the love when He gives health, as to the blind man or the impotent man or the nobleman's son, and we can see His love to those whom He takes to His beautiful home, but where is the evidence of love to the broken hearts that are left? Yet it is all love, and all for the best.

33. "He groaned in the spirit and was troubled." He hates death and will yet destroy it. Hear Him as He says: "I will ransom them from the power of the grave, I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction!" (Hos. xiii, 14.) The work of the enemy cannot hurt any of His redeemed.

34. "Where have ye laid him?" This from Him as a man, for as a man He was sympathizing with them and entering into their sorrows. We have not a high priest who cannot be touched with a feeling of our infirmities, but was in all points tempted like as we are, yet without sin (Heb. iv, 15). They said unto Him, Lord, come and see.

35. "Jesus wept." What tears they were which fell from the eyes of the Man of Sorrows; actual tears from human eyes, yet He was God manifest in the flesh! Here and on Olivet as He wept over Jerusalem (Luke xix, 41) He wept for others, not for Himself. To the daughters of Jerusalem He said, Weep not for Me, but weep for yourselves and for your children (Luke xxiii, 28). But what shall we say of His strong crying and tears in Gethsemane, when He prayed unto Him who was able to save Him from death and was heard, and was saved from dying in the garden, and was strengthened by an angel and went on and finished His work (Heb. v, 7).

36. "Then said the Jews, Behold, how He loved him." Yes, it was love that wept, but there was more than love in it. The words make us think of I John iii, 1, "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." But one Only Begotten, yet many sons through him.

37. "Could not this man have caused that even this man should not have died?" Yes, He could, as far as the ability was concerned, just as easily as He could open blind eyes, but there was to be more glory to God by the death and resurrection than would have been by recovering him from his sickness (verse 4). It seems as if everything He did was questioned by those who knew Him not.

38. "Jesus, therefore, again groaning in Himself, cometh to the grave." The whole creation groaneth and travaileth in pain together until now, and we also who have the first fruits of the Spirit groan within

ourselves, waiting for the redemption of the body (Rom. viii, 22, 23). There may be a connection between these two groanings of creation and believers and the two groanings of Jesus on this occasion.

39. "Jesus said, Take ye away the stone." But Martha objects, though she had said, "I know that even now whatsoever Thou wilt ask of God God will give it Thee" (verse 22). How weak is our faith and what a doubting faith it is! It often seems like no faith at all. We say I know, I believe (verses 22, 27), and then say, It is too late now, utterly impossible. It cannot be; if only He had come before.

40. "Jesus saith unto her, Said I not unto thee that if thou wouldst believe thou shouldst see the glory of God?" To the Father of the little girl who had just died Jesus said, Be not afraid, only believe (Mark v, 36). To Thomas He said, "Be not faithless, but believing (John xx, 27). If we have faith and doubt not, we shall see His power (Math. xxi, 21, 22). Faith considers not feelings, nor circumstances, nor difficulties, but only God and is fully persuaded (Rom. iv, 19-21).

41. "Jesus lifted up His eyes and said, Father, I thank Thee that Thou hast heard Me." This after they had taken away the stone and before He called Lazarus forth. In Math. xi, 25, we hear Him saying, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and hast revealed them unto babes." On another occasion, right in the midst of the people, He said, "Father, glorify Thy name" (John xii, 28).

42. "And I knew that Thou hearest Me always, but because of the people which stand by I said it, that they may believe that Thou hast sent Me." It was His constant testimony that He was here on earth for the Father, that the Father sent Him and told Him just what to say and wrought all His works in Him.

43. "And when He had thus spoken He cried with a loud voice, Lazarus, come forth." One has said that if He had not mentioned Lazarus by name, but had just cried, "Come forth," all the bodies of the saints would have responded, but at this time He only wants Lazarus, and him He calls by name. When Christ Himself rose from the dead, many bodies of the saints which slept arose and came out of their graves after His resurrection and went into the Holy City and appeared unto many (Math. xxvii, 52, 53).

44. "Jesus saith unto them, Loose him and let him go." He was now alive at the mouth of the tomb, but still bound hand and foot with graveclothes; hence this command. How many saved people are bound by former habits of their life when they were dead in sins, and thus hindered from running for Him or working for Him or speaking for Him! He permits those who are already free from bonds to set others free. How necessary that the believer should be free from all bondage!

45. "Then many of the Jews which came to Mary and had seen the things which Jesus did believed on Him." How could they help it? And yet the next verses tell us that some went away and began to counsel together for to put Him to death. Think of planning to kill one who could give life to the dead! How blind and mad Satan does make his servants. In due time He would lay down His life, but they could not take it from him (chapter x, 17, 18). See now the glad sisters and their brother, once more with them, alive and well, a happy household, and see the new believers and say if He did not do His best for them after all!

EPWORTH LEAGUE.

Topic For the Week Beginning April 2, "The Birthday of Hope,"
Text, I Pet. i, 1-9.

"Blessed be the God and Father of our Lord Jesus Christ, who begat us again unto a living hope by the resurrection of Jesus Christ from the dead."

Every person has some days in his calendar memorable above others. Birthdays are the first festivals we naturally learn to celebrate. With older years we meet experiences which change the whole direction of our lives and leave their impress indelibly on our character. Such events are kept in memory as joyous or sorrowful, and their anniversaries become red letter or black letter days forever.

National festivals mark the great battles or political changes which have been influential in shaping destiny.

Some days have been of importance to all nations and every individual. The birth of Jesus Christ has deeper meaning for every land than that of its most powerful sovereign. Of all days which deserve commemoration none shares in importance with that of the resurrection of Jesus Christ. In a deep sense all previous time was a preparation for it, and all subsequent ages have been shaped by it.

If human life and prospects are bounded by the grave and there be no day after death, then the world is meaningless and the struggle for existence is absurd. However forgetful we may be of the fact, it still remains the most important of truths. All our hope for the future personally and as a race is linked to the assurance that one man of the race has died and risen again to life never more to die. This one died of deliberate design in order to rise again and demonstrate His power over death. He furthermore offers to all who will follow His leadership and keep His commands that they shall likewise receive resurrection to a life incorruptible, eternal, blissful.

Whoever believes and accepts this becomes sober minded and hopeful. He looks forward to the visible, personal revelation of Jesus Christ and the closing of the events of this world epoch that a more glorious era, the age of divine humanity, may be established. Truly Easter day is the birthday of hope!

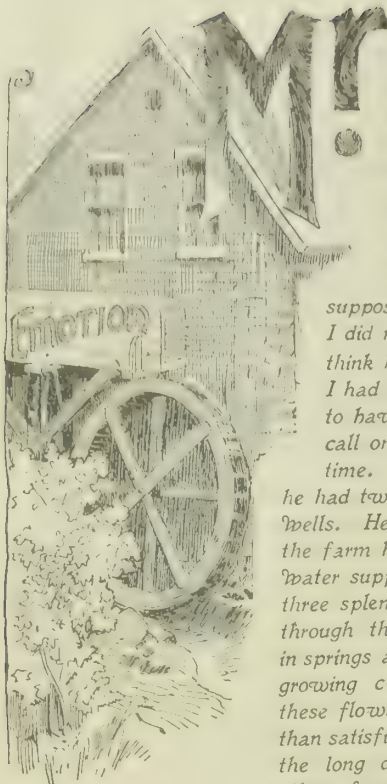
The Great Change.

No transformation in this world is more radical than that wrought in the nature of a man by the Holy Spirit when he becomes converted from evil to good. It is more than sorrow, more than repentance, more than doing penance, more than penitence. No word from the Latin carrying the idea of pain expresses the New Testament idea wrapped up in the word used by John Baptist, by Jesus and His apostles. The thought is rather one of "complete change." All the old way of thinking and doing is overturned. It is a new

(CONTINUED ON EIGHTH PAGE.)

FIVE-MINUTE SERMONS

XIII. DECEITFUL BROOKS.



WILLIAMS GOODRICH is a new man in our congregation. He came out from New England last summer and bought the Claywood farm when it was sold at auction. He has been farming with a great deal of energy and I have been much pleased with the man. I drove out to see him last August after his harvest was over and I supposed he would have a little leisure. I did not want to go when he would think himself so busy he would wish I had stayed at home. For I do try to have a little common sense and not call on people at the wrong time every time. I found him busy, however, for he had two sets of men at work sinking wells. He told me that when he bought the farm he was careful to look after the water supply. He found that there was three splendid streams of water running through the land which had their source in springs a couple of miles away. "My growing crops flourished on account of these flowing streams, and I was more than satisfied with my bargain. But when the long dry weather came on and the other farmers above my

farm turned all their stock into these streams, they were all consumed or dried up before they reached my farm and I have no running water whatever. So, I am compelled to sink my wells to keep my stock from famishing." Unless this experiment succeeded very well he was not certain but he had made a bad bargain in purchasing his farm. I noticed several other farmers in the same plight that day. But when I got back home and into my study the incident vanished from my memory.

That evening I was sitting in my yard enjoying a little breeze which had sprung up after the intense heat of the day when my neighbor next to me stepped over and stretched himself out on the grass. He was in a mood for talking about himself and I let him talk on. He had made a profession of faith and united with the church a few years since with a story of his experience which was fascinating. He seemed to have stepped out of his doubts into the full daylight of Christian experience instead of into the dim twilight through which the most of Christians are compelled to pass. He began his new career with a zest and delight which interested all of us. He has dropped none of his work which he then assumed but he candidly confessed that night, that it was wholly a matter of duty to him now and he was only waiting to decide whether he would continue or drop everything as a great mistake which he had made. He had now come to this latter conclusion and only wanted to talk it over as an honest man before he took that step. But unless he could see things in a different light in a short time, he would retire completely from any association with the Christian church. We talked along into the night trying to find the reason of the change, which was totally unguessed by me, until he announced it. Little by little I got down to the bottom of the difficulty. The experience which had wrought so mightily in his case was largely emotional. His feelings were played on at the time and his whole nature was swept away with the impulse to throw himself into the cause which appealed to him. There was no deep conviction of a duty which bound him to his Lord and Redeemer. There was no calmly reached assurance that he was where God wanted him when he entered the Christian ranks. He was somewhat as the

crusader who sewed the cross in his shoulder in the time of intense excitement, and only realized, long after, what his vow meant. When the feelings had been quenched by the toil and weariness of the crusade he wished himself at home. The emotions were as the wind. We may flourish on them excellently for a time, but they are sure to run dry. They are as the friends of Job, "My brethren have dealt deceitfully as a brook, as the channel of brooks that pass away; which are black by reason of the ice, and wherein the snow hideth itself, what time they wax warm, they vanish: when it is hot, they are consumed out of their place."

It was late in the night when my neighbor went home and left me in the quiet of the August night. The figure of the deceitful brooks was in my mind. How well it was illustrated in the parish which was familiar to me through some personal friends. They secured a brilliant pastor who gave them some sermons which fed their souls most wonderfully. But it was not six months before the stream began to dry up. Each sermon had less "meat" in it than the former. The minister was not a student but an idler in his study. A few sermons, which he had written under some studious spasm, were excellent and showed his capabilities, but his pulpit work became ever weaker and weaker. The supply of nourishment became thinner and thinner. They are not fed all all now. They confess that the stream has run entirely dry. The brook was a deceitful brook.

Along side of this parish was another which called its pastor the same time, a fine man of studious habits and pious deportment. They gathered about him, a congregation of wealth and intellectual ability. He was enthusiastic over his new work. Surely he was admirably supported in his work. But the novelty did not last long and men and women tired of their personal assistance and subscriptions were only paid in part, and some entirely forgotten. The stream was running low. The brook was not all it promised to be, I have heard that he has resigned without any other field of labor because his support in every way was inadequate. It was only another instance of the deceitful brook. You may find others in your observation if not in your experience.



A BROOK THAT NEVER FAILS.

OUT OF THE DEPTHS.

BY FANNIE B. DAMON.

All thy waves roll very near;
All my little strength is spent;
Over me in floods of fear
Sweeps the sinner's punishment.
Yet, oh, part the blinding wave!
In Thy might, Jehovah, save!

Thought and will are fettered fast,
Sin has dragged me very deep;
Vaunted purposes are past;
Self has tried in vain to keep—
Till I cry in need—in fear—
“Hearest? carest? cometh near?”

Look upon me, lost and cold,
Struggling in sin's awful sea!
Thou who walked the floods of old,
Walk again to rescue me.
Part, oh, part the blinding wave!
In Thy pity, Jesus, save.

HONEY FROM THE ROCK.



ALK not of yourself—
but of Jesus.

Light and purity
never blush.

Pride is the bloom
of perdition.

Killing time is maiming character.

Noted bravery—doing good for evil.

An aimless life insures a homeless even-
ing.

Pigs do not squeal when they are feed-
ing.

The man above counsel is always in dan-
ger.

Good breeding is manifested by what we
read.

The “proper thing” is less than the right
thing.

One of the questions that will be asked
at the judgment day, is this: “How did
you vote?”

Oily tongues and mute dogs are danger-
ous.

When we begin the day with praise, we
will not be so apt to end it with worry and
fret.

If a man's words taint the air, he has a
cess-pool in his heart: Beware of infec-
tion!

For the dividing of cares and the doub-
ling of pleasures, share both with the
Lord.

If it is “a good thing to give thanks unto
the Lord,” it is surely a bad thing not to
do it.

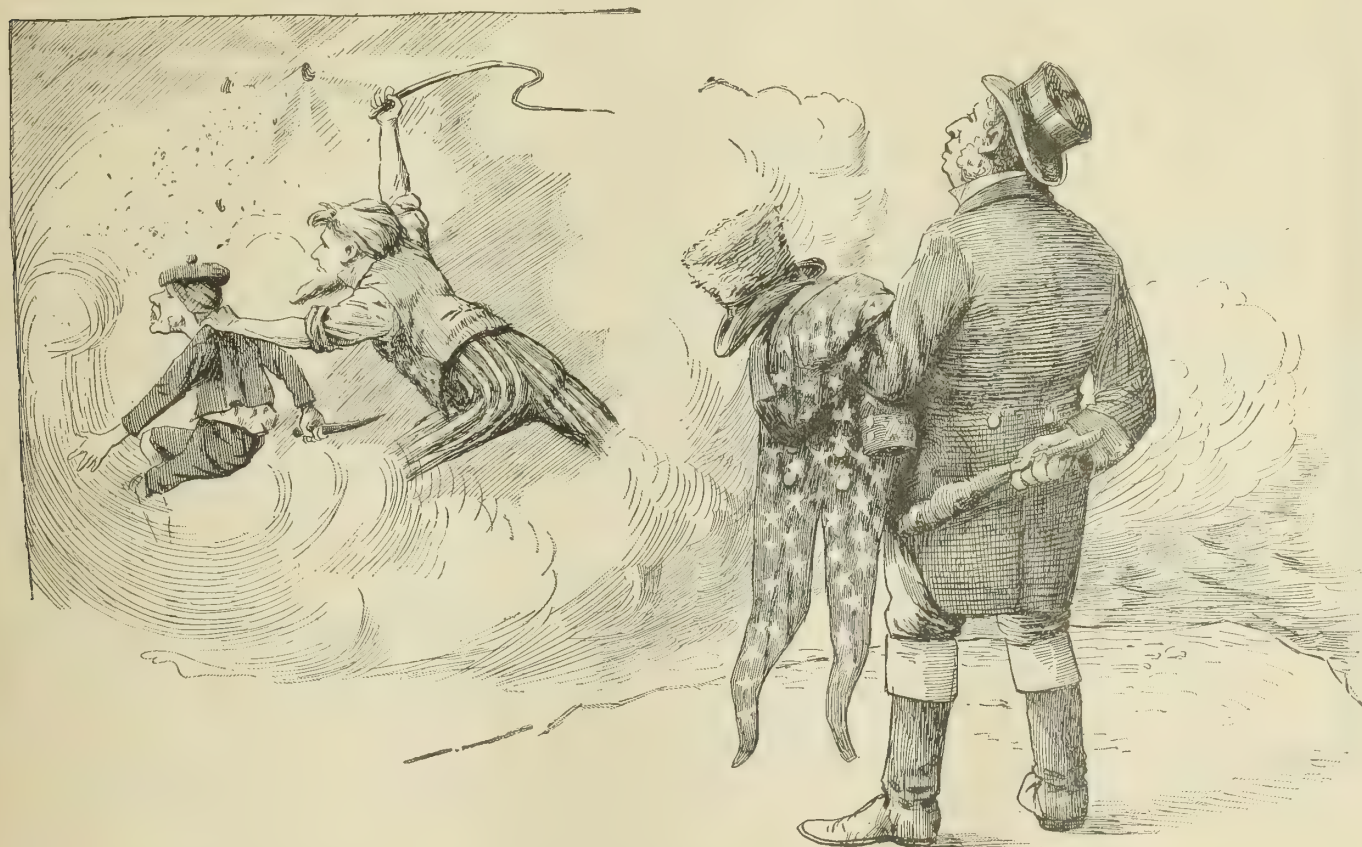
Scientists have never explained why it
always rains harder on prayer meeting
night than at other times.

It is safe to be a doubting Thomas, if
you settle all your doubts by an appeal to
Christ.

The most sensational preaching in the
world is that Jesus Christ died to save
sinners.

If you are trusting in the love of the
Father, you must live the life of the
brother.

Don't let your hurrahs for your brother
in Cuba, drown the plea of your brother
at home.



JOHN BULL—“I AM NEUTRAL; BUT—FAIR PLAY.”

KILWORTH LEAGUE.

CONTINUED FROM FIFTH PAGE.

ing from a divine birth. It seems renewed to such a one. The world has not changed; only the man himself has been transformed and sees, feels and acts from new centers of being.

The great change does not come as the result of the man's deciding to live better. A hundred times one resolves this and fails. Then, with no more effort, rather with less struggle, he yields his will and finds himself different. Power, light, joy, peace—all come, but not by his effort. A power not himself, he knows, has done it; not flesh and blood, but spirit; not evil, but good; not many, but one, all powerful—the Holy Spirit.

Holy Week.

The Protestant community is coming to recognize increasingly the value of commemorative services during Holy Week. Whatever uncertainty may wrap the dates of other Christian festivals we are certain that the events of the Lord's passion and death occurred at this particular season of the year. We can follow clearly in the Scripture records the scenes from the supper at Bethany in the house of Simon the leper through the succeeding days of triumphal entry of Jerusalem, the arguments with Pharisees and Sadducees in the temple, the Passover supper and private discourses with His disciples, to the night betrayal, mock trial, crucifixion and burial, to the wondrous rising from the dead on Easter morn.

Nothing can be more conducive to devotion than in private or in public services to review these most solemn and important events of human history.

Let every League get closer to the heart of Jesus by following in thought the events of the last week of the Master's earthly work.

Judice and Conviction.

There is a time in the life of many men when the claims of Christianity seem unreasonable or at least of doubtful force. It is a period of development when the rational powers are asserting their rights and the young reason has not acquired skill to sift truth from error. Happy is he who in such a time fills his mind with the Bible facts and allows his mental powers to mature before he settles his philosophy! Some become skeptics because of lack of knowledge of the facts. Even the famous scholar Max Muller was for some time credited with being skeptical of Scripture truth. He found that a reading of it carefully changed his whole attitude, removed his prejudices and produced conviction.

Great preparations are in progress in Indianapolis for the care of the international convention of the League. This will exceed in size, enthusiasm and interest all preceding meetings.

The organ of the Canadian League is named *The Era*, the same as that of the Church South. Secretary Crews is the editor.

The largest League chapter in Canada is at Galt and has a membership of 279.

CONFINING TURKEYS.

Parks Should Have All the Advantages of a Free Range.

Two acres devoted to a turkey park, with a substantial building situated thereon, will prove a profitable investment where turkey raising is contemplated. For such an equipment a house 30 by 10 feet, divided into three apartments, each 10 by 10, the center one being open on the front, will be found most convenient and will afford roosting room for 100 or more turkeys during the growing season and be sufficiently large for the breeders during the winter and spring. This house need not be expensive. It can be built of rough or planed lumber and need not be more than four feet high at the eaves, with six foot front. The two end, or roosting, rooms should be made tight and warm, and for this purpose they can be lined with some of the better grades of building paper. If the joists be 2 by 4, set sidewise, and the building paper put on over them, it will leave a dead air space of two inches, which will insure the building being comfortable. Such a house can be built for from \$20 to \$30 aside from the labor.

To inclose two acres with a turkey high and tight fence might seem to some like a pretty costly undertaking, but this is not the case. A good fence that will keep in turkeys can be made in this manner: Set posts so that they will stand 6 or 6½ feet above ground, 8 feet apart, and to these nail 6 inch fence boards for the bottom. Attach to this 2 inch mesh wire netting 2 feet wide and above this a 3 foot netting of 3 inch mesh. Join them together at intervals with common small wire, thus making a fence 5 feet 6 inches high. Over the tops of the posts stretch a length of barbed or cable wire, which will be 6 or 12 inches above the netting, according to the height of the posts, and wire the netting to this cable so as to take up all sag. This makes a fence practically 6 or 6½ feet high, so close at the bottom that young turkeys cannot get through it and one that will keep out every class of vermin except hawks. I prefer this cable wire to a topboard because the fowls do not see it so plainly and are less apt to attempt to fly over it. If No. 18 wire netting is used, the fence will be very substantial and will last many years. To fence two acres in this manner will cost about \$50, and the entire plant—house and run—can be more than paid for in the saving on one year's hatch. It is much better than to allow the turkeys to roam.

The location of the turkey park should be such as to give them all the advantages usually secured on a free range. It should have plenty of shade and grass. The orchard or a small grove, if it be in grass, is eminently adapted to this use, and the land will not then be entirely given up to the fowls.—L. E. Keyser in Country Gentleman.

No Excuse For Stale Eggs.

There is no excuse to fall back on when a poultryman sells stale eggs or rotten eggs for fresh ones. Eggs from "new nests" should be tested before selling—if sold at all. Nest eggs cannot get mixed up with good ones if the poultryman knows his business. China eggs or egg gourds used for nest eggs will prevent this. The tester, such as we have several times described, shows

conclusively whether an egg is fresh or not. A perfectly fresh egg is clear and no air space can be seen in the large end. As the egg gets older this air space enlarges until it finally occupies half the egg. A perfectly fresh egg will not shake—that is, the contents will not shake when the egg is shaken, no matter how violently, but eggs cannot stand the constant little jarring, such as transportation in the cars. Even if eggs are fresh when started, if carried 50 or more miles they will shake a little when received at the destination. The old fashioned test for eggs is the water test. Take a large pan filled three or four (or more) inches with water. Place a number of eggs therein. Those eggs that lay on their side on the bottom are fresh. The ones that stand up on the small end are stale and those that float are bad.—Agricultural Epitomist.

The First Sitters.

Eleven or thirteen eggs are enough for a hen to sit on in cold weather. The smaller the number the better the chance of a good hatch. Early chicks are hardy. They don't have to be coddled to keep them alive, but they should have dry quarters to roost in and plenty to eat. They are great eaters, the early birds are that come from the shell while the frost is still on the ground, but if fed often they will grow in proportion to their feed, and when the first mild days of spring come will be in good shape to turn out to forage.

Beware of Contamination.

A subject that should be thoroughly understood by amateur breeders is contamination. It is claimed by some poultrymen that a hen once mated with a male bird of a different breed cannot afterward be relied upon to reproduce her variety in its purity. Others claim that after the hen has been separated for a certain length of time and mated with a pure bred male of her variety she will breed true to her kind. A breeder cannot be too careful, and if he keeps a number of breeds the safe plan is to keep them separated the year round.

Selecting Roosters.

There is something to be known in properly selecting a rooster for the flock. If he has long sickle feathers and developed early, the pullets from him will in all probability be early layers, as the full hackle and long sickles denote early maturity. The comb is an indication of health and vigor and should be upright and in color a bright scarlet red. He should have strong, clean limbs, with plenty of bone, unless of the Asiatic breeds, which are feather legged. The whole appearance should indicate activity.

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(CONTINUED FROM FOURTH PAGE.)

nation, and God's command to offer his only son, Isaac, in sacrifice. A passer-by, hearing Ezekiel exhorting the piles of mingled dry bones in the valley, would have said the hot sun of the desert had gone to his brain and crazed him. A queer congregation to preach to! An absurd task! God does not condition his promises on probability, but on Faith.

"Faith must never waver. 'Let not such a man think he shall obtain anything of the Lord.' When once we have gotten our faith to the standing position we must not allow it to waver from the fluctuating breezes of feeling. Nail your colors to the mast.

"All power is of God. Faith is Franklin's kite string that brings us all we care for. We have only to fly our kite. 'Pompey boasted that with one stamp of his foot he could raise all Italy in arms,' but God with one word of His mouth could raise not only all Italy, but all Heaven and earth and hell.

"All that power is ours for the asking. Do we believe it? Of the crime of crimes, the sin of unbelief, John, the Apostle of gentleness and love, in his heavenly old age, along with peaceful benedictions to his Churches, wrote, 'He that believeth not God hath made God a liar.' Awful thought.

"The Just shall live by faith, not by feeling. Feeling is only the foam on the river. It is the current beneath that turns the mill wheels of works. Too many of us in our religion are like sheet iron stoves with a fire of shavings in them—red hot one moment and cold the next. Feeling is an extra engine behind the train to pass it through the snow drift.

"There ought to be no need of special revival services. If we lived by faith men would be converted to God at our regular services. God is always ready, the gospel is ever powerful, sin and men's need is always woeful, and if men are not saved regularly, I care not where it is, the Church of God is failing in her work, and the crime of unbelief lies at the door of a back-slidden minister and Church. Not a Church in Norfolk but could have and ought to have hundreds, if not thousands, of souls converted to God this year, and such would be the case if preachers and people would repent of their unbelief in sackcloth and ashes."

* *

THE HOLY GRAIL.

Rev. W. J. Young, D. D., preached the fourth of his series of sermons on "The Myths and Legends of Christian Lands," at Epworth M. E. Church Sunday night. His subject was "The Holy Grail; or the Knights of the Round Table." He said, in part:

The purpose of the sermon is not to discuss these legends from a historical or literary standpoint, but rather to present that standard of manhood which, though in legendary form, grew up about the person of King Arthur. Be it remembered, meanwhile, that this ideal owes its existence to the influence of Christianity in even the earliest thought and life. According to this ideal, purity is essential to greatness. What a contrast does this present to the

ancient Hercules, or to those modern conceptions of the great man, as a millionaire, a scholar, a leader, irrespective of the presence or the absence of goodness. It is a sad fact that there is a widespread skepticism among men as to the possibility of purity. The man who is good himself is confident that any other man may be pure. Goodness is so often thought of as accompanied by weakness. Sainthood brings to our minds the monastery, the fast, the dim religious light! But these holy knights were men in life's activities, and this is the true conception. Jesus prayed: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them for the evil."

In the growth of the legend Arthur became almost a demi-God; indeed, some have supposed that the attributes of some ancient deity of the Britons were transformed into this King of the sixth century. Such is the tendency of all the legends that gather about great men. It springs from the consciousness of our greatness, and reminds us of the words of St. John: "Beloved now are we, the sons of God, and it doth not yet appear what we shall be." With what solicitude should we protect this divine manhood from the stain of impurity!

To such a manhood comes a vision of things divine. Only the pure knight could hope to find or ever to see the holy Grail. So Jesus said: "Blessed are the pure in heart for they shall see God." Much of the doubt, much of the erroneous teaching of these modern days is due to the stain of men's hearts. "If, therefore, the light that is in the be darkness, how great is that darkness."

The purity of Arthur was a militant purity. There are evils in the world, and they are to be overcome and destroyed. It is not enough to be good. That goodness must assert itself. Indeed, it may be questioned whether goodness is what it should be, until it reaches the sage which makes it feel that it cannot bear the presence of sin near it. Only the pure man can engage in this warfare. Where sin of any sort is, there is a consciousness of weakness. Of Sir Galahad, Tennyson writes:

"His strength was as the strength of tea,
Because his heart was pure."

They searched for the Holy Grail, as the crusaders sought to rid the spot where Christ was crucified, of the Moslem hordes. There seems to be here an unconscious recognition of the sentiment so beautifully expressed by Paul: "God forbid that I should glory, save in the cross." God is greatest in the cross of Christ, manhood is at its best at the cross, on the cross.

BROTHERHOOD NOTICE.

DANVILLE, VA., March 1, '99.

Notice is hereby given of the following assessments:

Assessment No. 58, for the family of Rev. Geo. E. Booker, a member, who died February 14, 1899; due March 20, 1899; last day, April 20, 1899.

Assessment No. 59, for the family of Rev. William A. Robinson, a member, who died February 17, 1899; due March 20, 1899; last day, April 20, 1899.

Please send check or postoffice money order.

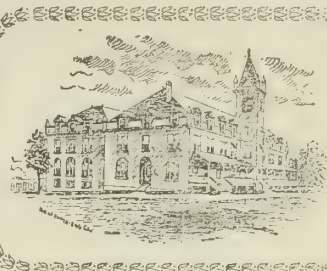
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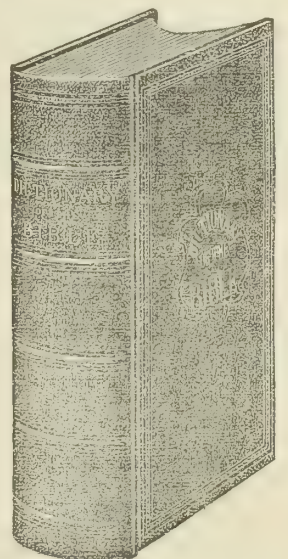
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QUARTERLY CONFERENCES.

SECOND ROUND

RICHMOND DISTRICT

Mar 19 11 a. m., St. James.
 19, at night, Union Station.
 20, 11 a. m., Central.
 6 at night, Fifth Street.
 Apr 11 a. m., West End Memorial.
 2 at night, Ashbury.
 9 11 a. m., Bond Street.
 9 at night, Denay Street.
 11 a. m., Trinity.
 16 at night, Fisher Memorial.
 12, 13 at night, West End.
 22, 23 11 a. m., East King and Queen.
 St. Andrew's.
 26 at night, Chestnut St., N. News.
 29 30 11 a. m., York, Trinity.
 31 at night, Washington Ave.

May 6 11 a. m., Trinity.
 7 at night, Union Ave.
 17 at night, Williamsburg.
 11 a. m., New Kent Station.
 13 14 11 a. m., Church St., Mieh.
 20 21 11 a. m., Gloucester Point.
 21 at night, Gloucester Point.
 27-28 at night, New Kent.
 R. F. WILSON, P. E.

FARMVILLE DISTRICT.

Mar 4 5, Pro-piet.
 5, Farmville, at night.
 12-13 at night, Antioch.
 18, 19, 11 a. m., Leesville.
 20-21 at night, Salem.
 Apr 1-2, Leesville, St. James.
 2 at night, Antioch.
 8-9, South of Dan, Cedar Grove.
 9, 10, 11 a. m., Union, 10, 9-30 p. m.
 16-17 at night, Trinity.
 23, 24, 11 a. m., 24.
 29-30, at night, Abbeon.
 31, Prince Edward, Wesleyan, 1 p. m.
 May 1, 6-7, Mecklenburg.
 13-14 at night, Mecklenburg.
 14, South Hill, 1 p. m.
 15, 20-21, Lunenburg.
 21, at night, Lunenburg.
 22, 27-28 at night, W. H. H. H.
 28, Buckingham, Brown's, 4 p. m.
 29, J. H. KIDDICK, P. E.

CHARLOTTESVILLE DISTRICT.

Mar 4-5, Woodville, Mt. Airy.
 6, Copper, Cedar Grove.
 11-12, Appahanna, Oak Shade.
 12, Copper.
 18, 19, at night, Trinity.
 19, 20, at night, Walker's.
 20-21, at night, South River.
 Apr 1-2, West Amherst, Canterbury.
 4, at night, Concordia.
 7, Amherst, Amherst.
 8-9, at night, Canterbury.
 9-10, Rockfish, Emington.
 16-17, at night, Mt. Olivet.
 18, at night, Mt. Olivet.
 20-21, Abbeon, Crozet.
 29-30, at night, Mt. Olivet.
 30, at night, Mt. Olivet.
 May 1, 6-7, Gordonsville, 1, Horeb.
 J. S. HUNTER, P. E.

NORFOLK DISTRICT.

Mar 5, 11 a. m., Cumberland St.
 5 at night, Trinity.
 12, 11 a. m., Queen St.
 12 at night, Antiochville.
 19, 11 a. m., Canterbury.
 19, at night, Leakes Memorial.
 20-21, at night, Leakes Memorial.
 Apr 2, 11 a. m., Chestnut St.
 2 at night, Liberty St.
 9-10, at night, Bethesda.
 15-16, S. Princess Anne, Knott's Island.
 23 11 a. m., Epworth.
 23, at night, Mecklenburg.
 30, Haygood and Lyndhaven.
 May 1, at night, Lyndhaven.

EASTERN SHORE DISTRICT.

Mar 4 5, a. m., Capeville.
 5, at night, Capeville.
 11 12, a. m., Keeler, Garrison's.
 12, at night, Vachas, League.
 Smith's Chapel.
 18, 19 a. m., Belle Haven, Del. el.
 19, at night, 20, Franktown.
 20-21, at night, Evergreen.
 Apr 1-2, Bloxom, Goodbury.
 8-9, at night, Goodbury.
 15-16, Only, at night, Nottown.
 22 23, a. m., at night, S. S. S.
 23, at night, 24, Atlantic Temperance.
 29 30, a. m., at night, Trinity.
 30, at night, Salisbury.
 May 1, at night, Salisbury.
 6 7, at night, Salisbury.
 13, 14, at night, Cambridge Circuit.
 Friendship.
 14 11 a. m., 15, Cambridge Station.
 16, 21, a. m., Dore, at night.
 21, at night, 22, South Dochester.
 Bloxom, Va. W. E. JUDKINS, P. E.

RAPPAHANNOCK DISTRICT.

Mar 25-26, Richmond, Calvary.
 26-27, Wheaton.
 Apr 1-2, at night, Cornish.
 2, at night, Bethany.
 8-9, at night, White Marsh.
 9-10, White House, Lexington.
 15-16, at night, Lower Church.
 22-23, Essex, Trinity.
 29-30, King and Queen.

May 6-7, Mathews, Salem.
 13-14, West Mathews, Grace.

LYNCHBURG DISTRICT.

Apr 1-2, Concord, Mt. Olivet.
 8-9, West Campbell, Evington.
 16-17, Campbell, Wesleybury.
 22-23, Middle Bedford, Epworth.
 29-30, West Charlott, Oakdale.
 May 13-14, Bedford Springs, Union Chapel.
 21 at night, Bedford City.
 20-21, Bedford, Salem.
 Appointments for May 6th and 7th and 27th and 28th will be announced later.
 Special appointments for places where appointments were lost by weather or for important reasons, canceled in first quarter.
 Mar 8, 1st Q. Conf., Bedford City.
 1, 1st Q. Conf., West Appomattox.
 19-20, 1st Q. M., West Bedford, Union.
 25-26, 1st Q. M., Staunton River, Horeb.
 PAUL WHITERED, P. E.

PETERSBURG DISTRICT.

Apr 1-2, Sussex, Canterbury.
 8-9, E. Dinwiddie, Lloyd's.
 1, 16 Brunswick, Lawrenceville.
 18, South Brunswick, Bethlehem.
 22-23, Dinwiddie, Courthouse.
 22, 3, West Dinwiddie, Trinity.
 29-30, West Brunswick, Pocky Run.
 May 6-7, Nottown.
 13-14, Vakked, Waverly.
 20-21, Prince George.
 27-28, Surrey, Spring Grove.
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MARCH 1st, 1899.

TESTIMONIALS:

MARCH 1st, 1899.

TEST MADE BY WALKER CLUB the Bellefonte Guano was applied.

TINKLING, Lunenburg Co., Va.

To the Blackstone Guano Co.,
Blackstone, Va.

Gentlemen:—A committee of the Walker Club, composed of John O. Bragg and F. S. Manson, Jorgenson, and Theo. Ogain, Tinkling, Va., have examined the results of the fertilizer test made for the club on my farm with ten of the best brands of guano. On plot No. 1, old lot land, ten brands of fertilizers were applied, each at the rate of 500 pounds per acre, the ten sections carefully marked and treated alike. The committee picked out the section on which your Bellefonte Guano was used as the one showing the best results. On plot No. 2, four acres of new ground from old field fine land, four brands were used. Here the committee also found the best results, very decidedly, in the acre on which

Yours truly,
L. A. HARDY.

I have sold the tobacco made on the four acres mentioned above. The tobacco made on the acre on which the Bellefonte was used brought thirty-four dollars and fourteen cents (\$34.14) more than the tobacco made on either of the other three acres, either in cultivation or natural fertility, or any other way. I know the tobacco did not get mixed in cutting, curing or shipping.

L. A. HARDY,
Committee for W. A. C.

I have used the several brands of guano made by the Blackstone Guano Company, for ten years and have tested them by brands of other makes on the same field and truthfully say that I think the Bellefonte and Hard Cash are unsurpassed for tobacco. It gives

me pleasure to recommend the Blackstone Guano Co.'s Guano to the farmers of Southside Virginia.

JOS. M. HURT.

Nottoway County.

Gentlemen:—I used your Bellefonte Guano last year along with another brand and sold the tobacco from the Bellefonte at an average of \$19 per hundred, and the tobacco grown with the other brand at an average of less than \$12, showing a difference of \$7 per hundred in favor of Bellefonte Guano. This ought to be enough to show what I think of Bellefonte Guano.

V. C. LOVE
Danville, Va.

Gentlemen:—I have used your Guanos for the past ten years, and they have given me perfect satisfaction. I consider the Bellefonte the best I ever used, and shall use it the present year.

FRANK WHITE,
Nottoway Co.

Gentlemen:—I used your Bellefonte Guano last season along with other brands and am thoroughly convinced that it is the best I ever used. I have sold one barn of tobacco raised with the Bellefonte at an average of \$15 around, lugs and all, which is a high average for shipping tobacco.

V. O. ANDREWS.

Dinwiddie, Co.

Blackstone Guano Co.—Gentlemen:—I bought of your agent, Mr. J. J. Mason, and used your Bellefonte Guano last season and am well pleased with the results. I have used a great many brands and think I can truly say it is the best I ever used, especially in the last ten years. Will say to my farmer friends that I think it a great mistake to use a low grade guano to save a few dollars in the ton at the expense of a larger difference in each hundred pounds of tobacco grown.

Very respectfully,
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Vol. VII. No. 12.

REV. JAMES CANNON, JR., Editor,
Blackstone, Va.

BLACKSTONE AND RICHMOND, VA., MARCH 30, 1899.

\$1 a Year--Clubs of 5, 60c. Each

MESSAGE OF THE LILIES.

My soul and I went walking
Beneath the moon of spring.
The lilies tall were talking--
We heard them murmuring.

In dimly moonlit places
Some raised sweet throats of white,
And others lifted faces
Of fragrant snow and light.

Their language was an essence,
But clearer than a bird's,
And from it grew a presence,
As music grows from words.

A spirit born of silence
And purity and dew
Among Elysian islands
Were not more white of hue.

A spirit born of fire
And holiness and snow
Within the heaven's desire
Were not more pure to know.

He smiled amid them, lifting
White hands of prayer and peace,
And through the moonlight drifting
Came words to me like these:

"We are his lilies, lilies!
His praises, aye, we sing!
We are his lilies, lilies!
Behold the word we bring!"

—Madison Cawein in Louisville Courier-Journal.

Easter Flowers.

The roses were the first to hear--
The roses trellised to the tomb.
Bring roses! Had the marks of spear
And cruel nails that sealed his doom.
The lilies were the first to see--
The lilies on that Easter morn.
Bring lilies! Crowned with blossoms be
The head so lately crowned with thorn!

The roses were the first to hear.
Ere yet the dark had dreamed of dawn
The faintest rustle reached their ear.
They heard the napkin downward
drawn.

They listened to his breathing low,
His feet upon the threshold fall.
Bring roses--sweetest buds that blow!
His love the perfume of them all!

The lilies were the first to see.
They, watching in the morning gray,
Saw angels come so silently
And roll the mighty stone away.
They saw him pass the portal's gloom.
He brushed their leaves--oh, happy
dower!

Bring lilies--purest buds that bloom!
His face reflected in each flower!

The roses were the first to hear,
The lilies were the first to see.
Bring fragrant flowers from far and
near

To match the Easter melody!
"Rabboni!" be on every tongue,
And every heart the rapture share
Of Mary as she kneels among
The roses and the lilies fair!
—Clarence Umy in Century Magazine.

The Merry Easter Sun.

The sun was believed to "dance on
Easter." In 1708 this bit of doggerel
appeared in The British Apollo:

Question: Old wives, Phoebus, say
That on Easter day
To the music of the spheres you do caper.
If the fact, sir, be true,
Pray let's the cause shew
When you've any room in your paper.

Answer: The old wives get merry
With spiced ale and sherry
On Easter, which makes them romance,
And whilst in a rout,
Their brains whirl about,
They fancy I caper and dance.

SUBSCRIBE TO THIS PAPER.

THE GENERAL'S EASTER DAY.

Easter Sunday in the year of grace 1733
found the little colony of Yamacraw Bluff
in a flurry of confusion and tumult.

The outlines of streets and squares, a
general storehouse, five or six clapboard
cabins, a score of tents, all inclosed by a
strong stockade protected by a battery of
five cannon pointing down the river--this
was Savannah.

A tall, soldierly looking man in the
fatigue uniform of a British general was
surveying the scene. In the prime of life,
with strong, handsome features and a fig-
ure suggesting great strength and activity,
Oglethorpe would have been a man of
mark anywhere, in a royal court or in a
pioneer camp.

On this particular morning the general
was apparently restless and disturbed in
mind. He walked out of the stockade and
gazed longingly down the river.



HE WALKED OUT OF THE STOCKADE.

"Acting in anger," he muttered to
himself, "and my people are in no mood
to wait any longer."

"A glorious Easter, general!" said a
voice behind him.

"All nature wears a smile," replied
Oglethorpe, turning to greet Parson Her-
bert, a little man in black, with a pow-
dered wig, whose silk stockings and silver
buckled shoes were models of clerical neat-
ness. "Yes, nature smiles," he con-
tinued, "but my people wear frowning
faces, and I like it not, this day of all
others."

"Good sir, speak them fair," answered
the parson; "bear patiently with them.
Remember some of them are of gentle
birth, and the hardships they endure ill
suit men who have passed their lives in a
crowded city. Besides they are affrighted
by many things in this strange land--the
red man and the wild beasts of the forest,
to say nothing of their dread of the blood-
thirsty Spaniards in the province below."

"I know--I know," returned the gen-
eral, "but just now they complain of their
food. They like not this meal made from
the Indian maize, and game and fish sui-
not a Londoner three times a day. Their
tastes want Madeira, and their mo-

lasses has given out, so that they can brew
no beer."

"A grievous famine it is," said Parson
Herbert, "but in my Easter talk this
morning I hope to persuade these discon-
tented ones that Providence is on our
side."

"Zounds!" Oglethorpe exclaimed ex-
citedly. "Will such words satisfy men
who clamor for luxuries--such men as
Hugh Ellington?"

The little parson's face clouded.

"Good sir, I pray you have patience,"
he said. "We cannot in this heathen land
build a commonwealth or a city in a day.
We must go through years of toil and pri-
vation, but if we but show ourselves good
men and true, stout and pure of heart, in-
dustrious and prayerful, the Lord will
help us. Be merciful to Ellington. He
fell into wild ways at home and lived with
the ungodly. There may be the making
of a man in him."

"No!" cried Oglethorpe. "If Master
Ellington denies me and plays the rebel,
he shall be shot."

Parson Herbert drew himself up and
showed his displeasure.

"I crave your pardon," said the general
a moment later. "The habits of an old
soldier cling to him."

Little more was said, and the two walk-
ed slowly back to the stockade.

Of the 150 colonists and friendly Indians
more than half were at work, although it
was Sunday.

Oglethorpe gave Parson Herbert a mean-
ing glance. Pointing to the men at work,
he said:

"That comes within your province, par-
son."

The clergyman took the hint and hur-
riedly went the rounds, protesting, plead-
ing and scolding, until in a short time
work was suspended, and the colonists
collected in little groups to talk over their
troubles.

After the Easter service the good clergy-
man approached General Oglethorpe and
spoke with some indignation.

"That misguided young man, Elling-
ton," he said, "refused to worship with
us. He had a bottle of rum in his tent and
openly told several of the churchmen that
he was going to enjoy himself, and that
he defied the parson and the general."

"Aha, parson!" he replied. "Master
Ellington knows how to stir your blood.
He prefers the bottle to your sermon, does
he? He is a wicked fellow, and I must
speak to him."

It was some time before the general
found Ellington, and when he saw him
the graceless scamp was talking to a
crowd of idlers in a profane and ribald
fashion. He boldly advocated open oppo-
sition to their leader, and proposed that a
party should go northward and start an
independent colony.

"Why stay here?" he said. "Oglethorpe
acts like a Puritan. If we get rum, we
must smuggle it from Carolina, and now
we are without even beer and wine. He
will not allow us to have slaves like the
Carolinians. Let us go where we can
please ourselves."

Just then the general marched up to
the group and spoke sternly to the young
man.

"Go to your tent," he commanded,
"and stay there until you are sober.
Then, Master Ellington, we must have a
talk."

"I am no man's slave," answered El-
lington, "and I shall remain here with
my friends. If you like not my talk, go
elsewhere."

A dead silence fell upon the group.
Oglethorpe's face flushed.

"Scoundrel," he roared, "you shall
have your dose of bread and water in the
guardhouse!"

The words were hardly spoken before
Ellington dashed forward and struck him
a heavy blow in the face.

Before the general could draw his
sword the men leaped upon the outlaw
and bore him to the ground. In spite of
his struggles he was dragged off and
locked up in the guardhouse.

The colonists were in favor of having
Ellington shot, and even Parson Herbert
admitted that he deserved such a fate.

But not a word fell from the lips of
General Oglethorpe.

It was late that afternoon when Elling-
ton, guarded by two soldiers, stood before
the general. Parson Herbert and the prin-
cipal men of the colony were present.

The prisoner looked somewhat shame-
faced, but determined.



"SCOUNDREL!" HE ROARED.

"Sit down, Master Ellington," said
Oglethorpe. "This is Easter--a day that
should bring all Christians together. For
some reason you failed in your duty to-
day, and your bottle made you say things
that you must regret. But I made a mis-
take also. I addressed you abusively be-
fore your companions, and you struck me.
Perhaps it is my duty to punish you, but
on this day, after listening to the lessons
drawn by good Parson Herbert from the
life of Christ, I feel a pity for all who suf-
fer, and I feel that I can forgive any blow
directed against myself. Master Elling-
ton, you may strike me, but if you will
pledge yourself never to hurt my colonists
you may go."

"Go where?" asked the startled prisoner.
"Anywhere--to Carolina if you desire."
"And you forgive my words and the
blow?"

"Everything--if I am to follow Christ
and found a Christian commonwealth. I
have no time to punish my personal ene-
mies. I must live and work for others."

Ellington dashed away the tears stream-
ing from his eyes and seized Oglethorpe's
hand.

"The devil was in me," he said. "I ex-
pected punishment, but this is more than
I can bear. You are the grandest and
bravest man I have ever seen. If you will
let me stay here and give me a chance,
you shall never complain of Hugh Elling-
ton again."

"Remember, I trust you," said the gen-
eral.

The parson wiped his eyes and the oth-
ers looked very grave.

Ellington went away still weeping.
"We shall see," remarked Oglethorpe to
the bystanders.

The next day found Ellington sober, loyal and industrious. He never forgot the lesson of that Easter day. For years he was one of the best men in the colony, and if a Spanish bullet had not cut short his career he might have won fame and fortune.—*Atlanta Constitution.*

THE OLD EASTER BONNET.

Don't make 'em like they use to—done killed with too much style;
Fixed up with such an ribbons till you'd know 'em had a mile!
They all look mighty fancy in the big store windows hung,
But they're nothin like the bonnets they wore when we was young!



AN EASTER GIRL.

How much completer, neater an sweeter was the old
Time bonnet coverin rosy cheeks an ringlets black an gold!
Plain, with no fixin's on it, with ribbons white an blue,
But a kiss beneath that bonnet was as sweet as honey dew!

Don't make 'em like they used to, yet the girls that wear 'em seem
Almost as lovely as the girls that made our boyhood's dream!
But still I sigh to see 'em in the big store windows hung,
For they're nothin like the bonnets that they wore when we was young!

—*Atlanta Constitution.*

THE OLDBELL RINGER

From the church of a forest village the old belfry arose high and somber, with its steeple pointing toward the sky, and on this Easter night weary steps were heard ascending the winding stairs leading to the platform where the bells were hung. The old bell ringer Mikael was slowly mounting until at length his lantern appeared on high like the pale glimmering of a star. The ascent was painful. The old man's limbs almost refused support, and he scarcely saw his way before him. He was so worn out, old Mikael—so worn out! Ah, it is true, it is surely time, thought he, to depart to the land of rest, but God wills it not thus. How many times had he aroused the night from this belfry with the glad tidings, "Christ is risen!"—how many times? He could not exactly tell, and yet God willed that he was still to ring the bells.

The old man approached the balustrade and leaned pensively thereon. Below, surrounding the church, he vaguely perceived the cemetery of the village bristling with dingy crosses, which, with outstretched arms, had the appearance of mounting guard over the dead slumbering beneath them. Thickets of birch trees, still denuded of their foliage, inclined above the tombs, and as Mikael gazed on the melancholy scene a voice from below suddenly aroused him:

"Mikael! Mikael!"

The voice was feeble and trembling. The aged deacon of the village looked up. He tried to see the platform of the belfry, his hands curved over his winking eyes in order to have a better view. "I am here. What wouldst thou have?" asked the bell ringer, half leaning over the balustrade. "Dost thou not see me?"

"No, I do not see thee. Dost thou not think it is time to ring the bells?"

Mikael looked at the stars. The thousand fires of heaven sparkled in the azure.

"No, not yet. Wait a little while," answered the bell ringer.

He had no need of a watch. The stars would tell him when the hour had come.

The heavens and the earth, the white clouds floating in the azure, the somber forest, and even the little murmuring river running in the shadows, spoke to him in language he understood, for there was a close communion between him and these things. It was not in vain that all his life had centered in this belfry.

Now all the distant past arose before him. He recalled the day when for the first time he mounted on this platform with his father.

And he saw himself a child, with bright eyes, and fair hair floating in the wind. But it seemed to him that wind was not the same as this which raised the blinding dust of the highways. No! it was a breath from on high that only swept the summits. In the vision of his childhood this forest receded to a distance without bounds, while the clearing which inclosed it spread out immeasurably.

"However, it is here before me all entire," said the old man with a smile, in embracing the narrow space with a single glance.

And this truly was his life. As a child he saw no end, and yet from the first day until the last he was held in this narrow space, as in the hollow of the hand. However, the hour had come. Throwing a last look toward the stars, Mikael arose, took off his hat, made the sign of the cross and gathered the ropes in his hands. An instant after the bells began to ring. First one, then a second, a third, a fourth, until repeated strokes followed in quick succession. Then succeeded a flight of sound whose prolonged vibrations filled the night.

Then the bells ceased ringing. Mikael seated himself on his bench, his ears filled with the dying vibrations and his mind absorbed in vague reflections.

The platform was feebly lighted by the vacillating gleams of the lantern. Above his head the bronze still prolonged its tremblings, from the church arose

faint chantings, and the evening wind swept the bell ropes to and fro.

The silvery voices of children echoed around the altar, while Mikael, with bowed head, again lost himself in visions of the past.

"Mikael! Ho, Mikael! Art thou sleeping?"

"What!" exclaimed the old man, suddenly starting to his feet. "Is it possible I have been asleep? Never, never have I been so wrong."

And with his accustomed hand Mikael seized the cords. Below a crowd of peasants swarmed like bees in a hive, banners floated in all the splendor of their embroideries of gold, the procession was making the tour of the church, and joyous voices reached the old bell ringer:

"Christ is risen!"

And this acclamation echoed powerfully in the heart of the good man. It seemed to him that the candles burned in the shadows with brighter light, that the banners floated more freely, and that the wind, aroused, carried to

the heights and depths in united harmony the chants of the faithful and the songs of the bells.

Never had the old man thus rung out the chimes before. His whole soul seemed to have passed into the bronze as the trembling bells threw to heaven their sounds, sometimes joyous, sometimes weeping.

And the stars seemed more brilliant, and the variations of the bell fell toward the earth in a long caress of love.

The bass ruled all singing in its voice sovereign and profound.

"Christ is risen!"

In clearer notes the two tenors repeated joyously with their metal lips:

"Christ is risen!"

And the two softly sounding bells, like children's voices lost in a concert of manly tones, took up the refrain, proclaiming:

"Christ is risen!"

The wind which swept the brow of the old bell ringer and which filled the belfry tottering to its base repeated in low, whispering sounds:

"Christ is risen!"

Then Mikael forgot his life of sorrow.

He forgot that he was alone in the world, like an old tree shattered by the storms. He heard his bells ringing, weeping, and he believed he was surrounded by his wife and children. He thought the voice of the bells was that of his loved ones, thus forming a heavenly concert which sang of happiness and joy which he had never known.

And with stiffened arms and bending form he drew, drew the cords, the old bell ringer. Tears blinded him and his heart throbbed wildly. The world below listened in wonder to this strange flight of sound, saying, "Never before—no, never, had old Mikael thus rung the bells!" Suddenly the great bell swung with an uncertain jerk and then stilled. The smaller ones threw out confused trills, then stopped, as if listening to the dying plaint of the others trembling in the air.

"Mikael! Ho, Mikael!" again called a voice from below.

But Mikael was sleeping the sleep of death. The old bell ringer will ring the bells no more.—Translated From the Russian by M. M. Hallowell.

Sanctioned by Tradition.

Not long ago in the town of Bedlington, Northumberland, a coal miner was sued for kissing a woman on Easter. He pleaded the old north of England custom of doing such things at Easter time and was immediately released by the conservative justices, who informed the complainant that "if she didna want Georgie's kiss she could ha' gi'en him a siller saxeence."

The decision was printed in the county papers and excited much favorable comment in north Britain.

The Easter Rabbit.

In Germany rabbits enter largely into Easter amusements. Eggs are hidden in nests for children to find, and the deed is attributed to the Easter rabbit.

A Quaint Lenten Rhyme.

"Pase Egg day" is the curious name by which Easter is called in the rhyme which gives the names of the Sundays in Lent:

Tid, Mid and Misera

Carling, Palm, "Pase-Egg day."

The meaning of "Tid," "Mid" and "Misera" is lost; Carling is mid-Lent, sometimes also called "Mothering day."

Easter In Olden Time.

Easter was at one time celebrated by feasts and games held in the churches. These at first were decorous and useful in bringing the congregations together in rejoicing after the severe duties imposed upon them during Lent. The custom was abandoned because of the excesses, which became a scandal to the church.

EASTER IN WARFARE.

ALL OUR WARS WERE BEGUN AT THIS SEASON.

One of the Ironies of History—The Beginning of the Revolution—The War of 1812—The Struggle With Mexico—Hostilities With Spain.

Man is the only animal that wars upon his kind, and this, although often made as a reproach, really indicates the essential difference between man and brute. The physical life which man has in common with the brute he will sacrifice for an idea, whereas the brute simply obeys his individual appetite and fights for its satisfaction. The distinction shows that in his moral and intellectual nature man is of another order of existence than the brute.

Nevertheless it is a strange irony of fate that the day which typifies the resurrection of the Prince of Peace has come at the opening stage of every war in which this country has engaged. Easter Sunday, being the first Sunday after the full moon which happens on or next after March 21, comes at various dates between March 21 and April 25. This Easter period has been an extraordinarily important one in our history.

The first historic Eastertide in the American war record is one identified with the history of Pittsburg. It was in April, 1754, that a French force under Captain Contrecoeur attacked the English and colonial forces who were building a stockade at the river junction and proceeded at once to erect Fort Duquesne. This fort was the center of the military operations of the French in this part of the country, and the war over its possession involved Braddock's defeat in 1755 and Grant's defeat in 1758, until finally in November, 1758, it was captured by General Forbes and converted into Fort Pitt, from which Pittsburg takes its name.

In April, 1775, the difficulties between the American colonies and England reached a crisis. The stage of negotiation was ending and that of hostilities was beginning. A British army held Boston and was preparing to beat Massachusetts into submission. On a fateful morn a detachment of British troops was sent to seize some munitions of war at Concord. They were met by the provincial militia, and at the battle of Lexington, April 19, 1775, the war of the Revolution began. The war lasted until 1782, but no other battle took place during the range of the Easter season.

The war of 1812 was not formally declared until June 19, 1812, but Easter of that year saw the exhaustion of all pacific measures and the definite turn of events toward war with England. The young republic was caught between the upper and the nether millstones in the titanic conflict between England and the Napoleonic empire and from each had received affronts and injuries which justified war with either. The choice was indicated April 4, 1812, when the president signed a bill laying an embargo on English commerce. When war did come, the administration was pushed into it by congress without adequate preparation, and the results were inexpressibly humiliating at first. The honor of the flag was chiefly upheld by the little navy which congress had left barely in existence. August, 1814, a British expedition actually invaded Washington and burned the capitol. The same army was beaten back from Baltimore and its commander killed by the stout defense of the local militia, led by their own authorities, who had the wit to lay out strong earthworks to shelter and encourage their green troops. The bloody repulse of the British at New Orleans was accomplished by similar means.

Easter in 1846 saw the approach of the Mexican war. That war, which began in advance of any formal declaration of war. The annexation of Texas took place March 1, 1845, and General Zachary Taylor, with a small army, was sent to the Rio Grande. Mexico claimed the territory between the Nueces and Rio Grande rivers, and a collision between the opposing forces took place in April. The battles of Palo Alto and Resaca de la Palma followed early in May.

The firing on Fort Sumter, the opening

of the civil war, took place April 12, 1861, and the surrender of the fort to the Confederates took place the next day. In April, 1862, the battle of Pittsburg Landing was fought and Island No. 10 surrendered to General Pope. With this exception none of the important engagements of the war took place in the Easter season until the close, and then they crowded thickly. The battle of Five Forks was fought March 31 to April 1, 1865. The next day Petersburg was carried by assault, and the surrender of Lee at Appomattox Court House on April 9, 1865.

Although in our late unpleasantness with Spain the formal declaration of war was not made until April, 1898, the blowing up of the Maine in February may be regarded as the beginning of hostilities. At Easter time of last year it was pretty generally known that our country was on the eve of war, and once more an old irony of American history repeated itself.

Our Easter wars have been commemorated in this spirited sonnet, contributed to the New York Sun by Grace Ellis Taft:

The month of dim beginnings, freedom owes
All peace to thee, all joy of shackles cast
And triple strength of victory amassed
Through long, slow years of strife to sure repose!

Rise, dew sweet days, that bathed old Fort
Daquesne

In liquid light; that showered on Lexington
Auroral rays o'er martyred slain; that shone
Where Sumter's walls death thunders hurled
In vain!

But if the Easter season has been prominent in our history as a prelude to war it is also distinguished for an illustrious triumph of peaceful methods in the settlement of international differences. The treaty of Washington, which submitted to arbitration the claims of this country against Great Britain for allowing Confederate cruisers to be sent out of her ports to prey upon our commerce, was concluded during the Easter season of 1871. Its final ratification took place May 8, 1871.—New York Telegram.

EASTER EGG ROLLING.

A Unique Custom Among the Children of the National Capital.

Easter Monday is always a gala day at the national capital for children and for their fathers, mothers and grandmothers, to say nothing of their sisters and their cousins and their aunts. The unique custom of egg rolling always turns Easter Monday in Washington into the prettiest and most jubilant children's holiday in all the year.

This egg rolling on Easter Monday is one of the very quaint customs of the world. There is no other capital that knows it, and it is a privilege and a feast given to children that are unique in movement, motive and power. It not only includes the great army of children in Washington, but their mothers, grandparents and uncles. It is a holiday all over and for every one, and that American who has not seen a presidential egg rolling must count himself as having missed one of America's great holidays.

There was a time a few years back when the egg rolling festival was divided half and half between the White House grounds and capitol grounds. Nobody knows or perhaps cares to say egg rolling in the White House grounds, why the day has vanished from the capitol grounds and gone entirely to the White House grounds. But small boys have intimated that they feel more at home where the president "keeps his eye on the police." So it is that on Easter Monday all children in Washington take possession of the president's "back yard," as one youngster called the White House grounds, and assert ownership with a refreshing disregard of authority.

The gardeners say their efforts must be given to gathering the shells over a good many acres of ground after one of these festivals. Besides gathering egg-

shells, they gather almost everything else in the line of broken lunch boxes, broken lunches, and paper almost by the ton. Every blade of grass must be



raked, and a lot of grass must be made to grow again. In other words, the gardeners declare the work of months is undone by the pleasure of a day. It may be said with certainty that the White House gardeners are the only people in Washington who are not happy on Easter Monday. They even hope the day will come when the "egg rolling business" will have no place in the White House grounds. But the president who would risk his popularity by such a decree must needs be a man who would care more for his gardeners and grounds than for children and their good fellowship.

Easter Monday is the one day in the year when children of all classes, conditions and colors are on a social level within the grounds. The ragged black boy "picks eggs" with the millionaire's son, and little girls who never by any chance meet elsewhere or at another time "skip the rope" and play as equals. For this one day they are all members of the Four Hundred. It is a long day, beginning with some of them at 7 o'clock in the morning and ending at 6 in the evening. The gates are not opened until 8 o'clock, but the children go an hour ahead of time and keep the watchmen busy answering questions about the president. They feel that the president has a personal interest in every one of them, and they return the compliment.—New York Tribune.

The Easter Parade.

The "Easter parade" before and after church service on Easter day is not so modern as many persons believe. It is interesting to note the existence of a



EASTER PARADE.

popular superstition in east Yorkshire, England, to the effect that it is very unlucky not to wear new garments on that day. In that district, it is believed, rooks will ruin your other clothing if you fail to wear some new thing.

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BLACKSTONE, MARCH 30, 1899.



EDITORIAL.

A GOOD START IN MISSOURI.

A gentleman in St. Louis, whose name is withheld, has given \$25,000 to Central College as a Twentieth Century thank offering.

Mr. George Hoagland, of St. Joseph, has given \$4,000 as a Twentieth Century thank offering, and \$1,000 to the Mission work in Cuba.

These gifts are but the beginning of what is to be a great work in our Church. If our people become fully aroused, as surely they will, the world will be astonished at the offerings to God for His wonderful blessings upon us as a Church. May our own Virginia Methodism be found at the front both in gifts and graces!

EASTER MORNING.

There is only one subject for Easter. Upon this morning when the grave was broken and Jesus Christ arose, His resurrection with all that it means for us must claim our thoughts. I think that many men who could not help hesitating if you asked them whether they really believed in the historical fact of Christ's arising from the dead, and men whose whole habit of thought is material, bound up with forces that the eye and hand can measure, still feel a certain sense of exaltation, the leaping of some unknown spiritual possibility when Easter morning opens on the earth. It is something that mortal men have been able even to imagine an immortality, and to find pleasure in telling one another that one at least of all the billions who have died and been buried has broken through the tomb and lived upon the earth again. I am sure that many men, blindly believing, who could tell little of what the Resurrection really means, have yet got a the heart of its meaning in a sense of freedom and openness, of the largeness

of life and the liveness of God, which they have not felt, perhaps since last Easter day. Easter is remarkable for this, that it seems to take the most stupendous thoughts and through the familiar personality of Jesus bring them to men's apprehension and affection. "Christ is arisen!" "Christ is arisen!" Men say to one another. "Arisen!" Do we know what that means? The one invincible power of the world conquered! The one inevitable fate of man avoided! Death tasted and then laid aside like a cup that the lips would not drink! The most inexorable of natural laws, as we call them, broken through! Life and divinity claiming their pre-eminence! These are stupendous thoughts. And yet our souls are holding them today. The very children have taken these stupendous thoughts into their simple minds. They have been made real to us through the personal experiences of Christ whom we love, and they have been translated by our own instincts and the prophecies of our own needs. It is to those who have gone up the path to the empty tomb full of love for Jesus that the great truth of His resurrection has been shown, and their own truest longings have been made clear. Just as these flowers have taken the infinite and mysterious forces of nature, and put them into these clear shapes of visible beauty, so Easter, the flower of the year, takes the immeasurable truths of life and immortality, and holds them to us in a beauty that we all can see and love.—Phillips Brooks.

BISHOP WILSON.

Bishop Alpheus W. Wilson, of the Methodist Episcopal Church, South, has returned to his home, 2408 Madison avenue, after an absence of about nine months spent in visiting the mission stations of the Church in Japan, Corea, and China. Bishop Wilson is enjoying ruddy health. He will be busy for the next three weeks with his correspondence, which has accumulated during his absence, and will then go to Nashville, Tenn., to attend the annual meeting of the board of Foreign missions and of the College of Bishops.

Bishop Wilson spoke hopefully of the outlook in the mission fields which he visited, and he particularly noted the change in the attitude of the people toward America. The change is largely due to the achievement of the American fleet under Admiral Dewey, which has given the people of the far East a different impression of the people on this side of the Pacific.

Bishop Wilson has been four times over the mission fields of China and Japan, and once in Corea. Altogether he has traveled something like 100,000 miles and has visited every mission in those countries.—Baltimore Sun.

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Taken to Bermuda by an American.
At One Time an Edible Bulb—An
Important Business.

To trace the history of the beautiful flower commonly known as the Bermuda Easter lily one must go back many, many years, even before the birth of Christ, and into the faraway land of China. The Emperor Chow, who reigned over the Flowery Kingdom 1,000 years before the birth of Christ, was a cruel ruler. Even the courtiers and members of his personal household stood in awe of him, for they knew not at what moment he might order their banishment or death because of some trivial or fancied offense.

The state of the empire under Chow rapidly grew worse, and one day at the close of a long session, at which many of the courtiers had offered wise plans for improvement, Minister Li signified that he would speak with the emperor alone. When the two had retired to an apartment where none but the slaves of the household were in attendance, Li Chung, with great solemnity, portrayed in most elaborate detail the purport of a message he had received from the gods, in which a great sacrifice of men and women and beasts and fruits was demanded, and in return was promised the prosperity of the whole nation. This sacrifice and feast, according to the message, were to take place upon an island in the sea many miles away, where the gods made their chief abiding place. Emperor Chow was overjoyed at this unexpected promise of prosperity.

Great proclamations were issued, and after months of labor the finest ship in the royal fleet was made ready for sea, with Prime Minister Li Chung as commander. With great care he had chosen 100 of the strongest young men and most beautiful of young women and beasts and fowls of the finest breed, and for the feasts there were stored away all the delicacies the land afforded. Among these was the delicious lily bulb bak-hap, which, translated, means "the lily of a hundred fields," so named because of its peculiar formation. Prepared in many ways, it became a sweet and dainty morsel, and it occupied an important place among the dishes that were to comprise the feast for the gods.

Months rolled away. The time for the return of the ship came and passed, but no tidings were received. Finally two men who had shipped as sailors in the imperial vessel came to port in a strange craft of their own fashioning. They made their way to the emperor and told him a sad story of the wreck of the sacrifice ship and presented themselves as the only survivors. That was the last Emperor Chow ever heard of his Prime Minister Li Chung.

But it was not death that prevented the return of Li Chung and the great ship. It was the success of his well laid plan. He had learned much of this beautiful island in the sea, and when the second night of the voyage had passed he called around him the youths and maidens to the selection of whom he had devoted so much personal care and poured into their delighted ears the knowledge that instead of being offered in sacrifice they were to inhabit and populate this beautiful island and live, as his subjects, lives of peace, happiness and industry. Thus Japan was peopled.

By reason of the change of soil the bak-hap gradually assumed greater height and strength above the grounds,

presenting at the same time larger blossoms and more luxuriant foliage. As it improved in beauty it became less useful as an article of food, and as the people by reason of their peaceful lives had developed strong tastes for refinement and art they were quite happy to deny themselves this delicacy that they might produce something pleasing to the senses. Hundreds of years rolled away, the little island became a land of sunshine and flowers, and the arts of floriculture and landscape building were practiced and enjoyed by all. The bak-hap, the lily, steadily grew in beauty, and occasionally it was exported in bulb shape to European and American cities as the *Lilium longiflorum*.

It remained for an American named Harris to discover the beauty of this flower from our point of view, and after making a study of its development and growth he introduced it in Bermuda in 1878. Immediately it received the name *Lilium harrisii*, which it retains to this day. Its common names are the trumpet lily, Bermuda lily and Easter lily.

Because of the fact that Bermuda supplies the leading cities on both continents with the Easter lily bulbs, there is a popular impression that the lily is a native of this island, but old growers there have no difficulty in disproving this, and in proving the history as given above. Some floriculturists have tried to show that it was a sprout from the Japanese *longiflorum*, but in the end the majority have agreed that the years of careful cultivation in the peculiarly rich Bermuda soil have so changed its value as to give it the wonderful free flowering qualities it possesses. Scientific students and importers of the bulb see no difference excepting that the later day bulb may be "forced" more readily than the *longiflorum*, which is still produced in Japan, and that the flowers are wider and more robust.

The lily farmer in Bermuda devotes his attention exclusively to the cultivation of the bulb for purposes of export. The industry has grown steadily since the introduction of the flower, some 3,000,000 bulbs being exported each year. Of these about 250,000 were forwarded to Europe, the majority to London and the remainder to leading cities in Germany and France. Because of the duty recently placed on bulbs, those intended for European markets are shipped via Halifax, where, heretofore, they passed through New York.—New York Herald.

IMPORTED EASTER LILIES.

A Thriving Business Between Bermuda and Our Markets.

A feature that gives promise of becoming a very important factor of the Easter market is the importation of the lily blossoms direct from Bermuda. They were first brought here about 12 years ago, but no attention was paid to this business until four years ago, when about 750 boxes, containing 70 buds each, were imported. The quantity increased year by year, until last Easter it reached 3,562 boxes.

The lilies are imported in the form of buds, which are cut, with about one foot of the stalk, before they have developed. Each stalk will have from two to three buds. After they have been carefully wrapped in tissue paper they are packed in small boxes, provided with layers of wet moss, live plant or fern, to prevent crushing and to maintain a certain moisture. The cutting and packing are done the day before the steamer leaves Bermuda for New York, so that the buds may not remain in the boxes longer than necessary, and the packers usually work all night at this task. The work is so timed that the steamer usually arrives in New York the Monday or Tuesday before Easter Sunday. The growers pack from 70 to 80 buds in each box and guarantee 60.

Upon the arrival of the steamer in New York the brokers, who for months previous have been obtaining orders, ship the boxes immediately to the purchasers for \$2.70 per box, the majority of the buyers com-

THE JUNIOR RECORDER.

RICHMOND AND BLACKSTONE, VA., MARCH 30, 1899.

THE SUNDAY SCHOOL.

LESSON II, SECOND QUARTER, INTERNATIONAL SERIES, APRIL 9.

Text of the Lesson. John xii. 1-11.
Memory Verses. 1-3—Golden Text,
Mark xiv. 8—Commentary Prepared
by the Rev. D. M. Stearns.

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1. "Then Jesus, six days before the Passover, came to Bethany, where Lazarus was which had been dead, whom He raised from the dead." The sisters had been caused to forget their misery and to remember it as waters that pass away. Their sorrow had been turned into joy (Job xi, 16; John xvi, 20). Resurrection will heal every sorrow for the believer and bring us body and soul to be forever with the Lord (I Thess. iv, 16, 17), and we shall then see in that sense all present afflictions are light and but for a moment, and how they have all been working out for us a far more exceeding and eternal weight of glory (II Cor. iv, 17, 18). All the Bible records of the sorrows of the saints have been written for our instruction that we through patience and comfort of the Scriptures might have hope (Rom. xv, 4).

2. "There they made Him a supper, and Martha served, but Lazarus was one of them that sat at the table with Him." We have no record of a single utterance from Lazarus after he returned from the joys of the spirit world to live again on this earth. Perhaps his testimony would be the same as that of Paul, that it was impossible for him to utter what he heard (II Cor. xii, 4). His life was now that of one really risen from the dead, and it bore fruit to the glory of God, as we shall see, even though there is no record of any testimony from him. Martha is still serving as in Luke x, 40, but she is no longer cumbered. It is our privilege to serve restfully.

3. "Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair, and the house was filled with the odor of the ointment." Thus she truly worshiped Him; she poured upon Him that which had cost her a great deal; she gave unto Him that which naturally she would have used upon herself. One has said that in the three we have a full Christian life—in Lazarus a risen life, in Mary true worship, in Martha service without being cumbered. We must not confound this anointing with that in the house of Simon the Pharisee (Luke vii, 37, 38), as the incidents and the people were altogether different. That was by a woman whose name we know not. We have no right to suppose that she was Mary of Magdala. In our worship may we have the spirit of Mary of Bethany and of David, who said that he would not offer to the Lord that which cost him nothing (II Sam. xxiv, 24).

4, 5. "Why was not this ointment sold for three hundred pence and given to the poor?" Thus said Judas Iscariot, but the other disciples also had indignation and said, "To what purpose is this waste?" (Math. xxvi, 8.) When we worship Him and give Him our best, we may expect that some will find fault. They always have and always will. Men may misjudge thy aim, think they have cause for blame, say thou art wrong. Hold on thy quiet way. Heed not what men may say; Christ is the judge, not they. Fear not; be strong. A sincere

desire to please Him will always find acceptance in His sight, even though the effort may be poor.

6. "This he said not that he cared for the poor, but because he was a thief, and had the bag and bore what was put in." This is most remarkable. It is true that Jesus knew that Judas was an evil one and a thief (John vi, 70), yet He suffered him to be there, and put up with him so long. He was suffering patience, not humanity, to be evil! And then to think that it was because He could allow Judas to live! It is too much for us! How could He do this? He has in all things left us an example that we should follow His steps, when He was reviled reviled not again, when He suffered He threatened not (I Pet. ii, 21-23). When we have to do with wicked people, let us consider that He endured such contradiction of sinners against Himself, lest we be weary (Heb. xii, 3).

7. "Then said Jesus, Let her alone; against the day of my burial she hath kept this." He also said, "She hath wrought a good work on me; she did it for My burial" (Math. xxi, 10, 12). "She hath done what she could, she is come aforehand to anoint My body to the burying" (Mark xiv, 8). The women who bought spices after He died and came to the sepulcher on the morning of the third day to anoint His dead body did not find a dead body to anoint, but found a risen Christ to greet them. They manifested love, but not faith. Many manifested the faith which worketh by love.

8. "For the poor always ye have with you, but He ye have not always." Mark says that He added in connection with the poor, "And whenever ye will ye may do them good" (Mark xiv, 7). The law said, "The poor shall never cease out of the land" (Deut. xvi, 11), and concerning Israel in her time of suffering for her sins the Lord said, "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord" (Isa. lvi, 12). Such are spoken of in Jas. i, 5, as "the poor of this world, rich in faith, and heirs of the Kingdom which he hath promised to them that love Him." What an honor to be permitted to do anything personally for our Lord, and He said that what Mary did would be spoken of in all the world for a memorial of her (Mark xiv, 9).

9. "They came not for Jesus' sake only." This is written of the Jews who came to see Lazarus, whom Jesus had raised from the dead. Does not the expression describe many who attend public worship and possibly some who preach and teach and sing or work in works that are good? Let us always apply it first to ourselves—Am I doing everything for Jesus' sake only?

10. "But the chief priests consulted that they might put Lazarus also to death." The rich man in Luke xvi who finds himself in a place of torment is heard saying that if only one from the dead will go to his brothers who are still on the earth they will believe, but he is told that if they will not hear Moses and the prophets neither will they believe though one rose from the dead.

11. "Because that by reason of him many of the Jews went away and believed on Jesus." If people could see in Christians the reality of a Christlike life, while many would be provoked to hate such a life, yet there might be many more believing on Him. There are four gospels in the Bible which are not much read, but there is a fifth gospel which is being constantly read, and that is the gospel according to you.

EPWORTH LEAGUE.

Topic For the Week Beginning April 9, "Holy Garments"—Text, Eph. iv, 20-24; Rom. vi, 4.

"Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof."

The epistle to the Romans gives a graphic picture of the vileness into which all flesh a society had sunk in the absence of the Holy Spirit. The chief thought was to gratify the bodily appetites and passions. All sense of shame seemed lost. The very gods worshiped were personifications of lust. Enamets and rambles and night orgies were the common indulgence. That Paul does not exasperate the prevalent iniquity of the times is shown from the Latin poets and historians of the time. They paint the scene in darker colors, if that be possible, than those of the apostle. "Oro Vadis" has recently placed clearly before the multitude the abominations heretofore covered under a foreign language.

Against all this moral barbarism and shameful practice, the Gospel of Christ lifts a clear voiced protest and trumpet call to cleanness of life and soul.

The reference is made to actors who clothe themselves in garments like those of the persons they represent. Tones, walk, actions, are all in imitation of the character assumed. These Christians, all followers of Jesus Christ, have been called from the reviling and excesses of the world lying in the darknesses of moral night and rounded to the coming of the pure light of God's day of holiness. They are to lay aside all former practices and robe themselves in the character of Christ, the pure one. They are to think as He does, talk as He talks, act as He commands. They are to assume His character, not as mere stage players, but, in a real fact, putting on His garments, are to become like Him. The old life has passed; all is new. Each one is to put on the armor and garments of the Lord of the day.

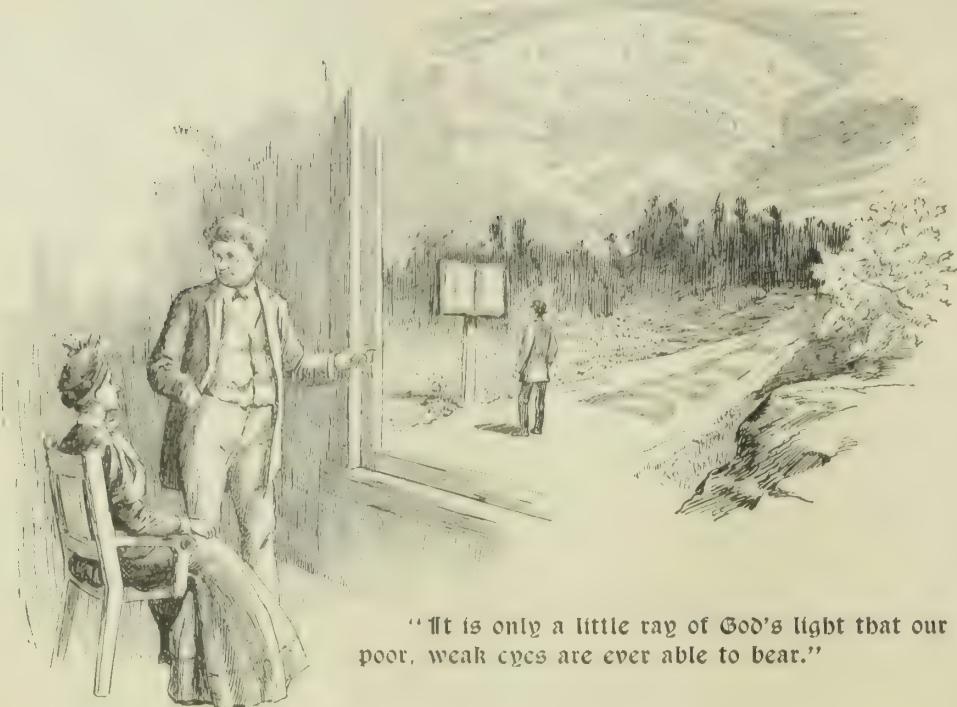
This exhortation is particularly needed at the present time. Wealth has increased fabulously during the past few years. Luxuries possible only to the rich a short time since are within reach of the common people now. Old ideas have given place to new. Former customs are replaced by new practices. The danger is that in the bettering of the material conditions and in the increase of intelligence all the old notions of purity and frugality and substantial morality shall suffer. Lust is as deadly now as ever. The temptation to gratify bodily appetites and starve the religious cravings of the soul is strong upon our young people. The choice must still be made—Christ or the world. Put on the holy garments and let the Holy Spirit cleanse the heart from all lust for evil things.

The Hero of Africa.

Events in many parts of the world

(CONTINUED ON EIGHTH PAGE.)

BIBLE TRUTHS FOR BUSY FOLK.



"It is only a little ray of God's light that our poor, weak eyes are ever able to bear."

THE Woman Who Worries sent for Uncle Bez, the other day, and told that she was in great trouble. "There are so many things," she said, "that I do not understand. It isn't that I haven't faith, but I don't see why things can't be made a great deal plainer than they are. It would be just as easy, it seems to me, to speak right out about things, instead of beating about the bush, so. Of course, I'm not finding fault, Uncle Bez, but I'm willing to confess that things do worry me some. Now, about our friends in heaven; do you think the Bible teaches us that we will know them over there? And about our friends who don't go to heaven, will we know about them? And heaven, and hell, what are they like? They don't let the preachers preach about fire and brimstone any more, but don't you think if they could tell us just what heaven is like, and just how bad hell is, their preaching would be more forceful? I wonder why the Bible doesn't make things plainer?"

The Woman Who Worries sighed, but Uncle Bez only smiled a little.

"And that is what's worrying you, today," he said. "Why, my dear woman, don't you know that the Bible tells us a great deal more than we will ever comprehend or understand? We can't know, we can't understand. Your son, Will, is in college, isn't he? Well, he studies trigonometry, I suppose. Now, you might take up his book and read it for a week, without understanding a single thing in it, because you have never studied geometry and algebra. Those steps come first. You might take up his French book and spell out all the words in it, and still be none the wiser, because you had not studied the French grammar and the French dictionary. We must crawl before we can walk. We can't take the last step in a

journey, until we have first taken all the others that come before it. Well, you and I have only begun to crawl in God's school; we're in the primer class yet, while we're on earth, and until our souls are more developed—until we have grown in grace—until we have, indeed, become new creatures, we cannot comprehend all that God tells us in his revelations of Himself.

"Do you remember when the three disciples saw Jesus transfigured upon the mountain before them? 'They wist not what to say.' 'They fell on their faces and were sore afraid.'"

"Do you remember when God spoke to Moses on Mt. Sinai? The people said, 'Let not God speak with us, lest we die?'"

"Are we so much stronger and wiser than the disciples of Jesus, or the people of Israel, who had Moses for their guide and instructor? Mortal man cannot stand before the glories of the heavens; mortal mind cannot comprehend their mysteries. It isn't because God has made them secret, or tried to hide them from us. It is because our minds are not great enough to grasp them.

"You know poor Tom Watkins was born blind? Do you think you could explain to him what you mean by 'seeing,' or what 'light' means? He cannot have any idea of it at all. Do you suppose that the child born deaf and dumb ever gets any idea of what 'sound' is? No explanation is going to explain it to him. All the books in the world wouldn't give him an idea of what sound is like.

"Well, we people on earth are spiritually blind, and deaf, and dumb. The Great Physician comes and begins the cure, but it is only a little ray of God's light that our poor, weak eyes are ever able to bear, only the faintest whisper of God's voice that we are ever able to hear. And our

duty is not to murmur because we cannot hear and see more, but to try to comprehend what we do see and hear. You remember that the disciples, upon coming down from the Mount of Transfiguration, did not understand what Jesus said to them, and often we fail to understand what is told us plainly, but instead of trying to get the most from what we have, we spend our time in vain questionings about very immaterial things.

"I have known men and women to worry days and nights for fear they wouldn't be able to recognize their friends in heaven, when they didn't even recognize on the streets of their town their brothers and neighbors who happened not to belong to their set.

"I have known men and women to worry days and nights over whether they would be compelled to know that some of their friends were lost forever, when they didn't turn their hands over to save them while they were on earth.

"I have known men to spend years in figuring out by the Bible, exactly when the end of the world is coming, and they could quote Scripture by the yard to prove it, and yet they seemed to find nothing in it all to make them live a better life while yet on the earth.

"No, my dear sister, the Bible wasn't given us to satisfy curiosity. And God doesn't give you the plans and specifications of the mansion he is preparing for you. You've got to take God on faith, and remember that while we're in the primer class we can't expect to know the depths and heights of God's wisdom. And we never will know until we are graduated into that other and better school.

"So, if I were you, I wouldn't worry so much about those things. I would read my Bible a little more diligently and take its promises in God's way—with faith believing."



SNAP SHOTS.

BY H. W. BOWMAN.

Iniquity builds its own jail.

Atheism is the zero of hope.

Truth is the weapon of honesty.

When money is king, misery is queen.

We cannot trust in a God that's unjust.

God's cause is not benefitted by telling lies.

A man without principle never becomes a martyr.

Loss of first love is the first mark of apostacy.

Prayer meeting talk is not a sure criterion of piety.

Prejudice is the chain of error holding its deluded devotee fast.

Camp meeting religion is too often scamp meeting religion.

Preaching for oratorical fame is not the kind of preaching God blesses.

Daniel was in training for his lion's den experience, a good many years.

CHURCHES.

AN ACROSTIC BY STEPHEN F. READ.

Churches are the home of God, they say,
This ministers, the preachers that we pay;
Unchristian deeds are done within this home
Reflecting shame upon its sacred dome,
Convincing us that churches are not aye
Holily devoted to God's way,
Especially when monied men are wrong,
So weak their holiness and wealth so strong.

LIFE IN LITTLE NUTSHELLS.

By CHARLES FREDERIC GOSS.

Crash!

Down the sooty throat of the great old chimney fell three little swallows—one of them as dead as a door nail, and the other two clinging to some twigs with their little claws, and chattering for all they were worth, with what little life there was left in them.

The old farmer picked them up with a callous air, took them out of doors and laid them on the grass.

"You are not going to leave them there for the cats to eat?" cried Madge, the "summer girl" rushing frantically after him.

"Sure! it's the easiest way to 'get shet' of them," answered "Uncle Bill."

"Heathen!" she muttered under her breath; picked up the two shivering, half-starved, helpless things and fled away to the kitchen.

In another minute she was brooding them in her beautiful hands, and trying her best to poke bread crumbs down their throats.

But what do you think? These hungry little creatures who would have opened their bills almost to their tails, if their mother had hovered above them with a maggot, shut them up as tight as a steel trap when Madge attempted to feed them!

She pried them open with knife blade and toothpicks, cramming them with cookie crumbs and shreds of meat, nursed them, petted them—and in the morning they were dead!

Madge (God bless her) sat down on the door step with the basket in her lap. The dead swallows in a basket, and a tiny, hemstitched handkerchief to her beautiful great, brown eyes.

As for old Uncle Bill—he stood by her side with his hands in his pocket, a corn cob pipe in his mouth and to his honor be it said, a great tear rolling down his sun-burned and astonished cheek—a cheek which had not felt a tear for a quarter of a century.

"Child," said he kindly, "you have done your best. Angels couldn't do more."

Sob-sob.

"It is hard to make birds sing when they won't sing—or eat, when they won't open their mouths!"

Sob--sob.

"I have seen so many such failures, that I have grown a little hardened."

Sob--sob.

"You can observe the same thing any Sunday in a meeting house. It is easy enough for a preacher to feed his people when they open their mouths: but when they shut them up and set their jaws and say with every feature of their faces—

We will not eat," there is mighty little use fooling with them."

Sob--sob.

"When I was a boy (hesitatingly) my good old father tried to feed me with crumbs of Divine wisdom; but I set my teeth and—and—well—there is no use telling you the rest of the story. And I had a boy of my own—bright, beautiful, full of promise, but headstrong; and when I tried to save him from what I had been through, he set his teeth the same way I had done, and—and—well, there is no use telling you that story, either.

"But the fact of the matter is, little girl, I have grown hard hearted. I have fallen into the habit of saying about everything that won't eat, 'let it starve!'

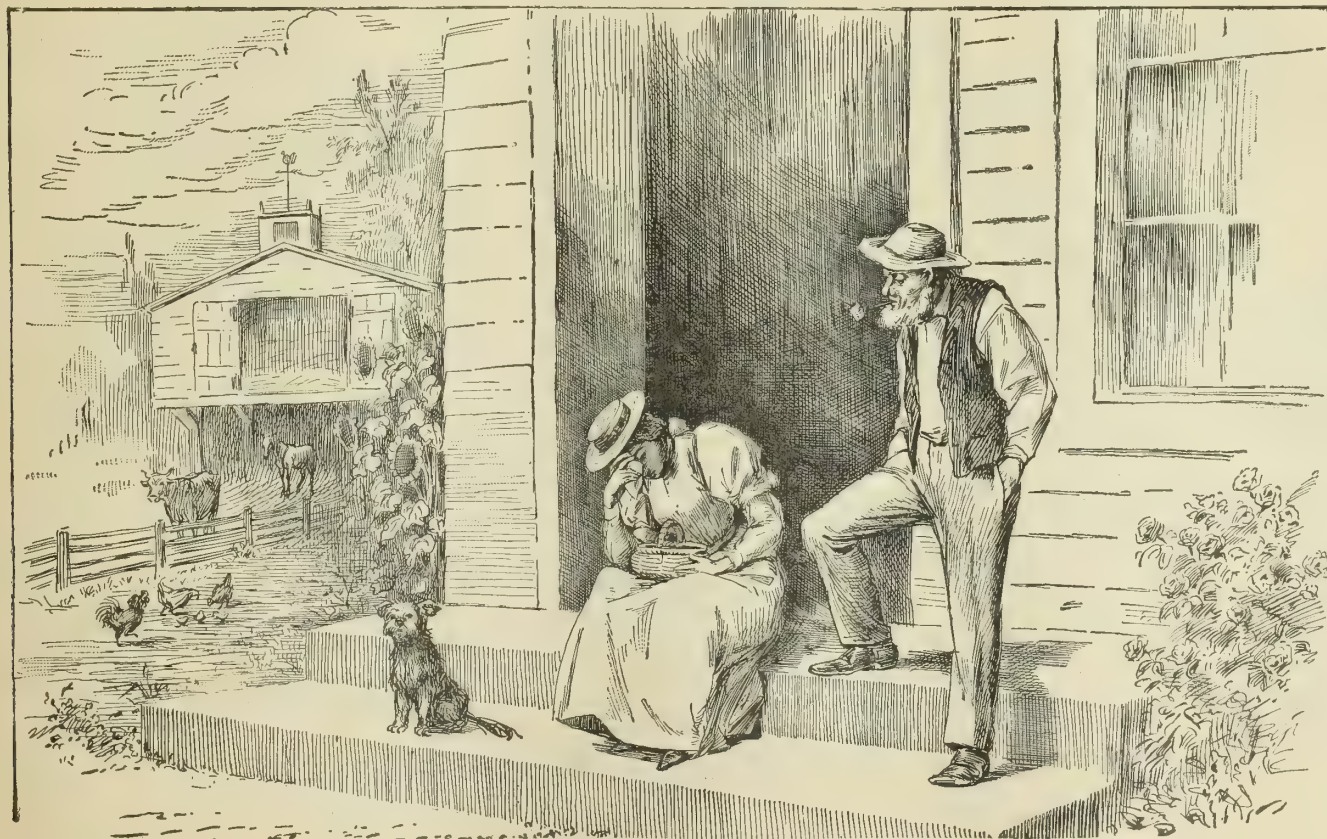
"And that was why I put those swallows out under the tree.

"But somehow or other your little act of kindness, your simple faith, your genuine pity, has broken the old man all up, and I have been wishing that—that I had another chance to try and save that boy."

Just at that moment a footstep was heard upon the gravel walk. Something about it made the old man turn pale.

The latch of the kitchen door was lifted—a young fellow crossed the floor and threw his arms about the old man's neck.

"Good God!" cried the old man.



MADGE SAT DOWN ON THE DOOR STEP WITH THE BASKET IN HER LAP.

EPWORTH LEAGUE.

(CONTINUED FROM FIFTH PAGE.)

crowd thick and fast. The attention of all the civilized world is called to Africa by the progress of events in several parts of that vast continent. Kitchener is opening the valley of the Nile to commerce and Christianity. A railway under British control is pushing from the coast opposite Zanzibar to the great lakes. From the far south English enterprise is reaching out with railways to the Zambezi and then beyond to the great lake Tanganyika and the Nile. Africa is to be opened from north to south.

The one man who did more than all others to make possible this civilizing



DAVID LIVINGSTONE.

movement in the dark continent was David Livingstone, the great missionary. At the present time, when our own church is taking such interest in Africa and while Bishop Hartzell is meeting such encouragement in his plans for our missions there, the League should devote special attention to a study of the situation and the past history of the land. Material is abundant, and several evenings can be spent with most fascinating interest in the discussion of the opening of this old land, where King Solomon's sailors came in ages past for gold.

Easter Music.

Carols for Christmas, but anthems for Easter—both equally joyous and sacred, but the latter deeper, more solemn and infinitely full of glory, possible only when the Babe of Bethlehem has become the Jesus of Nazareth, the Man of Sorrows, Son of Man and Son of God, Saviour of Men!

Rest.

O Christ, who givest rest, we come to Thee!
Thy voice calls sweetly o'er life's fretful sea,
And we are weary
With our journey dreary,
And Thou art waiting our sweet rest to be.

It is the rest of meekness and content,
Duty and discipline are heaven sent,
So sad souls, weary
With life's duties dreary,
Take from God's hand what He in love hath lent.

It is the rest that maketh burdens light,
Which takes the irk from care, from frost the blight,
And to souls weary,
With their weeping dreary,
It giveth joy songs in the darkest night.

O Christ, give Thou to us Thine own sweet rest!
Of all Thy precious gifts it is the best,
Then souls are weary,
With their labours dreary,
Shall take heart and renew their heavenly quest.

David Farquharson.

A DOCTOR ON ALCOHOL

Opposed to the Use of Whisky as Medicine.

For many years I have had little sympathy with the use of alcohol, says John R. Boynton, M. D., in The Union Signal. Sometimes I get into what doctors might call a "sweatbox." People will call in a doctor, and after awhile, not being satisfied with the progress, they will say, "Can't you give a stimulant, doctor?" and often will insist upon it. It puts a doctor in a pretty tight place, but when a man predicates his theories upon science he can afford to resist the appeal.

"I remember such men as Sir Isaac Newton and John Locke, who were radical temperance advocates. They were considered fanatics, but the influence of their lives has pushed its way into the ranks of thinking people and from them has come what you and I see to-day.

"I am connected with a little college in Chicago. When I went there, there were several men of the faculty who would occasionally use liquor. When they invited me to drink with them, I replied that if they did not give up the custom of going out to take an occasional drink I would leave the faculty. We have persuaded and cut down and weeded out until today there is not a man on our faculty who will prescribe liquor or use it in any form whatever. We tell our students that when they go out to fight and contest and wrestle with disease they must take with them remedies which do not contain alcohol, such remedies as shall build up the system rather than waste its tissues.

"I remember once 24 years ago when I called on a clergyman in a southern city. He had the servant bring a large decanter, a couple of glasses and some cigars. When I declined to partake, he asked if I did not drink. I told him 'No.'

"Today you will see buffets and dining rooms that would blush at the presence of liquor. The best and most highly educated people of today would no more have a decanter of wine in their house than a mad dog. The gentlemen before named would not compromise to the least extent. They would not use a particle of liquor. They said, if much is poison, little is poison, and it does not do to trifle with poisoned matter.

FRANKLIN ON BEER.

He Looked on Alcohol Drinking as a Vile and Senseless Habit.

Of ever memorable value is the anecdote which Franklin tells of his practice and experience in a London printing office.

"I drank only water," says he. "The other workmen, nearly 50 in number, were great drinkers of beer. On one occasion I carried up and down stairs a large form of types in each hand when others carried one in both hands. They wondered to see that the 'Water American,' as they called me, was stronger than themselves who drank strong beer.

"We had an alehouse boy, who always attended in the house to supply the workmen. My companion at the press drank every day a pint before breakfast, a pint at breakfast with his bread and cheese, a pint between breakfast and dinner, a pint at dinner, a pint in the afternoon about 6 o'clock and another

pint when he had done with his day's work.

"I thought it a detestable custom, but he supposed it was necessary to drink strong beer that he might be strong to labor. I endeavored to convince him that the bodily strength afforded by beer could only be in proportion to the grain or flour of the barley dissolved in the water of which it was made; that there was more flour in a pennyworth of bread, and, therefore, if he could eat that with a pint of water, it would give him more strength than a pint of beer. He drank on, however, and had four or five shillings to pay out of his wages every Saturday night for that vile liquor, an expense I was free from. And thus these poor devils kept themselves always under."—Selected.

Belgium's Curse of Drink.

Belgium has a population of less than 7,000,000, which it takes 198,000 wine and beer shops to supply. This is one for every 39 persons, women and children included. Its annual drink bill is figured at \$100,000,000, the item of gin representing one-third of this sum. Investigation shows that of the convictions in criminal courts 74 per cent of the crime is to be traced to drink, of the suicides 80 per cent, and of the paupers 79 per cent are thus accounted for. Under these circumstances thoughtful and serious Belgians are deeply pondering the drink problem and endeavoring to find some means of limiting the practice and diminishing its destructive effects. M. Jules le Jeune, ex-minister of justice, is authority for the statistics given, and so far nobody in Belgium or elsewhere has tried to impugn them.

Alcohol and Longevity.

Life is considerably shortened by the use of alcohol in large quantities. But a moderate consumption of the same also shortens life by an average of five to six years. This is consistently and unequivocally seen in the statistics kept for 30 years by English insurance companies, with special sections for abstainers. They give a large discount and still make more profit, as not nearly so many deaths occur as might be expected under the usual calculations. According to federal statistics in the 15 largest towns of Switzerland over 10 per cent of the men over 20 years of age die solely or partly of alcoholism.—Dr. A. Forel, Late Professor of Psychiatry in University of Zurich.

Drinkers and Abstainers.

Between the ages of 20 and 30, where 10 total abstainers die, 31 moderate drinkers die. Between the ages of 30 and 40, where 10 total abstainers die, 40 moderate drinkers die.

FOR TWO MONTHS, FROM MARCH

1, TO MAY 1, SINGLE SUBSCRIP-

TIONS WILL BE RECEIVED FOR

SEVENTY CENTS EACH. CLUBS

OF FIVE OR MORE SIXTY CENTS

EACH. RENEW AT ONCE.

prising societies and churches, who use them for decorative purposes. Printed directions accompany each box, giving full information concerning the care and development of the bud, so that it may become a perfect blossom on Easter Sunday. The remarkably low price brings the Easter lily within the reach of the poorest parish. With the millions of flowers that bloom in Bermuda little or no value is placed on the bud, and, in spite of the low figure, the importer makes a fair profit out of the investment. Many boxes of lilies are also shipped direct from Bermuda by growers to the homes of tourists who left an order during a visit to the island. A conservative estimate is that 6,000 boxes will be imported for this Easter tide.—New York Herald.

DR. TALMAGE ON EASTER.

Timely Thoughts on the Significance of Flowers.

Fourteen times in the Bible is the lily mentioned; only twice the rose. Caesar had his throne on the hills. The lily had her throne in the valley. In the greatest sermon that was ever preached there was only one flower, and that a lily. The Bedford dreamer, John Bunyan, entered the house of the Interpreter and was shown a cluster of flowers, and was told to "consider the lilies." I take the lily as typical of all flowers, and Easter garlanded with all the opulence of floral beauty seems to address us, saying, "Consider the lilies, consider the azaleas, consider the fuchsias, consider the oleanders."

The flowers are the angels of the grass. Martin Luther always had a flower on his desk for inspiration. Through the cracks of the prison floor a flower grew up to cheer Picciola. Mungo Park, the great traveler and explorer, sank down in the desert to die; but, seeing a flower near by, he got up with new courage and traveled on to safety.

What are flowers good for? They are good for the bridal day. So much of the pathway of life is covered up with thorns, we ought to cover the beginning with orange blossoms.

They are good to honor and comfort the obsequies. The worst gash ever made into the side of the earth is the gash of the grave. There needs something to cover it up—flowers for the casket, for the hearse, for the cemetery.

What are flowers good for? For religious symbolism. The Bible is an arbor-eta, a divine conservatory. To illustrate the brevity of the brightest human life you will quote from Job, "A man cometh forth as a flower and is cut down."

Flowers have no grander use than when on Easter morning we celebrate the reanimation of Christ from the catacombs. And so I twist all the festal flowers of all the churches of America with all the festal flowers of chapels and cathedrals of all Christendom into one great chain, and with that chain I bind the Easter mornings of our lives with the closing Easter of the world's history—of the resurrection!—New York Journal.

The Beauty of Giving.

As an Easter gift the 4-year-old youngster presented his grandmother with a pretty workbasket which was full of bonbons. He assisted her in admiring the gift and then grew suddenly pensive. The strain became too much for him finally, and he murmured timidly, "Gan'ma, ain't you doin to give the 'tittle boy de candy outen it?"

Early Christians' Easter.

Easter as at first observed by the early Christians was a thanksgiving lasting eight days. This was at first reduced to three days, afterward to two and finally to the single day, Easter Sunday.

OLD EASTER CUSTOMS

MANY QUAIN T TRADITIONS THAT HAVE NOW PASSED AWAY.

Hot Cross Buns—The Derivation of the Word Easter—Removing Shoe Buckles—Heaving For a Forfeit. The Ancient Game of Stool Ball.

On Easter mornings of long ago, as the people went forth into the warm spring air and the bright sunlight, they greeted one another with a glad kiss and a joyous "Christ is risen!" and were answered, "Christ is risen indeed!"

But this custom, with most of the customs of ancient Easter days, has sunk into disuse. Today the anniversary of the resurrection of the Christ, beyond a few floral decorations and church services, is not considered a time of unusual joy.

During the Lenten season the people fasted according to their consciences, wills and the dictates of their church. On Good Friday morning the people were awakened by the cries of the bakers passing through the streets:

One a penny buns,
Two a penny buns,
One a penny, two a penny,
Hot cross buns!

These little cakes were marked on the top with a cross and were eaten plentifully on Good Friday. Some say that those who ate the greatest number of them were considered the most devout.

On Easter eve the lights and fires in the churches were wont to be extinguished and kindled anew, and for a time the "howling over the paschal" was considered an important ceremony in the Catholic proceedings.

In the early days it was a popular custom to rise early and go into the fields to see the sun dance, as it was a superstition that the sun played more on Easter morning at its rising than on any other day.

The custom of distributing the "pace" or "pashe egg" is observed by children and by the peasantry of Lancashire, England, to this day. This custom can be traced up to the theology and philosophy of the Egyptians, Persians, Gauls, Greeks and Romans, among all of whom the egg was an emblem of the universe, the work of the Supreme Divinity. The Egyptians held eggs as the sacred emblem of the renovation of mankind after the deluge. The Jews adopted them as a type of their departure from the land of Egypt, and they were used at the feast of the Passover as a part of the furniture of the table with the paschal lamb. The Christians have used it on this day, as retaining the elements of future life, as an emblem of the resurrection. In Italy it was the custom to have games with hard boiled eggs. These were colored, mostly red, and were to be seen everywhere. In some places all who ventured forth on Easter day carried with them a colored egg, and on meeting and greeting a friend the eggs were exchanged.

On Easter afternoon the ecclesiastics and laity used to play at ball in the churches for tansy cakes. In some places cakes were distributed to the parishioners by the clerks.

On Easter Sunday the young men, in the Yorkshire villages especially, removed the women's shoe buckles. On Easter Monday the young women retaliated by depriving the young men of both shoes and buckles with a good deal of fun and merriment. Then on Wednesday they were redeemed by little pecuniary forfeits, out of which an entertainment called a tansy cake was made.

The "lifting" or "heaving" was indulged in by the men on Easter Monday, and the women on Easter Tuesday. Being a stranger in the town made no difference. The men surrounded every woman they met and lifted her three times high above the head with a great deal of noise and loud shoutings, and the victim was not released until she had paid the fine required, whether it was in the form of a kiss or a small sum in the coin of the realm.

The women found it more handy to carry a chair into which each man they met was compelled to take a seat and then lifted high above their heads and was not released until a pecuniary forfeit had been paid.

Another peculiar custom was that of rolling one another down Greenwich hill. This was peculiar to the metropolis alone and was considered the oldest custom of



THE OLD CUSTOM OF HEAVING.

all with the exception perhaps of this giving of eggs, which antedates Christianity.

Another curious sport which occupied the young girls during Eastertide was the game of "stool ball." This is still a pastime in almost every village in Sussex and is to the ladies and young girls of the same value as cricket is to men. Two pieces of board, 8 inches by 12, are fixed to two sticks from three to four feet high, according to the age of the players.

These sticks are stuck into the ground sloping a little backward and from 10 to 15 yards apart. The players take sides, generally eight to ten each.

The bowler pitches the ball at the board, which, in fact, is the wicket. If it hits, the player is out. The same is the case if the ball is caught, and the running out, stumping, etc., are exactly like cricket.

A most ancient diversion for all concerned was recorded by Durandus, who claimed that on Easter Tuesday the wives beat their husbands and on Easter Wednesday the husbands beat their wives; but, however that may be, it is related that at this particular season there were foot courses in the meadows, in which the victors carried off each a cake given as a reward by some wealthy one in the neighborhood. Sometimes two cakes were offered, one for the men and another for the women, and then a great concourse of people gathered, and there were a deal of merrymaking and good laughter.

The old Easter times may not have been wholesomely pious, but it was certainly with no heavy hearts that the greeting "Christ is risen indeed" was given.—San Francisco Examiner

THE PRIMITIVE EASTER.

Ceremonies Enacted Before the Birth of Christ.

Among the early Indo-European races the vernal equinox was greeted with great rejoicing and mystical rites, symbolical of the return of spring. This equinox occurs on or about the 21st of March and was without doubt the period of the primitive Easter.

De Gebelin states that it was celebrated in Egypt, Persia and Syria by the lighting of huge watch fires and the distribution of colored eggs.

In India the Parsees still exchange red eggs, on their spring festival, according to Schwartz, who adds that the custom is traceable to the earliest ages.

This giving of eggs typifies the birth of life in that which is apparently dead, as exemplified in the return of spring. The Christian fathers adopted it in the east, as they had done the celebration of Eostre in the west, and made it one of their paschal observances. It still flourishes in the Easter egg of our own times.

When the Celtic races left their cradleland in Chaldea and journeyed toward the setting sun, they carried with them the worship of Bel, god of fire, whom many great doctors believe to have been that sun itself. Twice a year, on the vernal and autumnal equinoxes, they kindled monster Bel fires in honor of this deity. The autumnal fire was in thanksgiving for the harvest, while that of the spring was intended to propitiate Bel for the coming year. Both these feasts were called "Bel

time." Of "games of Bel." At the same "Bel time" games of all sorts were indulged in, and an immense procession of men driving before them their flocks and herbs passed between the fires lit by the Druids.—Philadelphia Press.

GREET THE RISING SUN.

Moravian Custom Still Observed on Staten Island.

No more quaintly impressive custom has descended to Greater New York from the early days than the Easter sunrise services held by the Moravians in their old burying ground over on Staten Island. Since the year 1763 there has never been an Easter morn in which these devout worshipers have failed to greet the dawn with praise and thanksgiving. With the farm lands and picturesquely wooded hills and fertile meadows of Staten Island absorbed under the new charter there came into the municipality the Moravian cemetery at New Dorp. There, on the hillside, since the old hip roofed frame building, which still stands, was dedicated as church and parsonage under British rule, the followers of John Huss have held a service at daybreak on every Easter day under the morning sky, among the ever multiplying graves, to emphasize their faith in the resurrection of the body and their sense of exultation in the triumph of life over death.

The present church of white painted wood, with its lofty square columns and a cupola containing the bell which calls the worshipers to service, stands within the burying ground, on one of the loveliest spots in the new city of New York. Beginning the service by artificial light within the consecrated walls, the congregation moves out into the grayness of the air at the moment of dawn.

The mists of the night still shroud the lowlands between the cemetery and the sea, above which the sun is just appearing. As the red and yellow beams beat shoreward over a gilded track the winding sheet is swept from the land, exposing the lush, marshy vegetation of the lowlands garbed in the tender tints of spring, with brightness softened by a hazy bloom. Birds begin their morning song among the fruit trees planted by the early settlers, tender leaves bestir themselves in bright array on the branches, and the very blossoms seem to join in the refrain of the resurrection, rejoicing in nature's return to active life after the dreary deadness of winter.—San Francisco Chronicle.

EASTER IN RUSSIA.

How the Sacred Day Is Celebrated in the East.

Perhaps there is no part of the world where Easter is celebrated with such universal enthusiasm as Russia. To the somewhat childlike peasantry of that savage land the anniversary appeals with a force that more self contained and less trusting nations do not know. The day is expected, watched for and made the occasion of greeting and fraternizing, much as New Year's day used to be made here. In Moscow the people—at least a great number of them—assemble under the walls of the Kremlin before midnight and await the stroke of the bell that tells them of resurrection day. As in New York, before the doors of Trinity church on New Year's eve, all classes are represented. There is no yelling and jeering and blowing on coarse toned horns. People in fashionable garb and laborers in their sheepskin cloaks rub elbows in the throng, and nobles and tramps are enforced companions. As the hour draws nigh a hush spreads over the great assemblage. Then the monster bell on Ivan tolls midnight. It is Easter. Instantly the

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... in an the steeples begin to swing, gunners mount the parapet, the walls seem to rock to the detonations of the old saluting pieces, and sounds of rejoicing fill the air. But the sight is even stranger than the sound, for every member of the company below the walls who considers himself has been provided with a candle, and on the boom of the bells lights are passed to and fro, so that in a few moments the whole company seems to be enveloped in a glow. The church doors open for solemn service and the priests are called upon to bless the heavy, plum filled Easter cakes that are eaten by the people, these cakes being set out in long rows and topped with lighted candles. Kissing is promiscuous in token of the heavenly affection that the day stands for. This part of the business is said by foreigners of tender stomach to be one of the most trying experiences of a lifetime. Officers and private soldiers and sailors swap kisses. They keep it up for hours, and the czar has to do his share in kissing his ministers and other functionaries that live on the empire as well as the army and navy officers and clergy who assemble in his palace on Easter morning before sunrise.—Washington Post.

EASTER SUPERSTITIONS.

Traditions of the Day In All Parts of the World.

In European countries some of the extraordinary Easter customs are sacredly kept alive. In Durham, England, on Easter Monday the men claim the privilege to take off the women's shoes, and the next day the women retaliate.

Anciently both ecclesiastics and laymen used to play at ball in the churches for tansy cakes on Eastertide, and, though the pious part of this custom is happily everywhere discontinued, tansy cakes and tansy puddings are still favorite dishes at Easter.

In some parishes in the counties of Dorset and Devon the clerk carries round to every house a few white cakes as an Easter offering. These cakes, which are about an eighth of an inch thick and of two sizes—the larger being seven or eight inches, the smaller about five in diameter—have a mingled bitter and sweet taste. In return for these cakes, which are always distributed after divine service on Good Friday, the clerk receives a gratuity according to the circumstances or generosity of the householder.

There are many superstitions connected with Easter Sunday which are significant of the season and are almost as imperative as laws. One of these is the necessity of having something new to wear on this day in order to insure happiness for the coming year; hence the Easter bonnet.

It is also claimed in heathen countries, where the superstition originated, that the lambs frisk and dance in the light of the rising sun on Ostera, the name of a heathen divinity who was also represented as dancing and who gave to our Easter the name.

A German custom is to light fires on the hillside of the Harz. Obtaining the holy water from the streams at midnight, when the good spirit moves the waters, and the presentation of cakes, shaped in the form of the rising sun, are made special features of the occasion.

The rabbits enter largely into Easter amusements, especially among the Germans, who hide eggs in nests for the children to find, attributing the deed to the Easter rabbit.

In Jerusalem, as may be expected, Easter Sunday is commemorated with fitting ceremonies. Pious people leave loving tokens at the antique places made sacred by the presence of Christ.

On Easter day the reputed tomb of Christ in the Church of the Holy Sepulcher is covered with the lilies which are used all over the world. The Mount of Calvary is visited by the Christian population of the town and the members of the various religious orders inhabiting it, and flowers are strewn upon the spot where the cross is supposed to have stood. The archways under which Christ walked on the morning of the crucifixion, and which are now

standing and may stand for another 2,000 years, are visited and pointed out to the small children and their histories told.

In Rome the Easter festival draws crowds of visitors to the city. The ceremonies begin with the firing of cannon from St. Angelo castle, St. Peter's, which is richly decorated for the occasion, is the scene of imposing ceremonies, at which the pope officiates. The pope is borne into the edifice with all the pomp of the Vatican attending him.

After officiating at mass at the high altar the pope is, with the same ceremony, carried back through the crowded church, and then ascends to the balcony over the central doorway. Rising from his chair of state and surrounded by his principal officers, he pronounces a benediction with indulgences and absolution.—Philadelphia Press.

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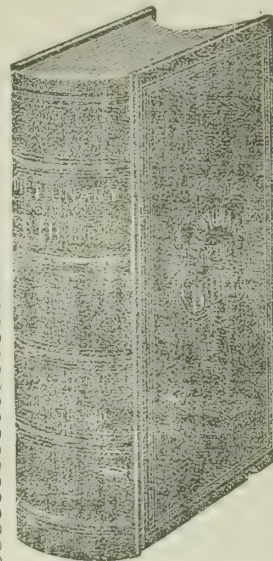
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MARCH 1st, 1899.

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To the Blackstone Guano Co.,
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Gentlemen:—A committee of the Walker Club, composed of John O. Bragg and F. S. Manson, Jorgenson, and Theo. Orgain, Tinkling, Va., have examined the results of the fertilizer test made for the club on my farm with ten of the best brands of guanos. On plot No. 1, old lot land, ten brands of fertilizers were applied, each at the rate of 800 pounds per acre, the ten sections carefully marked and treated alike. The committee picked out the section on which your Bellefonte Guano was used as the one showing the best results. On plot No. 2, four acres of new ground from old field fine land, four brands were used. Here the committee also found the best results, very decidedly, in the acre on which

Yours truly,
L. A. HARDY.

I have sold the tobacco made on the four acres mentioned above. The tobacco made on the acre on which the Bellefonte was used brought thirty-four dollars and fourteen cents (\$34.14) more than the tobacco made on either of the other acres. This acre, as far as I know, had no advantage over the other three acres, either in cultivation or natural fertility, or any other way. I know the tobacco did not get mixed in cutting, curing or shipping.

L. A. HARDY,
Committee for W. A. C.

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Christ is not only the keystone which holds the arches together, but he is the foundation upon which all is built. —Rev. W. P. George, Presbyterian, Kansas City.

A Chastened Spirit.

We must not be unmindful of the spiritual gains that come from a chastened spirit. Humiliation fertilizes the soul. —Rev. Jenkin Lloyd Jones, Independent, Chicago.

Uncertainty in Churches.

A weakness in our churches is the tone of uncertainty which seems to be struck every now and again in the religious service. —Rev. Thomas Van Ness, Unitarian, Boston.

To Make Christians.

Let us give our hands, our hearts, our prayers, and let us make it the prayer of our whole land, to make Christians of all the people of this land. —Rev. B. F. De Costa, Episcopalian, New York.

To Be Truly Great.

A man to be truly great and to have all his noblest powers aroused needs to feel that thrill and throb of the long yesterdays and the quivering pulsations of the great tomorrows. —Rev. George B. Vosburg, Baptist, Denver.

The Greed For Gain.

"Greed for gain is the fault of our nation," he said. "Our soldiers in camp, our men of business, our very women are ruled by cupidity. The national standard is the dollar mark." —Bishop Potter, Episcopalian, New York.

The Secret of Success.

Today the high church party in England is strong because it is religious, not because it is ritualistic, but because it is religious in its ritualism and is working earnestly for the gospel of Christ. —Dr. Lyman Abbott, Congregationalist, Brooklyn.

How the Good Are Sustained.

The Lord God has written it plain in his word that he often calls the best people to suffer most. Storms are meant just as much for good people as for wicked people. The winds, frost and chill meet them as much as others, but they are sustained by divine strength and

fortitude. —Dr. Northrup, Baptist, Kansas City.

Christianity Is Truth.

Christianity has nothing to dread from the facts. It is the truth, and it matches with the truth, all of it. As Christianity is a thought, a spirit, a temper, so the larger our knowledge, and the completer and more adequate our thinking, the more can Christianity be to us. —Rev. David N. Beach, Congregationalist, Denver.

The Benefits of Peace.

The people of this country, as I say, are in favor of the czar's proposal. They have a particular reason for wishing well to the great peace conference which is about to take place. They desire universal peace, not simply as Americans, but as sons and daughters of God. Our Christian people join in this movement to place themselves under the banner of the Prince of Peace on earth. —Dr. Edward Everett Hale, Congregationalist, Boston.

Genuine Religion.

A man's life is pretty nearly what he makes it. He can think himself into a fever over his disagreeable experiences, just as he can brood over a headache until he seems all head and all ache. He can also look so steadily at what is bright that what is dark becomes invisible. When a man tells me he is religious and then finds fault with everything, I know that what he calls religion is a chemical concoction which ought to be labeled "counterfeit." The genuine article comes from the fountain of eternal youth, but what he has produces premature decrepitude. —Rev. George H. Hepworth, Congregationalist, New York.

Church Taxation.

Houses of worship should remain untaxed, because this is a Christian nation. The Sabbath is honored in the law, the Bible is recognized in the courts, prayer is offered in congress, and the name of God is on our coins. One in four of the population is a church member, and probably one in two is an attendant of and sympathizer with the church. The church should not be taxed, because it is supported by the voluntary offerings of the people. To tax church property is therefore a tax on a tax and thus outrages the fundamental principles of taxation. The church is for the public good. It stands for obedience to law, respect for the authorities and for good order. In proportion to its growth and support it lessens the prison and asylum taxation. It is against all criminality and seeks the transformation of life of all who otherwise might become burdens upon an overtaxed people. Clergymen are in a special sense the servants of the public, sustained by meager salaries, yet giving their lives to the uplifting of the fallen and the aid of the destitute. Some countries so highly value the work of the church that they levy a special tax for its support. No other state in the Union accepts a tax from the church. —Rev. Charles E. Locke, Methodist, New York.

BEYOND THE GATES.

BY REV. WM. A. QUAYLE, D. D.

When day is done, and from the gaudy sky
The glory fades,
Then quiet falls; and rest comes by and by
With night's dear shades.

When life is done, and climbed its craggy
steeps,
All hot suns set;
When in vast joy that neither sighs nor weeps
We then are met:

What rest shall hold our hands, and grace,
Lik' evening psalm,
Shall whisper peace! And from the troubled
face

Heaven's blessed calm

Shall every tear-stain wipe away and fear,
With Christ at hand

No heart-ache can through golden years
draw near

That heavenly land.

EDITORIAL.

NO INJUSTICE DONE BISHOP POTTER.

One of our readers and good friends sends a clipping, and says: "I think the RECORDER ought, in justice to Bishop Potter, to publish the following clipping from the New York Churchman."

"The Bishop of New York has been so industriously misrepresented in his brave and truthful utterance on the necessity of conquering the saloon by the quiet process of substitution that we are glad to give the widest currency to a letter addressed to the Rev. Geo. M. Hammell, editor of the Western Christian Advocate, of Cincinnati. The letter is dated January 21, and runs as follows:

"MY DEAR SIR: You have been misinformed. I have never expressed any opinion as to the 'dram shop.' In a recent address in behalf of coffee houses, coffee wagons, coffee carts, and the like, I stated that something answering to the saloon, i. e., place of inexpensive recreation and refreshment, would always be a necessity. I may add that, until it is provided, the mischiefs of the saloon, which nobody recognizes more clearly than I, will continue. The saloon may be driven to cover, but it cannot be abolished. Something better, something wholesome, harmless, undefiled and undefiling must take its place and so expel by substitution."

"Legislation has failed to do this, and prohibition has failed. Denunciation has failed. It is a case for Christian capital, wisely employed, as the history of the Liverpool coffee houses has shown."

H. C. POTTER."

The editor of the RECORDER is very glad to publish the above clipping, but is not able to see that justice requires it. This letter of Bishop Potter was written in January and expresses Bishop Potter's views on the subject of how to meet the saloon. The view is no novelty, and has been held by the editor of the RECORDER ever since he has thought on the subject at all, and of the methods we use

used in driving out the saloon. Our soda fountains, soft drinks, Y. M. C. A. halls are all based on this principle. The RECORDER has never said anything about Bishop Potter's views on the saloon, or how to drive it out. The editorial in the RECORDER of March 16, entitled "An Apostle of Temperance," in which he criticised some statements made by Bishop Potter in the Outlook of March 11, six weeks after the letter given above, was on a very different subject. Bishop Potter in this letter denounced the Prohibitionists as "Scribes and Pharisees," as "arrogant, denunciatory, ignorant, unscrupulous, and untruthful." The RECORDER had nothing to say as to Bishop Potter's views on the subject of Prohibition. It was distinctly stated that "the question is not as to whether Prohibition is right, but the question is, to whom ought the term Pharisee and all that string of adjectives to be applied?" That was the only question discussed by the RECORDER. Bishop Potter in his letter slandered most shamefully the Prohibitionists of the country. The editor is of that company, and rejoices to be associated with such noble souls as many of them are. He thinks that the law should prohibit drunkard-making just as it does gambling, and lotteries, and prostitution, but he does not think any of Bishop Potter's epithets merited by him because of that fact. He, therefore, proved, to the best of his ability, that Bishop Potter's language was unworthy of his position and character, and was, in fact, slanderous.

The clipping published above does not alter the facts. It simply states Bishop Potter's views on the saloon. They are not so original that they deserve any special mention as coming from him. The RECORDER has never discussed Bishop Potter's views of saloons; it discussed his views of Prohibitionists, and it has seen no reason to abate one word of the editorial of March 16. That editorial was written immediately upon reading his letter, and two weeks later the great papers of the Church are expressing themselves in line with the sentiments of the RECORDER. There is no objection to publishing the clipping above, but justice does not demand it, as the subject is entirely different.

SPECIAL OFFER!

All persons who owe back subscriptions can pay up all back dues, and have the RECORDER till January 1st, 1900, by sending \$1.00 Now.

CORRESPONDENCE.

BRO. KILBY TALKS AGAIN.

The only reason given, as far as I have heard, for not enlarging the districts at our last Conference was that no plan had been formulated. Several questions naturally arise. Why was a plan not formulated? And whose business was it to formulate a plan? Certainly there was time enough between the adjournment of the General Conference and the convening of our Conference to formulate a dozen plans. Such a reason as given looks very much like a subterfuge. Will a plan be formulated by next Conference? If so, by whom?

Does anyone suppose that the perpetual presiding elders will formulate a plan that will enlarge their duties, or possibly, by decreasing the number of districts, cut them out of a soft job altogether? Of course not. The Discipline puts this work on the Bishop; and while the Conference is in session is the proper and only time to formulate the plan as all the elders are present and can give the requisite information as to boundaries, etc.

I hope our next Conference will be presided over by a Bishop who was not a presiding elder himself for some time, and hence not so much influenced by that fellow feeling that made him so wondrous kind. It is very evident that the old elders intend to hold on until they are put out. Read the following extract from Dr. Whitehead's letter in the Nashville Advocate of January 12:

"The Bishop did not disturb elders whose terms were unexpired, and contrary to the doctrine of some of our ecclesiastical statesmen, he reappointed several who had held the office continuously for very long periods."

After speaking of the presiding elder question as a "dead issue" he further says:

"It is very certain that the Bishops will not allow themselves to be dictated to, or hampered by Annual Conference resolutions on the subject."

The plain English of which is simply this: We are in the office and propose to stay as long as we can, regardless of the wishes of the Conference, until some Bishop comes along who will turn us out, or until the General Conference changes the law so we will have to get out. This is a deplorable state of affairs, and to anyone with any delicacy of feeling, a humiliating one, but our presiding elders seem to have toughened in the work and become unimpressible. Well, I believe something will happen yet, and the people will, sooner or later, hear something drop.

Changing the subject, there is another matter I wish to mention. After mature deliberation, I assert that it is, in my opinion, a desecration of a Church to hold in it a session of the Virginia Conference! Let me explain: One morning, after the adjournment of our late Conference, I stood near the altar of the Church and, looking in different directions, I saw about four or five puddles of tobacco spittle as large as my hand, on the carpet, and around the outside of several spittoons, near by, was a rim of tobacco juice, showing that they had been used as often as hit by th

law that tobacco shall not be used in any form in the Church during the session. If this cannot be done, then the Conference should be held in a hall, and not in a consecrated building. It is an OUTRAGE and a SIN to use a Church in that way.

In conclusion, I will ask two questions which each person can answer for himself. What would you think of a MAN who would deliberately spit tobacco juice on the carpet in the house of a FRIEND? Then what do you think of a MINISTER who deliberately spits tobacco juice on the carpet of the house of GOD?

L. CLAY KILBY.

NORFOLK, VA.

THE SAD ENDING OF A HUMAN LIFE.

A special from a town in North Carolina to the Richmond (Va.) Times, published in a recent issue, gives the particulars of the finding of the dead body in the woods near by, by a party of fox hunters, of a young man formerly from Virginia. The correspondent says that the dead man had been suffering from despondency, resulting from a habit which he could not control. Wandering in the woods, under this great burden of despondency, the presumption is that the young man took his own life. This writer was personally acquainted with the unfortunate young man whose fate was so sad; and living in the same town with the deceased for some time, we learned enough about his history and habits to be able to tell the nature of the "habit" which so sadly mastered him. It is the old story of the effects of drinking liquor, about which we hear and read so much these days. Before this young man was mastered by whiskey he was a pharmacist of note, having filled with credit the position of a naval drug clerk. But alas! the destructive, ruinous whiskey habit overcame him and his life was ended in darkness and shame. I am not able to tell all the factors in the ruin and death of this young man, but this I do know, that a terrible responsibility rests somewhere. If such cases were not so common in our land, one might linger long in thought over the fate of this young man. This is a specimen of the ruinous work done by the saloon which in our country is legalized and protected by the strong arm of the law. How long will our christian country tolerate this accursed blot upon our boasted civilization, the legalized saloon.

E. P. PARHAM.

CHRISTIE, VA.

DEDICATION AT SMITHFIELD.

DEAR BRO. CANNON:

The Church at Smithfield will have its red letter day on the second Sunday (9th) of April, when our elegant house of worship will be dedicated to the service of God. Rev. Henry E. Johnson, D. D., of Norfolk, will preach the dedicatory sermon. All ex-pastors are hereby invited to be present on this interesting occasion.

We are making substantial progress in Smithfield, and Methodism has a bright future before it in this community. The services connected with the dedication will be continued and we

religion in our town. We have a fine congregation here to whom it is a genuine pleasure to minister in sacred things.

Very truly,

J. K. JOLIFFE.

SHALL THE DISTRICTS BE ENLARGED?

BY NORTH GEORGIAN.

In the Advocate of January 26 there appeared an article from the pen of Rev. I. C. Renfro, of the Pacific Conference, in which he deprecates the enlargement of presiding elders' districts. All other things being equal, we are of Brother Renfro's opinion. We believe in the presiding eldership. We believe in "oldfashioned" quarterly meeting, with two or three days' service, with their mighty sermons and their far-reaching influence. We believe in presiding elders who linger in their pastoral charges, help in protracted meetings, and make themselves known as factors in the work of upbuilding the Church.

There are evils, however, connected with the presiding eldership in our Church from which public sentiment is reacting; and, unless those evils are remedied, we believe that our people are going to demand an enlargement of districts to the full extent allowed by the law.

In mentioning these evils may we be permitted to use great plainness of speech? Our desire is to arrive at the truth, and a candid discussion can only help the right.

Nothing, perhaps, in the polity of our Church has given more general dissatisfaction, during the last two decades, than the management of the presiding eldership. The principal causes of this dissatisfaction may be classed under the following specifications:

1. Appointing men to the presiding eldership because of their unfitness for other work. When the question comes up what to do with a man who is not acceptable, it has become a by-word: "Locate him or place him on a district."
2. Continuing men in office for years and years. Against this there are many strong reasons. Public sentiment is largely opposed to it. If the matter were left to a vote of the Conferences, we believe that the result would be startling. All the analogies of our itinerant system are against it. Pastors must change every four years. They usually change much oftener. Our bishops, by an unwritten law, seldom preside over the same Conference more than one year at a time—never, we believe, more than twice consecutively. And yet men of no special qualifications are often retained in the cabinet of our Conferences for a generation, against the earnest wish of a large number—we believe a large majority—of our members.

3. Continuing men in the presiding eldership who are not acceptable. When a pastor is not acceptable the revelations in the cabinet cause his prompt removal; but in the case of the presiding eldership there are no "revelations." For a private member of the Conference to inform against a presiding elder is a thankless task, which generally reacts disastrously upon himself. Hence the appointing officer has almost no means of information in regard to the man

who fill the most important places in the Conference.

4. Paying burdensome salaries. We are certainly not of those who would needlessly cut down the salaries of our preachers, but, in all candor, there are two sides to this question. In order to pay the salaries which our presiding elders "expect," an assessment is sometimes levied of twenty per cent., or one-fifth of the pastor's salary. And yet many men could be found who would superintend a district most efficiently and who could live, and do live, on half that amount.

If the evils of which we speak are corrected, we believe that our Church will still adhere to the present district lines. If they are not corrected, we are confident that public sentiment will speedily demand, as the less of two evils, districts as large as the new law permits them to be.—North Georgian, in Nashville Christian Advocate.

FROM STATE OF WASHINGTON.

I will set apart this day by trying to comply with the request of my friends—"Be sure to write again for the Recorder."

Of course, the Editor has long since forgotten the some-time Idaho correspondent, nevertheless the good little paper has been held in remembrance, tho' lost sight of for quite a while in "roaming over the land."

"Well, after luxuriating in dear old Virginia for more than a year, in all the love and comfort of kindred and home—a God-given rest,—we find ourselves in the State of Washington.

I cannot touch on the severing anew of broken home ties, with their tender memories, now doubly dear and sacred. Leaving Richmond on Monday p. m., December 26th, I set out alone to join my "gude man" in our new home.

"I will sail the seas over for thee"

The trip was made with a difficulty—making perfect connections—and with much pleasure, especially on the Great Northern, where we kept our sleeper for several days and nights with no interrupting changes. Our traveling companions made a most agreeable and social party, each vying with another in adding to the pleasure and comfort of the rest. Most prominent among us a young Episcopal deaconess, from Canada, going as missionary to Japan; but none the less of interest was a young German girl, all the way from the "old country," en route to Alaska to join her sweetheart and be married immediately on her arrival. And altho' she could not speak one word of English, our hearts went out to her as she sat in blissful silence, her face radiant with that light that "shone on land or sea"—and surely its beacon must have been bright and pure to reach, as it were, from "pole to pole." There were many ladies on "pleasure bent;" one family making a tour of the western coast, all eager for new sights and enjoying thoroughly the grand scenery. A stately English lady, with white curls, from some part of Texas, and a dear motherly soul from De Leon, were particularly kind to the writer. Along the Koo nai river the view was fine, the picturesque rocks, rushing water, bright sunshine and bracing air made merry the heart, and ere we realized it, our train drew up in

Our Conference should pass a stringent law looking and praying for a revival of

wonderful city of Spokane, and goodbye had to be said, while the pleasant acquaintances passed on "as the ship in the night." In a strange city, but met with no inconvenience; the hotel was all that could be desired, and the attendants most attentive. The next morning, crossing the Spokane river, I took a new branch of the Great Northern, wending its way northward; the snow (of which we had seen but little) began to get deeper. The view now was grand in abrupt mountains—great boulders rising up huge and grim, with now and then broad lakes looking like prairies in their coats of ice and snow.

As we neared our destination—Saturday evening, December 31,—my heart was almost suffocated with contending emotions—with happiness, yet vague imaginings of the new strangeness. But when I was literally dumped out into the deep, DEEP snow, strong arms were there to receive me and give me that heart-welcome which makes home anywhere.

Valley is comparatively a small place, situated in the mouth of the Colville valley—a broad, level plain stretching out some fifty miles, bordered on either side with well-timbered mountains, while the Colville river runs so quietly through it you would never know it was there. The soil is fertile, well adapted to farming, producing splendid vegetables and fruits, while wheat and hay are the chief products, making it quite a stock country. In the near and valuable quarries and mines of onyx, marble, paint, etc. We anticipate quite a future for Valley. Of course, it is now in a very primitive state and filled, mostly, with foreigners—Germans, Austrians, Swedes, Norwegians, etc., without Church or Sunday-school, but we promise ourselves as the mighty logs of the forest come forth in boards and timbers it shall not always be so, tho' now we are just in the nucleus and must "stand still and wait." Pray that we may not grow careless and indifferent. Already we are told that we will "GET OVER" this "longing for the courts of the Lord," which, alas! is but too true, pray earnestly that it come not upon us. For it is discouraging when all around jabber in an unknown tongue unless speaking directly to you—the heart hungers for its kindred with a cast-out-of-Eden feeling; and I verily believe the same old story is being enacted every day and it is absolutely necessary for some to be thus cut off—separated—from the heaven of home, as a test of motives and strength and to bring out the best in them. In new and untried environments we naturally strive for closer fellowship with our God and Saviour we KNOW to be true. And when we look on the grand mountains,—that so forcibly recalls. "And He went up into the mountain apart to pray,"—the lovely valley with blue sky and pure air, we feel He will send comfort in His own good time. I pray He may use us as instruments—that it may be good for us to be here in the truest and highest sense.

I would tell you of our extreme cold weather, but from the paper's quotation fear it is yet a tender point with you (?); still you did not have it 33 below zero as we did. The old-timers say hey never saw—felt—the like, and re-

hearsed many a weird story of the blizzards in the Dakotas. They come immediately after a calm, warm day, and the people all stay in bed to keep warm and to save fuel. They say, persons caught out can form no idea of direction or distance and are often carried miles away, and after being out for some time lose their minds from the intense cold, and see, as it were, mirages that lure them on and on. On one occasion, some lady heard a strange noise at the door and insisted that her husband get up and see, and when he opened the door he was startled by an apparition, and it was some time before he could make out it was really a human being, clad in a solid sheet of ice, the peculiar sound proceeding from a tiny hole through which he breathed. They did all they could to restore him, but it was days before he could tell who he was or whence he came. He had been caught out and had wandered miles and miles, and said after a while he fancied he was going up and down the streets of a large city, and through windows and glass doors he could see bright, glowing fires, but try as he would, he could not open the door, and thus he went, in his agony, only to find himself barred out. O, isn't it terrible? But that was in the Dakotas, not in Washington, though it was bad enough here, but the snow is now fast disappearing and soon summer, with her floral wealth, will come and come to stay, for we do not have the oft-repeated rainy spells.

Some of my friends will remember this as the beginning of a New Year for me; yes, the day came just the same and we had the customary birth-day cake and tried to be "like home," and was happy in the thought the mother's heart was with us although so far away. And it was amusing to see the train come in all decked in evergreens and the train men wearing the shamrock, and men coming home at night with tufts of green in their hats—and encouraging, too, for a loyal heart must have some true inspiration.

BLANCHE ELDRIDGE DRISCOL.

PROMOTION.

(BY MALINDA CLEAVER FAVILLE.)

Promotion should mean advancement in rank because of meritorious service. It frequently does mean preferment because of outside influence. Ideally, officials with appointing power should respect, not personal influence, but special ability; practically, the reverse was more than sometimes been the case. All development is a growth toward the ideal; when shall we begin to develop a correct system of official promotion? The merchant does not put long dresses on an overgrown cash-girl and send her to New York to select the season's millinery. The superintendent of the ship yards does not promote a rivet-holder at once to the charge of a shop. The cash girl and the rivet-holder may rise to the top of the ladder, but they rise round by round; no "pull" can snatch them to the top. The man with dollars in his business knows that round by round is the only safe way.

The President who set out as he said "to manage the business of the people in a business-like way" was the great-

(CONTINUED ON TENTH PAGE).

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THURSDAY, APRIL 6, 1899.

EDITORIAL.

The RECORDER extends its thanks for the tastefully prepared pamphlet containing the memorial sketch of the late Thomas Branch. The sketch was prepared and read by Dr. Brown, and has now been printed and bound into a small pamphlet, together with a photograph of the widow and a fine likeness of Mr. Branch.

The papers report one or two amusing incidents in connection with the reported death of Mr. Sherman. One of the New York papers described in full the death-bed scene, and quoted the dying sate-man's last words! And to cap the climax, some spiritualists in Washington had conversations with Mr. Sherman's ghost, and found out from the ghost how Mr. Sherman liked the other world, and also received messages from him for his friends. There is no doubt that the newspaper men were knaves, and the spiritualists were either fools or knaves, or perhaps somewhat of both.

There has been some conjecture as to why the Emperor of China, who was reported as "sick," did not die. A recent Government report states that Sir Claude McDonald, the English Minister at Peking, told those in charge of affairs that the death of the Emperor, under existing conditions, would so displease Western nations that it would be disastrous to China and those in power.

A COREAN THANK-OFFERING.

Dr. Reed writes from Seoul, Corea, that Gen. Yun, father of our T. H. Yun, has just handed him \$1,000 for the proposed Industrial School at Songdo, and that Hon. T. H. Yun, just appointed by the Emperor to be Taotai of Gen-

san, before leaving for his responsible post, had given valuable property in Seoul worth \$1,000 to \$1,200 for the same purpose. This Mr. Yun did, aided by his noble christian wife, saying: "In token of our gratitude to the Church we do this."

This Offering in heathen lands to build up christian schools should be a call to Virginia Methodists to show that their gratitude to God is as great as that of the Corean christians.

It has been announced that Mr. Samuel Cupples is the gentleman in St. Louis who gave the \$25,000 to Central College, Missouri.

The Methodist Times of March 16, just received, states that £533,140 have now been promised on the Wesleyan Twentieth Century Fund. Over one-half in three months.

EPWORTH LEAGUE CONVENTION

The joint Epworth League Conference of the two districts of Petersburg and Farmville, which was to have convened in January last, will meet in Blackstone, April 28-30. The program, which has already been published in this paper, will be followed with slight alteration, and will be given in full hereafter. Prominent workers and distinguished speakers, both lay and clerical, will be present to give interest to the occasion. The opening exercises will take place on Friday evening at 8 o'clock, in Blackstone Methodist Church.

R. A. COMPTON.

RELIGIOUS NEWS.

CONFERENCE.

Revival services began at Centenary Church Sunday and will continue for some time. The pastor, Rev. Asbury Christian, is being assisted by the Rev. W. B. Beauchamp, of St. James' M. E. Church, Richmond. Mr. Beauchamp is a talented young man and a most effective preacher. He is a graduate of Randolph-Macon College and of Vanderbilt University. He is serving with great acceptability his fourth year at St. James. Mr. Beauchamp is president of the State Epworth League, and is in close touch with the young people of the State.—News.

The official board of Keller circuit met Wednesday and decided that the camp-meeting at Turlington ground should be held this year beginning Aug 11.

The next Eastern Shore District Conference will be held at Accomac C. H. in July.

Brother Whitmore has been holding protracted services at Belle Haven for two weeks.

On Sunday last Rev. J. E. Potts held a memorial service for Dr. J. E. Broadwater, deceased, in the presence of a large gathering of his old friends.

The death of Mr. Richard W. Ames, of Locustville, will be received with sincere sorrow by many friends in every part of the Eastern Shore. No one could know the man without admiring him for his high christian character and his exalted worth as a man and citizen. He so impressed everyone with his sincere desire to do right and be

just, that no one ever questioned his motives, however much they may have differed with him. He died as he lived—a christian.—Enterprise.

The service at Centenary church Sunday morning was especially interesting, including excellent singing, a sermon by Bishop Granberry, and the consecration anew of the Church, which has been lately renovated and improved. The improvements have given much added beauty to the sacred structure. The sermon of Bishop Granberry was able and soul stirring. He took his text from the last chapter of the Epistle of Jude, the subject was "character building." The Bishop's allusion to his former pastorate, twenty-seven years ago, and to his parishioners who had built up their christian character and gone to their reward, was touching.

Dr. Royall is assisting Bro. Beckham in a meeting at Asbury Church, Richmond.

Rev. L. P. Bransford is assisting Dr. Starr in a meeting at Broad-Street.

At Gray Street Bro. Rawlings received thirty six members into the Church as the result of the recent meeting, twenty five of whom were baptized.

Judge Dupuy, of the Circuit Court, has decided against Randolph-Macon Academy in its fight with Bedford City for free water. When the Academy was established the Bedford City Council guaranteed to the school exemption from the water tax. An appeal will be taken from Judge Dupuy's decision to the Court of Appeals.

Rev. A. Coke Smith, has been called to Columbia, S. C. by the critical illness of his sister, Mrs. Rice, wife of Dr. John A. Rice, president of the Columbia Female College. Dr. Smith left Lynchburg Friday night. On account of his absence there were no Easter morning services at Court Street church, but Dr. Paul Whitehead, the presiding elder, preached at night. The Sunday school had most interesting exercises, and made the largest Easter offering it has ever made.

The official board of Monumental Church, Portsmouth, have decided to take down the present parsonage and build a new one on the same site.

At Epworth Church Rev. W. J. Young, D. D., took up the Conference collection and raised the amount required.

Rev. R. H. Bennett at McKendree Church received one member by certificate, and the Sunday-school gave the largest missionary contribution in its history.

Rev. Daniel T. Merritt, at Huntersville Church, received one member and preached to the Odd Fellows at night.

Rev. J. F. Carey reported eight additions to the Sunday-school at Port Norfolk, and received three members into the Church.

Rev. W. R. Proctor had five additions to the Sunday-school, took up his Conference collection and received one member at Park View, Portsmouth.

Rev. Dr. Johnson, at Cumberland-Street, raised \$1,000 to pay off the debt of the Church, received two new members and five requests for prayer at night.

Rev. Lloyd T. Williams reported one new member at Trinity; Rev. C. W. Pettit preached and administered the communion at night.

Rev. G. H. Spooner, at Lambert's Point, had six additions to the Church.

Rev. R. F. Beadles, at Central Church, reported ten additions to the Sunday-school and received two in the Church on profession of faith. Revival services will be held during the week.

At East Norfolk Rev. W. R. Crowder reported large increase in the congregations since his last report, and better collections.

Rev. W. H. Edwards, at Centenary, received eight into the Church. The revival meeting closed on Sunday. There were thirteen conversions and accessions.

Rev. W. T. Williams, at LeKies Memorial Church, raised \$1166 on the Church debt.

Rev. R. T. Waterfield, at Owen's Memorial, Portsmouth, had two accessions to membership.

At Queen-Street Rev. S. C. Hatcher received three members.

Bishop Wilson will preside at a grand rally of Epworth Leaguers at Monumental Church, Portsmouth, Friday night, April 21.

Mrs. Susie Lloyd (nee Wade), of Philadelphia, made Laurel-Street church an Easter present in the shape of a carved communion table with the words engraved on it, "In remembrance of the."

It is a handsome piece of furniture, and the church highly appreciates the gift.

Protracted services were begun at Laurel-Street Sunday night and will continue during the week. Rev. R. Stanley Gayle, the pastor, will preach very often during the meeting.

The board of stewards of Centenary church, Norfolk, have decided to make extensive improvements on the church building. These will consist of artistic frescoing of the walls, renovating the pews and pulpit, and new and improved lights in the place of those in use now. The edifice will also be painted on the exterior. When finished it will be one of the handsomest in the city. Between \$500 and \$1,000 will be expended on these repairs.

GENERAL.

Rev. James Needham died at his home near Pilot Mountain this morning. He would have been 100 years old on May 2nd next. He was a Methodist minister, active and energetic up to the end, his last sermon having been preached in Winston last November at the session of the Western North Carolina Conference.

A temperance demonstration is to be made at the Paris Exposition, by opening on the grounds a very large temperance restaurant together with what are termed "Kiosques de Temperance," from which all alcoholic drinks will be excluded.

It is said that during the inaugural ceremonies at Austin, Tex., and at the ball which followed at night, that not one drop of intoxicants was on tap—that neither the outgoing nor the incoming administration drank anything.

The Rev. Frank P. Parkin, D. D., has been elected corresponding secretary of the Twentieth Century Thank offering Commission, composed of bishops, clergymen and laymen of the Methodist Episcopal Church, whose object is to raise \$20,000,000 during the years 1899, 1900 and 1901.

The Christian Church in Corea has doubled its members in the past twelve months. There are now, in round numbers, 5,000 Protestants and 25,000 Catholics. Wife beating, a universal practice in Corea, has been banished.

The gift of a Buddhist temple to the Ningpo Mission is an unprecedented incident in the history of missions. The villagers were not only willing it should be used as a preaching hall and school, but would convey it by a legal deed of gift.

The American Bible Society circulates the Scriptures in 96 tongues, besides our own speech; 28 European, 39 Asiatic, 8 Oceanic, 9 African, 9 American Indian, and 3 South American languages and dialects.

The Bible was not circulated in Cuba until 1882. In that year the American Church Missionary Society built at Ma-

The Junior Recorder.

RICHMOND AND BLACKSTONE, VA., APRIL 6, 1899.

THE SUNDAY SCHOOL.

LESSON III, SECOND QUARTER, INTERNATIONAL SERIES, APRIL 16.

Text of the Lesson, John xiii, 1-17.
Memory Verses, 14-17—Golden Text,
John xiii, 15—Commentary Prepared
by the Rev. D. M. Stearns.

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1. "Having loved His own which were in the world, He loved them unto the end." How good it is that He never ceases to love us! He never finds out anything new about us, but before ever He told us of His love He knew us thoroughly, and He loves us with an everlasting love (Jer. xxxi, 3). He came from the Father into the world. He is now about to return to the Father, and He has some last words and lessons for His disciples, many of which are full of assurances of His love, such as chapter xv, 9.

2. At one time the devil used the serpent, but since Eve listened to him the devil has always been able to find men and women enough for his purposes. He puts before us evil thoughts, and if we receive an evil thought then he will show us how to carry it into an evil deed, and he will come into us himself and consummate it. In this verse he puts the thought into Judas' heart, and in verse 27 he comes in himself.

3. Jesus was conscious that all power and all things were His; that He came from God and was going to God, and because of what He was He did what He did. He did not try to make Himself equal with God, for He was equal with God, one with the Father. If we have received Him, we are children of God by faith in Him, heirs of God and joint heirs with Christ (Rom. viii, 16, 17), and as we believe this we will be enabled to do or bear cheerfully whatever He sends us.

4. Laying aside His garments is suggestive of the glory which He laid aside when He came to earth for us, and girding Himself with a towel makes us think of Him as our great high priest, ever ministering to and serving us. He is still girt about the breast with a golden girdle (Rev. i, 13) and is at God's right hand for us as well as in the midst of the churches.

5. Washing and wiping the disciples' feet—how dumb with astonishment they must have been, and what an opportunity for blessed service some one lost! How slow we are to see the opportunities until they have passed. He never lost one.

6. "Lord, dost Thou wash my feet?" With amazement Simon has watched Him passing from one to another, but now that his own turn has come he cannot stand it and thus cries out, adding, "Thou shalt never wash my feet" (verse 8). To see our Lord Jesus taking the place of the most menial servant was too much for Peter and perhaps made him wish that he had been quick enough to do this instead of this Lord and Master.

7. "What I do thou knowest not now, but thou shalt know hereafter." The hereafter does not necessarily refer to heaven and the life to come, but to a later period in this present life. We often have some light as the years pass on upon God's dealings with us, but doubtless the full light will not come till the morning, and many things may remain dark till then.

8. "If I wash thee not, thou hast no part with Me." As to this washing see chapter iii, 5; I Cor. vi, 11; Titus iii, 5; Rev. i, 5; Eph. v, 26. We cannot have

part with Christ till He has made us meet, but it is His work, and His alone, that can give us this necessary cleansing.

9. Simon, not understanding, now asks for more than our Lord was doing. Possibly he had some thought in mentioning hands and head as well as feet of the blood and oil upon the ear and hand and foot in the consecration of the priests and the cleansing of the leper (Lev. viii, 24; xiv, 25, 28).

10. "Clean every whit." What a word concerning such as Peter and John and the others! Yet it is true of every sincere believer. Sanctified as well as justified by the one offering of Jesus Christ once for all—yes, perfected forever and complete in Him (Heb. x, 10, 14; Col. ii, 10). This is our standing in Christ through His finished work. As to our daily life we need constant cleansing. The feet suggest our contact with the world.

11. "Ye are not all clean." Judas never had been a true disciple. He was only of the number of the twelve, not of the twelve. Those who go out from the number of Christ's followers never to return make it manifest that they never were true followers (I John ii, 19). Those who are true disciples can never perish (John x, 27, 28). The Lord knoweth them that are His.

12. "Know ye what I have done to you?" They certainly knew that He had washed and wiped their feet, but that was only the outward act. Did they understand its meaning? He made known His ways unto Moses, His acts unto the children of Israel (Ps. ciii, 7).

13. "Ye call Me Master and Lord, and ye say well, for so I am." Paul loved to say, "God, whose I am and whom I serve" (Acts xvii, 23). Elijah said, "The Lord God of Israel liveth, before whom I stand" (I Kings xvii, 1). On another occasion our Lord said, "One is your Master, even Christ, and all ye are brethren."

14-16. "I have given you an example, that ye should do as I have done to you." We cannot be saved by trying to imitate Christ, for there is no salvation except by His blood. "The life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls, for it is the blood that maketh an atonement for the soul" (Lev. xvii, 11). But He saves us by His blood that we may follow Him as our example and manifest His life in these mortal bodies. Not saved by any doing of ours, but saved that we may do. "We are His workmanship, created in Christ Jesus unto good works, which God hath before prepared that we should walk in them" (Eph. ii, 10). Nothing will make us more apt to see quickly these good works which He has for us to do than a study of the life of our Lord in the four gospels, always supposing that we are filled with the Spirit both to study and to act. Many are willing to do some great thing, but to lay aside our official robes and stoop to serve those whom we consider beneath us—this requires more grace than most of us seem to have.

17. "If ye know these things, happy are ye if ye do them." Elsewhere He said, "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven" (Math. vii, 21). "Be ye doers of the word and not hearers only, deceiving your own selves" (Jas. i, 22). "Therefore to him that knoweth to do good and doeth it not, to him it is sin" (Jas. iv, 17). "This is a faithful saying, and these things I will that thou affirm constantly that they which have believed be careful to maintain good works. These things are good and profitable unto men" (Titus iii, 8).

EPWORTH LEAGUE.

Topic For the Week Beginning April 16, "The Eternal Morning and Modern Missions"—Text, Isa. lx, 1-12.

"Arise, shine; for thy light is come and the glory of the Lord is risen upon thee!"

Other ages have seen marvelous religious revivals and reformations, but no age has seen such vast changes wrought by a single religious system in such widely separated parts of the world and over such multitudes as has been effected by Christianity during this present century. Not to speak of the Old Testament revivals, which were national, the most strikingly aggressive religions have been Buddhism and Mohammedanism. The first may be called the Protestantism of the orient, as it was a reformation of Brahmanism and the previous heathen systems of the east, which had grown corrupt. Mohammedanism was a reform movement of vast importance and a wondrous advance upon the old material religions which it supplanted. At one time it threatened to overrun all Europe and divide the world with Buddhism. But neither of these systems has lifted any nation into advanced civilization and neither fulfills the requirement of a universal religion for all men.

The advance of Christianity for the first 300 years was marvelous. From obscurity and contempt it came to the seat of power in the Roman empire. Its conquest of the barbarians who overturned the empire is one of the marvels of history. Most fascinating is the story of the conversion of the northern nations of Europe and the subsequent development of the Greek, the Roman and the Protestant churches.

The deepest interest, however, centers around the work of the church during the present century. This is the era of missionary societies, Bible and tract societies. Since this century began more Bibles have been made and distributed than in all previous ages.

To see clearly the advance of the gospel one should take the map as it was in 1800 and compare it with the world now. All the Pacific islands, Japan, Korea, China, India, Africa, South America, Mexico and the Indians of America have been reached with the Bible and pure religion, and whole nations lifted from vilest barbarism and heathenism into peaceful, progressive civilization and religious purity.

Surely the light has come. Earth sees her Redeemer as never before.

Arousing Interest.

Some years since a pastor of a New England city church announced a missionary meeting for Sunday evening on a new plan. He selected two laymen to speak on some phase of missions. One of those selected for this work was a young man who had never made an address before so large a company. His timidity and objections were overcome, and he selected "The Evangelization of

(CONTINUED ON EIGHTH PAGE.)

THE PARSON'S VACATION.

WRITTEN FOR THE RAM'S HORN BY THE PARSON HIMSELF.



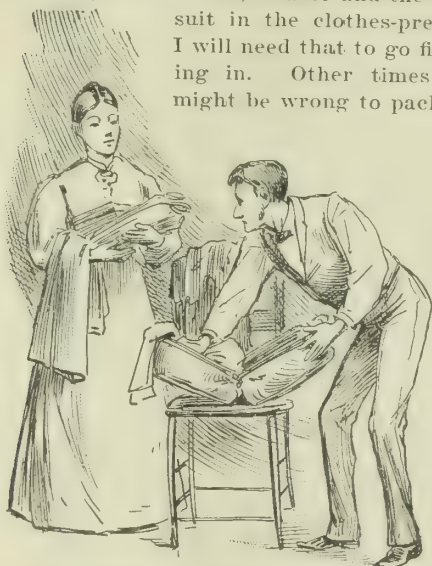
THEY were singing the doxology when the prospect shimmered about me—no more sermons for two Sundays—and I sang on more lustily and pronounced the apostolic benediction with more than the usual fervor.

"Now, Elder," says Deacon Brown, as I stepped from the pulpit, "take a good rest

and do not sleep on a chair and eat bologna sausage and crackers on the train"—and I felt him press something soft into the palm of my hand.

After pulling down all the blinds in my study, I sneakishly drew the Deacon's bill from my vest pocket to examine its quantity. I had not seen a fifty dollar bill since the war—I was born a few days after Appomattox—and my hand trembled as I pinned the bank note to the inside of my vest. "Every good gift is from above," said Paul, and though Deacon Brown makes his money by betting what wheat will be next August, I could almost imagine him sailing through the fleecy clouds with out-stretched wings, dropping that fifty dollar note on me "from above."

"Now, wife, bring me out a dozen collars, half a dozen pairs of cuffs—for I can turn the cuffs end-for-end in a pinch—as many shirts, a couple of changes of underwear, my tooth brush, a razor and the old suit in the clothes-press; I will need that to go fishing in. Other times it might be wrong to pack a



"THE VALISE MUST BE FILLED THE NIGHT BEFORE YOU START."

grip Sunday night, but when you are going on a vacation it is quite right, for to enjoy things properly, the valise must be filled the night before you start. Half the fun of going on a trip is in getting ready. For days and weeks beforehand, the railway

ticket offices must be ransacked for time tables. The ticket agents must trace out the routes for you, and mark columns so that you are sure of your bearings. Even if you bother them a dozen times with small talk about the train, you have a right to be posted.

I had asked all about the various trains, whether the sleepers were of the ordinary pattern, or of the apartment make; whether I could buy meals on the train for twenty-five cents—that was before the Deacon gave me that bill—whether every car had an ice water reservoir on board, and whether it really was a fact that one should sleep with his head toward the engine, and his toes pointed toward the last station. The whole family ought to be induced to join in these preliminaries of the trip. Time tables with red-lined maps are great educators, even if Lake Erie is yanked down nearly to Cincinnati on one of them just so as to get an air line between St. Louis and New York, with Cleveland as one of the stations on the beveled edge, or Lake Michigan is telescoped into Hudson Bay on another, to facilitate a bee line between Detroit, Chicago and St. Paul.

Every evening to the last should be spent in these studies. For the sake of variety, deep-laid schemes to surprise friends, and the trip itself might be discussed with well-arranged plots to get off on the wrong side of the train, so as to make the waiting cousins think you have not come. All these enjoyments culminate in the packing of the canvas bag. It is surprising to see just how many things you should take along. I thought I ought to put in my dressing gown; and my wife insisted on my plush slippers going too. Then we thought of comb and brush, drinking cup, some apples, my hymn-book and Bible, writing paper, tooth powder, an almanac, a spare pair of shoes, a hunting cap, neckties bromo seltzer and a box of pills. To stow them all away would need the sample case of a drummer for a New York clothing factory. Then we decided that a weeding-out process was necessary. When you reach that stage of the trip, it is surprising to see just how few things you really must carry with you. So we pruned off the pile until the grip closed without the use of a blacksmith's vice. Then the alarm clock was set for three hours before train time, and the whole family, wife, babies, and hired girl, were sleeping at last.



To walk circumspectly is always a Biblical virtue, but it is a crowning grace to possess as you are entering a railway train. Of course, you may be a bit flustered, for your wife and sister are tapping on the window pane outside, and holding up the baby to have him see how it goes to kiss his papa with an eighth of an inch of window glass between mouths. Then they expect you to smile and nod and throw up the sash, and carry on a loud conversation until the train, as if tired of the babble, moves on. Even then, you must make a flag out of your handkerchief, and keep on waving it until you have passed the first mile post.

But don't let these last domestic duties hinder you from choosing the right seat. Indeed, there is only about one seat that you can use with comfort. It is the one farthest away from the worn-looking little woman with the three children in the double seat. It is well enough to pity her, but you had best do your pitying at a distance. The youngest of the three will be sure to dangle her butter-besmeared fingers across the back of the passenger in the next chair; the second, will scream out a question for every telegraph pole passed, while the oldest will vary her trips to the water faucet by a run to the door at each station. But the ideal seat is also as far as possible from the severe-looking firm-lipped, middle-aged lady, with eye glasses and the smelling bottle. She is on every train. I sat in front of her the whole of Monday forenoon, all because I had not walked into the car circumspectly. I avoided the woman with the three bairns; I escaped the rural gentleman who is always wanting to converse on the cars, but I stumbled right into this old maid's arms, simply because other observations had thrown me a little off my guard.

Her first "feeler" brought me to my senses. Of course, that was to ask me to put down the window eleven seats in front of her. My eye made haste to discover that here was going to be trouble.

"These brakemen are always throwing draughts over the heads of nervous people," she snapped. "They ought to be reported." She grew worse when she noticed I did not volunteer a sympathizing



"I SAT IN FRONT OF HER."

reply, and fairly hissed as she said, "You preachers are the ones to guard defenseless young ladies making journeys alone, and see that they are not the victims of the carelessness of these horrid men." Now, the first two words of her sentence bothered me. "You preachers!" How in

FIVE-MINUTE SERMONS.



"A STROKE OF A BROOM DEMOLISHED THE WHOLE STRUCTURE."



XII. SPIDER'S WEBS.



It was during the "heated term" a few years since. I had retreated from the stifling air of my study and the blistering heat of the turnpike to the shade of a grape arbor. I was not doing anything particularly except trying to keep cool, though I am willing to confess that the most unphilosophical way of escaping the suffering of the heat is to do nothing.

Still, that day was too hot for philosophy. It was not long till I noticed a little movement among the leaves and I discovered a huge spider who was more industrious than myself. He was just completing a web for his business. I became interested in him at once, and after he had climbed about on his curious web for some time he disappeared and all was quiet. Only a few minutes passed when a luckless fly came past and was caught in the web. He began to buzz and struggle when Mr. Spider was at once on the scene to tie him up with his silken cords as the preliminary step to an afternoon's meal. Just then my good wife came out of the kitchen to enjoy a little of the shade and heard the sound of buzzing wings. She saw the struggling fly and with a stroke of a broom demolished the whole structure with some very uncomplimentary remarks about the nasty spider. She hated flies herself but she hated more the treacherous schemes of the spider. Ah, Mr. Spider, you spread your handsome net to catch the buzzing beauty, but you are only despised for it. But, did not the old prophet talk along that line when he said, "They weave spiders' webs. . . . Their webs shall not become garments." They weave curious webs to catch men, but their methods, however cunning, shall only bring them into disrepute. Their ingenious schemes will afford them no shelter.

I passed one of these spider's last week as I drove through a neighboring town. He was standing on the curbstone chatting jovially with a half dozen young men. They seemed to be roaring very heartily when I first noticed them. Then Mr. Spider turned and pushed back a screen door about as high as his head and stepped inside and a procession of foolish youth after him. There he went with his flies after him and they were caught probably for time and eternity. But that screen and the sign over his door, "Refreshments for man and beast," does not screen him from the opprobrium of the whole community. Many a good wife would love to be able to take her broom and sweep the whole detestable web away. He has a license from the govern-

ment and from the state to catch all the human flies he can, but all that his "legitimate traffic," does not cover him.

I went over to see brother Cortley at Teilsburg a couple of weeks since. A very pretty little building stands opposite his home on the principal street of the place. I sat by the front window as the sun went down, I noticed that the young men seemed to be calling there in twos or in parties. My curiosity was aroused and I said, "Brother Cortley, have you a Young Men's Christian Association in that pretty house across the way?" Sunshine and shadow crossed his face in waves as he answered, "Not at all, a very fascinating young fellow has brought in a slot machine and some other devices of the kind and is capturing all the young men of the community. We are looking up all the laws there are on the subject and are determined to get him out of here." A little later I heard that the officers had captured his whole outfit and burned it and fined him more than he was able to pay. He had a handsome spider's web but it did not cover him.

When the Smithers' homestead in our town was vacant, five years ago, it was rented by a very prepossessing couple from the Pacific coast. The wife was a most admirable hostess and delighted to throw her home open for gatherings of the young people. She ingratiated herself into the hearts of the young girls and they loved nothing better than to spend a couple of hours at her house. She had so many romantic things to tell them of her own brilliant and daring girlhood, of what she had seen and learned in different places where her home had been in her wandering life. It was not very long until our neighbor, Mr. Brown, discovered that his daughter, who was sought by the profligate young Jim Sands, was encouraged to meet him at this delightful home.

Then, in a very short time, one after another, parents began to discover that clandestine meetings of young couples were urged by this romantic woman and the best care of watchful parents were thwarted by her gracious insinuations. They learned that her young friends had imbibed from her ideas of life and romance of love and matrimony which has worked evil in our little community. She had woven her spider's web very delightfully but it did not protect her when an outraged community ostracized her and quarantined against her house as they would against the yellow fever. You may do your wickedness in the most handsome way and with the most beautiful disguise but the disguise will not save you from RETRIBUTION.

EDWORTH LEAGUE.

CONTINUED FROM FIFTH PAGE.

the Sandwich Islands" as his theme. The public library furnished several volumes which were read and noted and a short speech prepared covering the prominent points in the story of its missions. It was a simple incident and probably passed from the mind of the pastor soon after. Its effect on the young man was permanent. His interest was aroused. He was led from business into the ministry, and the mission fields of the church became matter of special study. Personal acquaintance with leading missionaries in each mission field has led to the collection of photographs, which in the form of slides for the stereopticon are widely in use among the Leagues to illustrate the work of our church among the heathen. Set the young people at work searching and talking, and they will acquire an interest which will last life long.

Power of the Word.

Some fifteen hundred years since at Milan, Italy, there was a noted teacher of rhetoric who had never become a Christian, but held to the belief of the Manicheans. His mother, a devout Christian, had never ceased to pray for his conversion. Ambrose, the eloquent bishop, was interested in the young man. But all arguments had failed to convince him and all persuasion failed to move him. One day a copy of the epistle of Paul to the Romans came under his notice and the passage "Put ye on the Lord Jesus Christ and make not provision for the flesh to fulfill the lusts thereof" caught his eye and arrested his attention. He could not get away from it. It fastened conviction until he saw the truth and decided to become a follower of Jesus the Christ. He became known as Augustine and was made bishop of Hippo in Africa. Few men have been more influential in shaping the course of thought in the Christian church than he. Still the word proves itself powerful to convince and to convert, and demonstrates that it is the word of God.

The class meeting is not dead or dying. Spiritual culture will ever need expression and will seek companionship. The confessional is not adapted to an advanced condition of piety. Social communion and friendly interchange of thought are a necessity. In some form the class meeting must live wherever vital piety is not extinct. The devotional meetings of the League can do much to perpetuate this helpful means of grace. Personal testimony is a great help to a live Christian.

Twenty millions of dollars is a large sum of money, but that is what the Methodist Episcopal church proposes to raise to mark the opening of the twentieth century. It means debts paid, schools endowed, hospitals erected, missions re-enforced and advance made on every line.

Bishop Foss is writing a book on missions in India for the use of the League. He visited our work there last year, and with Dr. Goucher of Baltimore saw more than any previous official visitor had ever seen.

THE SERPENT'S BITE.

ITS VENOM NOT SO TERRIBLE AS ALCOHOL'S POISON.

Few things are so much dreaded as serpents. They are so stealthy and, except the rattlesnake, so silent, and some of them, at least, are so deadly. There is no cure known for the bite of some snakes; the only chance is to cut out the piece of flesh which has been bitten or to burn it out with a red-hot iron, and even this will be of no use unless it is done directly after the bite is received. Now, this is very like what alcohol does to the drinker, who has only a very faint chance of getting rid of his thirst for drink when that thirst has once been formed in him. His only chance is to get the drink out and keep it out of his body. He cannot cut it out or burn it out; he has patiently to abstain from it until he has ceased to long for it. Sometimes it is many years before this can be done, and sometimes the thirst comes back time after time for the whole of a man's life and keeps him in danger and anxiety. What good reason we have to avoid being bitten by this serpent of strong drink!

The mischief comes at last like many other bad things. The drink comes to us with a smiling face. It is pretty to look at as it sparkles in the glass. We see some of our friends taking it. We know that many good people not only take it, but even praise it. If we were to take some, very likely at first it would seem to be doing us good, and we might think it a useful thing to take. But it would all be a mistake. Every kind of strong drink is "a mocker," and soon after we had got into the habit of taking it we should find that we had more or less difficulty in leaving it off.

The first prick of the serpent's tooth would be felt, and if we had wisdom enough left we should cast the habit away from us in fear and horror. If we did not, the tooth would enter more deeply and the poison would flow through our veins. We should become the prey of the serpent. Wise men look well ahead, and so do wise boys and girls. They do not ask whether a thing is pleasant or unpleasant just now. They want to know how it will be in the end. They know better than to buy an ounce of present pleasure with a pound of future pain. It is because the worst of drink comes at the last instead of at the first that we so hate and fear it.

It must be terrible to feel the poison spreading through one's body after the bite of a snake. In some cases in about a quarter of an hour it is all over, and death has come. But it is worse still to live the living death of a drunkard; to feel one good thing after another going out of you; that you love those about you less and have less of their love; that your good name is going; that you are in every way getting worse and worse, farther and farther from God and goodness and everything that is beautiful and pleasant; that you are surely dying not only in your body, but your soul as well. Better by far be killed by a serpent than endure such a fate as this. But if you neglect the warning of the motto, if you break your pledge, such a fate may be yours. —Father Mathew Herald.

EQUALITY OF SEXES.

A Fragment From a Matter of Fact Romance.

She had been working through the livelong night. Her husband had been asleep while she was sweeping the floor, washing up and mending the clothes. Every now and again he would awake, and, with the reverse of a blessing, command her to labor with greater vigor. But these interruptions were few and far between. Beer had closed his eyelids and tobacco had made him drowsy. Now and again she would look at the clock anxiously.

"Just 5," she murmured, "and the act fixes the hour for 6." And once more she would plod on, knowing that it would be death, or, to speak by the card, a thrashing, if her lord and master found her loitering.

At length the hour of deliverance struck and she knew herself to be free.

"My breakfast," grumbled the man. "You will find it on the table. And now the law lets me rest."

"Let's you rest? What do you mean?" "Why, lets me work!"

And she disappeared to enjoy in the factory employment infinitely less arduous than the squalid duties of a drunkard's home. —London Punch.

Drunkards Should Be Controlled.

A notable paper was recently read before the British Medical society, in which the author maintained that insanity can be largely traced to the intemperate use of intoxicating drinks. He held that "the public is responsible for allowing men and women to continue in the intemperate indulgence of alcohol to such an extent as to become burdens to the state. He took the ground that the habitual inebriate has forfeited the right of personal liberty, and he intimated that the freedom of the will as a natural right is dependent on the ability to control the will. When any man or woman reaches the point where the desire for alcoholic liquors is not controlled, he should be treated as a public nuisance."

An Unmixed Evil.

It is far too favorable a view to treat the money spent on alcoholics as if it were cast into the sea. It would have been better if the corn had mildewed in the ear. No way so rapid to increase the wealth of nations and the morality of society as the utter annihilation of the manufacture of ardent spirits, constituting as they do an infinite waste and an unmixed evil. —London Times.

"The Parson's Vacation" will be continued in the next issue of The Junior Recorder.

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tanzis the first Episcopal Church in Cuba.

President C. F. Gates of Harpoot has sent word that the Sultan of Turkey has consented to pay for the destruction of the property of the American Board in Asia Minor during the Armenian massacres.

The number of Christian Endeavor Societies in existence, on Christian Endeavor Day, February 2, 1899, was 54,934 with a total membership of 3,296,040. Of these 9,649 societies are in foreign lands, and 3,467 others are in Canada.

No name was better known in Chautauquan circles, unless it was Bishop Vincent's, than that of Lewis Miller, who died in New York City, whither he had gone for treatment, on February 17. Mr. Miller began life as a poor boy, and his first occupation was that of a plasterer. He steadily rose from one position of eminence and place to another. He became famous as a Sunday school superintendent, and his school at Akron, O., is known about all over the Christian world. Humble workers need not be ashamed of their place in the Sunday school when such men as Lewis Miller and John Wanamaker are content to work by their side.

At the approaching commencement of Vanderbilt University the sermon will be preached by the Rev. Dr. J. W. Lee of St. Louis and the literary address will be delivered by Hon. J. P. Dilliver, Member of Congress from Iowa. Mr. Dilliver is a Methodist and a son of a heroic old Methodist preacher, the Rev. J. J. Dilliver, of West Virginia. Influence of the Methodist Episcopal Church. The son was the fraternal delegate to the late General Conference of the M. E. Church South, and his address was a most brilliant one. He will have a cordial welcome at Vanderbilt.

MISS BAKER'S WILL.

Miss Melissa Baker, of Baltimore, made the following bequests to institutions belonging to our Church:

- \$2,000 to the Woman's Missionary Society of the Methodist Episcopal Church, South.
- \$1,000 to the Scarritt Bible and Training School, of Kansas City, Mo., with the request that the money be used in educating persons from Baltimore for mission work.
- \$800 to the Woman's College of Lynchburg, Va., for the education of one or more worthy girls.
- \$4,200 to the trustees of Randolph-Macon College of Virginia, to educate women at Randolph-Macon Woman's College, at Lynchburg, Va., especially for mission work.
- \$3,500 to Trinity Methodist Episcopal Church, South, Baltimore, to be applied to the support of the pastor and other purposes.
- \$2,000 to the same Church to aid in the redemption of the ground rent on the property.

OBITUARY.

Died, at the parsonage, located at Rustburg, Campbell county, Va., March 1, 1899, Mary S. Traynham, the beloved and devoted wife of our dear brother, Rev. D. J. Traynham.

She was born in Halifax county, Va., Oct. 11th, 1846. She was the daughter of William H. and Sarah J. Wade. Her mother had preceded her several years to her Heavenly home. Her aged and afflicted father still lives to feel and mourn the irreparable loss of his dearly beloved daughter. She was united in marriage to Brother Traynham April 26, 1865. Four sons survive her. The only daughter was translated to Heaven in the unsullied purity of infancy, being only fifteen months old when she died.

Sister Traynham made profession of

faith in Christ in her eleventh year, at old Bailey's Church, on Person circuit, North Carolina Conference, and immediately joined the Church at which she was converted, in which she retained her membership until the conversion of her husband, who joined Cedar Grove, now belonging to the South of Dan circuit, Halifax county, Va., when she transferred her membership to this Church, that husband and wife might be together "in the fellowship of the saints." She never swerved in her allegiance and devotion to her saviour from her first espousal to Him in the morning of her life to its final sunset. Her path was "as the shining light, growing brighter and brighter to the perfect day." Her Christian character was manifolded in every relation of life. She was an affectionate daughter, a devoted and self-sacrificing wife, a fond and tender mother, a true and abiding friend. On every charge served by her husband, she won many warm and loving friends, and thus contributed greatly to his success in his pastoral work. It was my pleasure to know her the three last years of Bro. Traynham's ministry on the N. Mecklenburg circuit. She always welcomed and entertained me, as her presiding elder, with grace, sisterly courtesy and kindness. In her home she always made me feel at home. I was much comforted recently to read from a letter recently received from her deeply afflicted husband, the following words: "My wife thought so much of you, and appreciated your interest in her spiritual welfare. I believe, through you, she was led to a higher plane of Christian experience." The parting scene at the margin of the dark river, as described by her husband to me in the same letter, was most tender and affecting. "All of the boys got to her bedside before she died. Her vocal organs became somewhat paralyzed a day or two before she died; while conscious, she was unable to talk, but could make signs for what she needed. A few hours before she died I asked her if she was afraid to die. She shook her head very decidedly. I put other questions to her about death, to all of which she showed that all was well. I told her that these questions were not asked so much for my satisfaction as for that of others, for I knew that for thirty-four years, as my wife, she had led a life that was consistent with a high Christian character, and that I did not believe that her blessed Savior would now forsake her." She deserved this true and beautiful tribute from him who, for thirty-four years of varied experiences and trials incident to wedded life, had constantly observed her fidelity and devotion to her Saviour, her husband, and her children. No wonder she was not afraid to die. Her daily life was one of sweet communion with her Heavenly Father and she knew that death would only introduce her into the fuller, sweeter, unobstructed, and eternal communion and companionship of the Father, Son, and Holy Ghost. Shortly before she passed away her husband requested that all might have the privilege of praying together before her spirit left the body. The Rev. Earnest Peerman, pastor of Floyd-street Church, Danville, being present, led in a sweet and appropriate prayer.

Shortly afterward she went home.

"Though dead, she yet speaketh." She cannot return to her earthly home again, but husband and children can all meet her in her Heavenly home "in the sweet by and by," in the land fairer than day.

"What a world were this, how unbearable its weight, if they whom death had sundered did not meet again."

"We weep not as those who have no hope; for if we believe that Jesus died and rose again, even so them also who sleep in Jesus shall God bring with Him. Wherefore, comfort one another with these words."

J. H. RIDDICK.

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MARCH 1st, 1899.

TESTIMONIALS:

MARCH 1st, 1899.

TEST MADE BY WALKER CLUB the Bellefonte Guano was applied.

TINKLING, Lunenburg Co., Va.
To the Blackstone Guano Co.,
Blackstone, Va.

Gentlemen:—A committee of the Walker Club, composed of John O. Bragg and F. S. Manson, Jorgenson, and Theo. Orgain, Tinkling, Va., have examined the results of the fertilizer test made for the club on my farm with ten of the best brands of guanos. On plot No. 1, old lot land, ten brands of fertilizers were applied, each at the rate of 800 pounds per acre, the ten sections carefully marked and treated alike. The committee picked out the section on which your Bellefonte Guano was used as the one showing the best results. On plot No. 2, four acres of new ground from old field fine land, four brands were used. Here the committee also found the best results, very decidedly in the acre on which

Yours truly,

L. A. HARDY.

I have sold the tobacco made on the four acres mentioned above. The tobacco made on the acre on which the Bellefonte was used brought thirty-four dollars and fourteen cents (\$34.14) more than the tobacco made on either of the other acres. This acre, as far as I know, had no advantage over the other three acres, either in cultivation or natural fertility, or any other way. I know the tobacco did not get mixed in cutting, curing or shipping.

L. A. HARDY,
Committee for W. A. C.

I have used the several brands of guano made by the Blackstone Guano Company, for ten years and have tested them by brands of other makes on the same field and truthfully say that I think the Bellefonte and Hard Cash are unsurpassed for tobacco. It gives

me pleasure to recommend the Blackstone Guano Co.'s Guano to the farmers of Southside Virginia.

JOS. M. HURT.

Nottoway County.

Gentlemen:—I used your Bellefonte Guano last year along with another brand and sold the tobacco from the Bellefonte at an average of \$19 per hundred, and the tobacco grown with the other brand at an average of less than \$12, showing a difference of \$7 per hundred in favor of Bellefonte Guano. This ought to be enough to show what I think of Bellefonte Guano.

V. C. LOVE,
Danville, Va.

Gentlemen:—I have used your Guanos for the past ten years, and they have given me perfect satisfaction. I consider the Bellefonte the best I ever used, and shall use it the present year.

FRANK WHITE.

Nottoway Co.

Gentlemen:—I used your Bellefonte Guano last season along with other brands and am thoroughly convinced that it is the best I ever used. I have sold one barn of tobacco raised with the Bellefonte at an average of \$15 around, lugs and all, which is a high average for shipping tobacco.

V. O. ANDREWS.

Dinwiddie, Co.

Blackstone Guano Co.—Gentlemen:—I bought of your agent, Mr. J. J. Mason, and used your Bellefonte Guano last season and am well pleased with the results. I have used a great many brands and think I can truly say it is the best I ever used, especially in the last ten years. Will say to my farmer friends that I think it a great mistake to use a low grade guano to save a few dollars in the ton at the expense of a larger difference in each hundred pounds of tobacco grown.

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RELIGIOUS THOUGHT.

Gems Gleaned From the Teachings of All Denominations.

Religion is a matter between yourself and God.—Rev. G. W. Stone, Unitarian, Kansas City.

The Supreme Interpreter.

The church will hold Christ as the supreme interpreter. In him is the interpretation of nature, of man, of God.—Dr. G. H. Combs, Kansas City

The Mind.

The mind has no conception of what it is to be tired or impaired, but it knows when its instrument is.—T. B. Wilson, Theosophist, Kansas City

The Friend of Most Value.

The most valuable friend is the noble man or woman who inspires us to be something better than ourselves.—Rev. D. N. McLaughlin, Presbyterian, Chester, S. C.

Human Glories.

How fleeting human glories are and how short is the duration of earthly happiness! The true happiness is founded on Christ in devotion to his religion.—Cardinal Gibbons, Roman Catholic, Baltimore

Christianity.

Christianity has three C's—creed, code and cult. We do not want Christianity to be mere emotionalism. Neither do we want it to be mere intellectualism.—Rev. Dr. Patton, Presbyterian, Princeton, N. J.

Woman.

Woman is the most devoted creature on earth. Her devotion is not to an ideal, but to a person. Her devotion is steadfast, and in its expression she will hesitate at nothing.—Rev. William Radcliffe, Presbyterian, New York.

The Christian Faith.

It is perilous to dwell too fixedly upon any one article of the Christian faith alone, however holy. In thinking of Christ so ceaselessly as God, the Christian world forgot he was a man.—Bishop Satterlee, Episcopal, Washington.

The Church.

The church by the preaching and practice and inculcation of love has it in her power to become a tremendous factor in removing the ills and wrongs so widely and loudly complained of.—Rev. F. R. Coyle, Presbyterian, Oakland, Cal.

A New Duty.

We must boldly face the new duty that confronts us and give to those distant islands religious liberty, the open Bible, self government, Anglo-Saxon law and the separation of church and state.—Rev. W. J. Chichester, Presbyterian, Chicago.

John Baptist.

The character of John Baptist stands out, like that of Savonarola in Florence, a light in dense darkness. John was a patriot moved by the dire needs of his country, who called to the support of a decaying government the brightest and best of the nation's youth.—Rev. Mr. Rollins, San Bernardino, Cal.

The Painted Woman.

The woman who resorts to cosmetics

is simply trying to pass a counterfeit bill and will sooner or later be found out, but she who trusts to her good will for all, her sympathy for suffering, her general kindness, has her hand full of gold coins which everybody wants and appreciates.—George H. Hepworth, Congregationalist, New York.

Protestantism.

The essentials of Protestantism are moral unity and love. If you want God, God wants you. Any man who wants God is a priest. If God speaks to my soul, I need not get anybody to tell me what he says. The way is open between God and the human soul. True Protestantism is the joining of hands and walking with God.—Rev. Dr. Abbott, Congregationalist, Brooklyn.

Manliness.

Manliness is that which one weighs intellectually and morally. It is the substance of life with the chaff blown away. It is devotion to right in a larger way and on a generous scale. Manliness is more than titles or position. It is of intrinsic worth, and it abides in the world's memory and the world's love.—Rev. Dr. Kerr Boyce Tupper, Baptist, Philadelphia.

Faith Cures.

All cures are faith cures—there are no others—only faith in God is not folding your arms, but asking, "What can I do?" The man who goes to Havana and takes his life in his hand to ferret out and destroy disease is the man who has faith—Colonel Waring, not Harold Frederic. If you have the wish and behind it the expectation, all things are possible.—Rev. Dr. Abbott, Congregationalist, Brooklyn.

Church and Sunday School.

Our Protestant churches are too apt to let the Sunday school take the place of the church in the lives of the children, and this is a deplorable mistake. Let the church take precedence always. The Sunday school is a most excellent and blessed institution, but the child should be taught to regard it as secondary to the church, and the habit of church attendance should be deeply implanted in earliest youth in order that good fruit may be borne in later days.—Rev. John Hemphill, Presbyterian, San Francisco.

Contentment Necessary to Spiritual Growth.

In the spirit of contentment with one's lot in life and in the faithful discharge of the duties of one's station lies the way of inward and healthful growth in body, mind and spiritual grace. Heaven is use. Not in the variety of our earthly experiences, but in the use that we make of them; not in the amassing of knowledge, not in the mere acquirement of wealth, not in intellectual culture, but in a loving faith, trust in God, leading a wise and loving use of what we possess for human uplifting, lies the path of growth in those genuine human graces which fit mankind for the angelhood which is God's one grand design in the creation of men.—Rev. John Goddard, Church of New Jerusalem, Cincinnati.

SPECIAL OFFER!

All persons who owe back subscriptions can pay up all back dues, and have the RECORDER till January 1st, 1900, by sending \$1.00 Now.

EDITORIAL.

ATTENTION! ATTENTION!

If a person is to be profited by going to Church he must pay attention to the service. And to be sure that one pays attention to the service the safest plan is to pay attention to the minister. Roving eyes always bring roving thoughts. The short time of service, from one to three hours at the most, on the Sabbath day should be entirely given up to spiritual exercises, singing, praying, and meditation upon God's word. Dr. Cox, speaking of Mr. Gladstone, in the London Daily News, says:

"No matter who was the clergyman, or whether the homily were short or long, the greatest intellect of the day listened continuously. As years went on, and some degree of deafness came to Mr. Gladstone, it was his custom to leave his place in the chancel during the hymn before the sermon, and take a chair close to the south of the low pulpit.

"I can see him now—somewhat embarrassing to the nervous preacher—with Inverness cape hung back, with right elbow resting on the left hand, and right hand held behind his ear, looking earnestly and heedfully with dark, speaking eyes, up to the surpliced minister."

What an example to many persons, who gaze all over the Church, and appear to feel that the opening of the door is a special blessing, even if nothing comes in but a dog. The secret of Mr. Gladstone's attention was that when he went to Church, he did not go to criticize the preacher, or to see how the neighbors were dressed, but he went to worship God. If any one who reads this is troubled with wandering thoughts in God's house, let him control his eyes first of all, and fix his gaze on the minister, as a messenger of God.

PREACHERS' CHILDREN.

The "Household" says that Dr. Can-doole, the French scientist, builds a strong argument against the celibacy of the Roman Catholic priesthood, on the ground that clerical households are the very best places in which to raise children. He gives a list of some of the great men who have been the sons of ministers, from which we append a few:

Agassiz, Berzelius, Boerhaave, Encke,

Enler, Linnaeus, Olbers, Hallam, Hobbes, Emerson, Sismondi, Henry Clay, Aaron Burr, the Everetts, Cleveland, Arthur; Swift, Lockhart, Macaulay, Sterne, Hazlitt, Thackeray, Bancroft, Holmes, Kingsley, Mathew, Arnold, Sir Christopher Wren, Sir Joshua Reynolds, Lord Nelson, Young, Cowper, Thomson, Coleridge, Heber, Tennyson, Lowell, Dugald Stewart, Cudworth, Reid, Brown, Boyle, Bentham, Hallam, Hobbes, Jonathan, Edwards, Archbishop Lightfoot, John Wesley, Charles Wesley, the Spurgeons, the Beechers, Stillingneet, and a host of others.

The saying that preachers' children are the worst children arises more from the unconscious demand of people that they shall not be real children at all, but grown people or small angels. Then, too, when preachers' children go wrong much prominence is given to the fact that they are preachers' children, and a few black sheep give color to the whole flock. That the saying is false can be shown by taking any given number of families of preachers and an equal number of families of doctors, lawyers, farmers, etc., and comparing results.

PARTIAL JUSTICE.

J. Castleman, of Winchester, was found guilty of criminal assault upon his step-daughter, and sentenced to ten years in the penitentiary.—The Times.

The girl was but a child, only twelve years old, and the man had attempted to assault her several times but failed, but in January succeeded. His wife and the child were the witnesses and he threatened to kill them if they told.

Such a verdict is a disgrace to our State. No negro who assaults a woman on the public highway deserves hanging any more than this man does. The jury found him guilty. If they believed him guilty they should have sentenced him to death, for such a man is worse than a negro beast. Nothing would have kept a negro from the gallows had he assaulted a twelve-year-old white child. The man's color spoke of higher privileges and opportunities and should have brought as severe punishment. All such men, white or black, should be hung!

OUR STATISTICS FOR 1898.

Some weeks ago the RECORDER published the statistics of our Church for 1898, taken from the Independent's yearly review of the Churches. This review had been published in the RECORDER every year since its establishment as a paper, and it had always been found to be approximately correct. This report showed a decided decrease in our membership, and it was stated that if this be the case, it was cause for great humiliation to us as a Church, and the

opinion was expressed that the Publishing House scandal was responsible for it in large measure. By this it was meant that the ministry and leading laymen had been so much disturbed by the scandal that they had not been able to work with their accustomed power and earnestness, and the call to sinners to give up worldly ways and living was greatly weakened by the knowledge of this sin in our own camp. One of the Publishing House organs attacked the RECORDER very fiercely, saying, virtually, that there was no foundation for such statements, and that they ought to be withdrawn, denying that there would be any decrease, etc. To this partisan paper the RECORDER made no reply, waiting until the official reports were given out by Dr. Tigert. Below is given the statement of Dr. Tigert. From this it appears that there is a decrease of about 8,000 members, and that our average yearly increase has been 37,000, so that the results for 1898 are 15,000 less than our yearly average. The Publishing House folks and their organs and friends say that this is nothing but a COINCIDENCE, that it would have been the same way if there had been no "War Claim." This, however, can be believed by very few. There are other reasons operating to bring about this sad and humiliating result, but the conduct of our Book Committee, Book Agents, many Conference organs, and many leading preachers, and some laymen has struck the Church a staggering blow, has weakened the faith of many in the power of the Church to resist temptation and has given to our adversaries occasion to blaspheme.

Some other reasons operating to bring about this decrease will be given later on. Dr. Tigert's article follows:

"The returns from forty-six of the forty-seven Annual Conferences as now tabulated in the Book Editor's office lead to the conclusion that the Methodist Episcopal Church, South, has sustained a net loss of about eight thousand (8,000) members during the year 1898. Twenty-one Annual Conferences—namely: Baltimore, Brazil Mission, China Mission, Columbia, Denver, Holston, Japan Mission, New Mexico, North Alabama, North Carolina, North Georgia, North Mississippi, South Carolina, St. Louis, Tennessee, Texas, Virginia, Western North Carolina, and Western Virginia—show a net increase in their membership. The total of this net increase is 9,240. Twenty-five Annual Conferences—namely: Alabama, Arkansas, Central Mexico Mission, Illinois, East Columbia, Florida, German Mission, Indian Mission, Kentucky, Little Rock, Louisiana, Louisville, Memphis, Mississippi, Missouri, Montana, North Texas, Northwest Mexican Mission, Northwest Texas, Pacific, South Georgia, Southwest Missouri, West Texas, Western, and White River—show a net decrease in their membership. The total of this net decrease is 17,300. Subtracting the increase of 9,240 from the decrease of 17,300, the remainder is 8,060, which presents approximately the net loss of our membership for 1898.

"No returns have yet been received from the East Texas Conference. The only revision of the figures furnished by the Secretaries of the Annual Conferences made in the Book Editor's office is the verification of the additions. Both in the copy and in the proof, every column of figures is freshly added and the true total set down. Comparison for determining increase or decrease is then made with the General Minutes of the preceeding year.

"The only check upon the accuracy of the preceeding figures at present appli-

cable is as follows: The total membership of the Church for 1898, taking the figures of 1897 for the East Texas Conference, is 1,158,554. The total membership for 1897 is 1,166,757. These totals include in both instances white members, colored members, and Indians, but exclude the ministry, traveling and local. The net decrease as shown by these totals is 8,203. The figures of a few Annual Conferences await verification before passing into the plates.

"Except as it may be affected by the returns from the East Texas Conference, the statement that our net loss of membership for the year is about 8,000 may be accepted as substantially accurate.

"In round numbers the net increase in the membership of the Church during the last ten years have been as follows: For 1897, 16,000; for 1896, 37,000; for 1895, 25,000; for 1894, 55,000; for 1893, 40,000; for 1892, 39,000; for 1891, 48,000; for 1890, 41,000; for 1889, 37,000; for 1888, 32,000. The average annual increase in the membership of the Church during the decade, as shown by these figures, is 37,000. The year 1898 with its decrease of 8,000 is thus seen to fall 15,000 behind the average annual record of the Methodist Episcopal Church, South, for the last ten years."

ENGLISH RITUALISTS.

LONDON, April 11.—After a long debate upon the alleged lawlessness of the ritualistic practices by the English Church Union, comprising more than 4,000 clergymen, the House of Commons this evening unanimously adopted a resolution proposed by Samuel Hoare, conservative member for Norwich, and accepted by Arthur J. Belfour, first lord of the treasury and government leader.

This resolution declares that the House "deplores the spirit of lawlessness shown by certain members of the Church of England and confidently hopes that the ministers of the crown will not recommend any clergyman for preferment unless satisfied that he will obey the bishops and the prayer-book." —Baltimore Sun.

This action of the House of Commons shows that the English nation does not propose to allow the High-Church clergyman of the Church of England to carry on Roman Catholic practices and yet be supported by the treasury of the nation. For many years the Romanist proselyters have been working in the Church of England, and at last they held a convention, representing 4,000 clergymen, which convention declared its independence of the authority of the Bishops and said these clergymen would hold mass and have the confessional and any other practice they pleased which was not prohibited by the prayer-book. This open defiance of the Church authorities has stirred up the English nation, and the Roman Catholics have found out that Protestantism is a very real thing in the Church of England. This subject is a political one in England, for the Church is a State Church, and is supported from the national treasury, and the Bishops are members of the House of Lords, and vote on political questions. The people have been holding mass-meetings and demanding that the government shall denounce the conduct of the Ritualists. The resolution passed above is the result. It will not settle the question permanently, however. The question will never be settled till there is an entire separation of Church and State, as there is in this country, and the Church pays its own expenses by the free-will offerings of the people. These Romanizing priests would leave the Church of England were it not for

the fact the State pays their salaries, and they are not sufficiently brave in their faith to take the risk of getting a support from their followers. They are thorough Romanists in this, for Rome always puts her fingers in the public treasury if possible.

CORRESPONDENCE.

BROTHERHOOD.

(BY MALINDA CLEAVER FAVILLE.)

Six months ago our mouths were full of speech about our new-found national brotherhood. Everybody talked about it, but almost everybody forgot that the relationship had always existed, and the new feature was reconciliation, more or less perfect. The sweetness of the occasion was marred by the fact that the New England press was inclined to receive the Southern brother as a returned prodigal to whom much had been forgiven. Now love does not say, "behold the concessions I make," it simply forgives and loves. To one who does not think in terms of Quincy granite, or express the emotions after the fashion of sunny Virginia, the effort of the two extremes to understand each other was an interesting study. The curious phenomena in the case were due to the fact that there was apparent an effort at mutual understanding instead of a natural growth into it. The demonstration which was made had the effect of clearing away much of the wreckage of a generation ago, which kept the two extremes of our country from meeting. The bond that will hold us will not be like the single hawser, which lets all go when it snaps, but rather like the crossing back and forth of nerve fibres in the upper spinal cord, bind the two sides of the body so intimately that they work together to accomplish one purpose. They make a bridge upon which any impression may cross over, but which it is almost impossible to separate into its ultimate fibres, each one of which has its part in the whole. The slender ties are coming one by one, their individual growth only apparent to keen observers.

Whatever may have provoked the race war in North Carolina, one of its results is this remarkable expression of opinion by a Boston religious weekly: "We doubt exceedingly whether, if the North had it to do over again, it would force upon the South much of the legislation of the reconstruction period. To our minds the giving of MANHOOD suffrage to the slaves was as unjust to them as it was to the whites of the South. It has done little more than to bring law into contempt in a section of the country where respect for the law was originally very strong." In a review of Mr. Pages "Red Roth," the New York Outlook says: "Northerners will make here and there notes of protest as they read, but if they know anything at first hand of the situation with which Mr. Page is dealing, they will not deny his candor and, on the whole, his dispassionateness." These are little threads. Men like Gen. Wheeler, who say the old blue "feels well" when they put it on, and who are not afraid to wear it through Santiago mud and rain, or through the mud at Monatuk Point, strengthen the bond. Every Southerner who gets a

conception of things from the Northern point of view, every Northerner who comes South and learns to understand the conditions of Southern life is helping to make the tie perfect.

We shall begin to forget that an awful gap has yawned between us and swallowed up the beloved of both sides, when we stop looking back at it all the time. The difference was; we shall not see it if we look forward, for in the time to come we look for no fraternal quarrels. The brotherhood has always been, but brotherhood is not a term synonymous with union between either nations or individuals. The perfect union is to come, as it will. Dewey and Wheeler, Lee and Roosevelt, belong to the nation; the new trust of the many isles of the sea demands the best of both North and South. In common service we shall soonest find perfect union.

RICHMOND CENTENNIAL.

Our Richmond brethren are going to make a week of their celebration beginning on Sunday, April 23rd, and continuing morning, afternoon and night until Friday night. Below we give the revised program:

SUNDAY, APRIL 23D,

Trinity Church—9:30 A. M.—Prayer and experience meeting; led by Rev. A. G. Brown, D. D., first pastor of the present Trinity church, and last pastor of Old Trinity, on Franklin street.

11:00 A. M.—Preaching by Elsho Charles B. Galloway.

3:30 P. M.—Sunday school reunion, 1814-1899. 1. Past. 2. Present. 3. Future. Preaching at Other Churches—11:00 A. M.—Park Place, Rev. E. E. Hoss, D. D., LL. D.; Laurel-street, Bishop A. W. Wilson.

8:00 P. M.—Centenary, Bishop C. B. Galloway; Broad Street, Rev. E. E. Hoss, D. D., LL. D.; Union Station, Bishop A. W. Wilson.

MONDAY, APRIL 24TH, METHODIST DAY.

Broad-Street Church—Rev. J. Powell Garland, D.D., presiding.

11:00 A. M.—Singing and prayer; Dr. W. V. Tudor in charge.

11:30 A. M.—"The Sources of Power in Methodism," Dr. E. E. Hoss, D. D., LL. D.; singing; benediction.

3:15 P. M.—Prayer and reading in Scriptures; "Our Church and Our Business Interest," Col. A. S. Buford, Mr. P. Branch.

4:00 P. M.—"Methodism in Richmond for 100 years," Rev. A. G. Brown, D. D.; Singing hymns the Methodist sang 100 years ago, Dr. W. V. Tudor in charge.

Centenary Church—8:00 P. M.—"Methodism as a Development and Agency of Providence," by Bishop Charles B. Galloway, D. D.

TUESDAY, APRIL 25TH, MISSIONARY DAY.

Broad-Street Church—Rev. R. T. Wilson presiding.

11:00 A. M.—Singing Methodist missionary hymns; Rev. W. V. Tudor, D. D., in charge.

11:30 A. M.—"Foreign Missions," by Bishop A. W. Wilson, D. D.

3:30 P. M.—Singing old Methodist revival hymns; Dr. Tudor in charge.

4:00 P. M.—"The Social and Revival Meeting of Methodism," Rev. H. Johnson, D. D.

4:45 P. M.—Experience meeting.
8:00 P. M.—The Open Door for City Mission Work in Richmond; Rev. W. B. Beauchamp (20 minutes).
8:45 P. M.—"Methodism and City Evangelization"; Rev. W. J. Young, D. D.

WEDNESDAY, APRIL 26TH

Broad-Street Church—Rev. J. Powell Garland, D. D., presiding.

10:30 A. M.—Singing prayer.

11:00 A. M.—"The Connectional Idea and the Local Church"; Rev. W. V. Tudor D. D.

12:00 M.—Short talk on "What the Church is to Me"; led by Rev. R. F. Gayle.

3:30 P. M.—1. "The Heroic Men who made Methodism what it is in Richmond." Rev. J. J. Lafferty, D. L. (20 minutes.)

2. "The Beginning—1799—Geo. Ferguson, Samuel Putney, Wm. Willit." Rev. J. C. Reed. (15 minutes.)

3. "In the Midst of the Century"—

(1) William Allison and the Building of the Second Church. Rev. W. G. Starr, D. D. (15 minutes)

(2) James M. Taylor and the Erection of Clay-Street Church. Rev. A. G. Brown, D. D. (15 minutes.)

(3) "Yesterday—The Days of David S. Duggett and Thomas Branch." By Rev. Paul Whitehead, D. D. (15 minutes.)

Centenary church—8:00 P. M.—Singing Hymns the Heroic Men Sang.
"Methodism as an Element of Power in the History of the American government." Rev. W. G. Starr, D. D.

THURSDAY, APRIL 27TH, SUNDAY-SCHOOL DAY.

Broad-Street church—11:00 A. M.—"The Sunday-School." Hon. John Lamb, member of Congress.

"The Sunday-School as an Educator." Rev. James Atkins, D. D., Sunday-school editor of M. E. Church, South,

3:30 P. M.—"My Experience as a Superintendent." G. J. Hunt. (15 minutes)

"The Old-Time School and the New." Rev. James Atkins, D. D.

5:00 P. M.—Sunday School Experience Meeting. Led by Rev. C. L. Bane. Singing Sunday-School hymns.

8:00 P. M.—Love Feast. Led by Rev. A. G. Brown, D. D.

FRIDAY, APRIL 28TH, EPWORTH LEAGUE DISTRICT CONFERENCE.

Clay-Street church—State President Rev. W. B. Beauchamp, presiding.

Morning—10:00—Singing and prayer service. (15 minutes.)

10:15—Words of Welcome—By State President Beauchamp.

10:20—Address, "League Sentiments"—Rev. W. G. Starr, D. D.

10:35—"The Gibraltar of the League"—Mr. J. Frank Tiller.

10:50—"Where Should Discouragements Begin?"—Rev. Henry Burruss.

11:00—"The Topic Card: Value and Use"—Mrs. G. M. Smithdeal.

11:10—"The Country League"—Rev. Porter Hardv.

11:25—"League Literature"—Miss Nellie D. Spence.

11:40—"The Ultimate Purpose of the League"—Rev. J. N. Latham.

12:00—Address, Subject, "The League and the Church"—Rev. W. E. Edwards, D. D.

1:00—Announcements and adjournment.

Afternoon—3:30—"Value and Place of the Missionary Committee"—Miss Walford.

3:40—How to Work the Missionary Department.

3:50—Student Missionary Campaign.

4:05—"Missionary Conscience"—Rev. E. H. Rewlings.

4:20—"Missionary Culture: Means and Value"—Rev. W. H. Atwill.

4:35—"Missionary Study Class or Circle."

4:45—"The Holy Spirit in Missions"—

Rev. B. M. Beauchamp.
5:00—Adjournment.
Night—8:00—"Virginia League and Korean Mission."

REV. J. K. CLAYTON.

The following, taken from the Lynchburg News, gives the facts in reference to the death of Bro. Clayton. His death is another surprise. He was the picture of health a few weeks ago. He was an earnest, faithful man, with a big, loving heart, and was doing a good work. This is our fifth death in less than one-half of the Conference year.

"Rev. James K. Clayton, pastor of the Methodist Episcopal Church, South, on Cleveland avenue, South Lynchburg, died at 9:15 this morning at the Home and Retreat.

"Mr. Clayton had an attack of pneumonia in January, and a few weeks ago was stricken with typhoid fever. He was taken to the Home and Retreat about a week ago.

"Deceased was a native of Brunswick county, thirty-five years of age, single, and joined the Virginia Conference about two years ago, when he was sent here to his first charge.

"Besides the church in South Lynchburg, he had another at Dearington and one some eight or nine miles in the county. No more faithful minister has ever visited this section than this consecrated young man, who has often walked to his church in the county, preached and returned on foot to conduct two more services the same day. He was faithful to the last and even when attack by fever he insisted upon holding the usual prayer meeting. Mr. Clayton's relatives have been notified by telegraph of his death, and in their reply they will probably designate where he is to be buried.

"It is said that he was a Master Mason of a lodge in the neighborhood of his old home.

"The remains of Mr. Clayton, will be temporarily placed in a vault at the Spring Hill Cemetery pending the decision of his family as to where he will be finally interred. Funeral was conducted Sunday afternoon from the church near the Cotton Mill, of which he was pastor, by Rev. Asbury Christian, assisted by Rev. W. R. Evans and Rev. G. H. Lambeth.

DEATH OF A PREACHER'S SON.

The Times reports the death of Dr. W. B. Lafferty, a practicing physician, of Crozet, and the son of Dr. J. J. Lafferty. He was found in a mangled and unconscious condition on the C. & O. Railroad track, on last Sunday, and died in a few hours without recovering consciousness. He was evidently run over by a passing train. He was married and leaves a wife and two small children. Dr. Lafferty will have the sympathy and prayers of the brethren in this sudden and sore bereavement.

KIPLING ON CHILD DEATH.

The following letter of Rudyard Kipling to an author who had lost his little son, gains a special interest from the sorrow which has come, since the letter was written, to Mr. Kipling himself:

"People say that kind of wound heals. It doesn't. It only skins over; but there is at least some black consolation to be got from the old and bitter thought that the boy is safe from the chances of the after years. I don't know that that helps, unless you happen to know some man who is under deeper sorrow than yours—a man, say, who has watched the child of his begetting go body and soul to the devil, and feels that he is responsible. But it is the mother that bore him who suffers most when the young life goes out.—Rochester Express."

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A Weekly newspaper devoted to the spread of scriptural holiness.
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THURSDAY, APRIL 13, 1899.

EDITORIAL.

TWENTIETH CENTURY FUND NOTES.

The Maryland Conference of the Methodist Protestant Church has adopted resolutions calling upon the various Conferences of their denomination to unite in a general movement to raise \$200,000 and to bring 50,000 souls into the experience of saving grace. The double work will go well together.

From the London Methodist Times we learn that the English Congregationalists have accepted the proposal of their venerable leader, Dr. Guinness Rogers, that they should raise at least one-half a million guineas (over \$2,500,000) as a Twentieth Century Thank-Offering.

And so the movement spreads, and it is possible that not only world-wide Methodism, but world-wide Christianity, will bring up to the Lord a great Thank-Offering. May it be so!

BALTIMORE CONFERENCE.

This Conference has been in session the past week at Washington. As there is no other Conference in session at this season, there is always a full attendance of connectional officers. On Saturday the Conference discussed the methods used by the representatives of the Church in obtaining the passage of the bill through Congress appropriating \$288,000 to pay the claim of the Methodist Episcopal Church, South, Publishing House. The following resolution was adopted by a vote of 110 to 48 after an exciting debate:

"RESOLVED: That the Committee on Publishing Interests be, and they are hereby, instructed to consider what action, if any, is necessary to be taken by the Baltimore Conference of the Methodist Episcopal Church, South, touching the methods used by our representatives in their efforts to secure the passage of the bill by Congress granting the claim of \$288,000 for the use and damage of our publishing house by the army of the United States during the civil war."

The Washington Church, although it

entertained the Conference this year, insisted on having it again next year, and it was so decided. The Conference had quite a discussion on the time of meeting, but they put it the first week in April. A resolution was passed expressing sympathy toward Dr. Lafferty in his affliction. Dr. John A. Kern was re-elected to preach the sermon next year.

INTERNATIONAL EPWORTH LEAGUE CONVENTION.

The International Convention of Epworth Leaguers will be held in Indianapolis, July 20-23. The local authorities report there is every indication that there will be 50,000 regular Epworth League delegates present, and they are advising that persons who are certainly expecting to attend, engage accommodations at once. Indianapolis is a beautiful city, with a population in 1890 of 105,436. This was divided in the Church preferences of its people as follows: Methodists, 27,587; Presbyterians, 13,321; Baptists, 5,599; Roman Catholics, 9,871, other bodies, 36,274. It is pre-eminently, therefore, a Methodist city, and is centrally located. From Virginia the expense of travel ought not to exceed \$12 to \$15 round trip, and with a good delegation ought to be even less.

THE EPWORTH LEAGUE CONFERENCE.

Our Epworth League Conference, to meet here 28-30 inst., ought to be an occasion of interest and profit to the two Presiding Elders' Districts concerned. There will be a program of live subjects, discussed by capable men, who are both interested and experienced on these topics. Dr. A. Coke Smith, a man of national reputation, and attractive on any platform, is expected to speak on Friday evening. All the ministers of the two entire districts are expected. Also the most prominent laymen, if we can get them. Female workers will aid in song and essays, on appropriate themes. Good music may be expected, notably that furnished by the young ladies of the Blackstone Female Institute, who will give a concert in honor of the convention. Blackstone hospitality will be in evidence, and the Church here will be on her mettle, and especially will our home Leaguers be in requisition. For the Committee on Homes, we request that the delegates elect and ex officio, let us hear from them just rapidly as possible.

R. A. COMPTON.

FOR TWO MONTHS, FROM
MARCH 1 TO MAY 1, SINGLE SUB-
SCRIPTIONS WILL BE RECEIVED
FOR SEVENTY CENTS EACH.
CLUBS OF FIVE OR MORE SIXTY
CENTS EACH. RENEW AT ONCE.

RELIGIOUS NEWS.

CONFERENCE.

Bro. Wallace has begun a series of meetings at Fifth-Street.

Bro. Crawley has gone to West Point to assist Bro. Bullard in a meeting.

The Easter offering of Main-Street, Suffolk, was considerably over \$300.

There were several professions of faith at the meeting at Central, Manchester.

An Epworth League has been organized at Courtland, with sixteen members.

Revival services are in progress at Cumberland-Street and Huntersville churches.

Rev. S. C. Hatcher preached for his old congregation at Barton Heights on Sunday night.

Revival services are being held at Trinity, Norfolk. Much interest has already been manifested.

The Annual meeting of the Woman's Home Missionary Society will be held in Farmville next month.

It is rumored that Bro. Amiss will probably make his home at Whealton, while traveling the district.

Bro. Vaden announces the Portsmouth District Conference for Franklin, Southampton county, August 1st to 3d.

Bro. J. W. S. Robins is projecting a new Church at Reedville, a stirring community within the bounds of his charge.

The Rappahannock District Conference will meet on King George Circuit in July. It is said that Bishop Wilson has been requested to attend.

Rev. L. P. Bransford is now in the second week of the Broad-Street meeting. There is much interest and a number have professed faith.

The Orphanage Committee ordered by the last session of the Virginia Conference, will meet at Epworth Church, Norfolk, Thursday, April 13.

The revival at Centenary Church, Lynchburg, is growing in power. There have been several professions. Brother Beauchamp is still with the pastor.

Dr. W. J. Young will deliver the annual sermon before the Monumental Auxiliary of the Woman's Missionary Society on the second Sunday in May.

There is a growing interest in the meeting at Ashbury, Richmond, and the unconverted of the congregation are being deeply moved.

Owing to the continued illness of his sister, Mrs. Rice, Dr. Coke Smith is still in South Carolina. Dr. Smith's pulpit was filled Sunday by Dr. R. M. Saunders.

The papers state that Brother R. G. James has been operated on for appendicitis at the Retreat for the Sick in Richmond. At this writing he is said to be doing well.

A Book Social is to be given by the Epworth League and Sunday-School of Epworth, Norfolk. There will be an entertaining program and the admission fee will be a good book for the library.

The Richmond Sunday-School Union met last Sunday at Broad-Street. The address was made by Rev. R. F. Gayle, on the "Duty of Parents to Their Children in Connection with the Sunday-School and Methods of Teaching."

Central Sunday school, Portsmouth had the largest percentage of members in attendance Sunday morning within the history of the church. Out of a total membership of 280 there were 275 members present—a percentage of 98 3-14ths.—Landmark.

There were fifteen professions as the result of the meeting at Louisa C. H., at which the pastor was assisted by

Bro. Bransford. Ten joined the Methodist Church and the rest other Churches in the place.

Rev. E. M. Jordan, of Ashland, is the guest of Rev. W. T. Green. Mr. Jordan conducted services at the Main-Street Methodist Church last Wednesday night, and delivered a sermon which created a very profound impression on his hearers.—Suffolk Herald.

Our plucky little band at Whealton have built a new Church to replace the one destroyed by fire. It is nearly ready for painting, and it has been decided to dedicate it the first Sunday in May. Our brethren are greatly to be commended for their push and consecration, but they ought to insure it this time.

The Norfolk Sunday-School Union met at Centenary Church. Rev. L. T. Williams spoke on "The Origin and History of the Sunday-School, Its Relation to the Church, and What Constitutes an Efficient Superintendent and Teacher." The question, "What are the best methods of securing and retaining attendance upon the Sunday-School," was discussed by Messrs. Geo. W. Roper, M. C. Keeling, W. W. Vicar, and W. M. Jones.

The official board of Denny-Street, Richmond, is seriously considering the question of building a new Church. Brother Routten has been working for it, and plans have been prepared for a Church of Gothic design, dimensions 100x70 feet with a seating capacity of 900. Bro. Routten has the hearty support of his people in this movement. He has had some experience in such matters, having been very successful in the building of the LeKies Memorial Church, at Norfolk, which cost \$14,000.

The Methodist ministers, of Accomac and Northampton counties have formed an association and will hold monthly meetings. The first of these meetings was held Tuesday, the 28th of March, at the Keller parsonage. Owing to the rain in the morning the attendance was not as large as otherwise it would have been, but the day was one of unusual interest and pleasure to all present. The next meeting will be held at the Pungoteague parsonage Tuesday, April 11.—Enterprise.

At a business meeting of the stewards of Chestnut-Street M. E. Church, Berkeley, Wednesday night, interesting and encouraging reports were read, showing the Church to be in a better financial condition than at any previous time in its history. The stewards recommended that a handsome Sunday-school and lecture-room be erected in the rear of the Church, and that extensive improvements be made on the front. A tower and a three chime bell will be added. The cost of these improvements contemplated is estimated at \$7,000.—Virginia-Pilot.

The congregation of Central M. E. Church has had in view the erection of a mission chapel in Cottage Place. Their plans are now about consummated, as the building committee has purchased two lots on the northwest corner of Virginia avenue and Queen streets, and awarded the contract for the erection of the chapel to Mr. L. W. Hodges, he being the lowest bidder. Work on the building will be begun at once. When the chapel is ready for occupancy it is proposed to hold an afternoon Sunday-school, and the Rev. R. F. Beadles, pastor of Central Church, will preach every Sunday afternoon. The cost of lots and chapel will be between \$1200 and \$1300.—Landmark.

GENERAL.

Bishop Hendrix will preach the commencement sermon at Emory College, Georgia.

Bishop Galloway will preach the commencement sermon at Washington and Lee University.

Bishop Warren Candler has purchased a residence in Atlanta, Ga., and will

THE JUNIOR RECORDER.

RICHMOND AND BLACKSTONE, VA., APRIL 13, 1899.

THE SUNDAY SCHOOL.

LESSON IV, SECOND QUARTER, INTERNATIONAL SERIES, APRIL 23.

Text of the Lesson, John xiv, 1-14.
Memory Verses, 2-6—Golden Text, John xiv, 6—Commentary Prepared by the Rev. D. M. Stearns.

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1. "Let not your heart be troubled; ye believe in God, believe also in Me." It is the last night before His great agony, and one would think that He would need some one to comfort Him, but with entire self renunciation He comforts these weak ones and us through them. He teaches us that in the world we shall have tribulation (xvi, 33), but we need not have our hearts troubled. In Math. xxiv, 6, He says: "Ye shall hear of wars and rumors of wars. See that ye be not troubled." In Isa. xxvi, 3, the secret of perfect peace is shown to be a mind staid on Him.

2. "I go to prepare a place for you." When on earth, He lived for us and died for us and rose again. Now in heaven He ever liveth to make intercession for us and, as He said, is preparing a place for us. We may not understand these many mansions now and just what they mean, but it should suffice to know that He who loved us enough to give Himself for us and bear our sins in His own body on the cross is preparing a place for us in glory. It will be worthy of Him who prepares it.

3. "I will come again and receive you unto Myself." He wants us with Him to see and share His glory (chapter xvii, 22, 24). Concerning His coming again see Acts i, 11; 1 Thess. iv, 16; Heb. ix, 28; Titus ii, 13; Rev. i, 7-12. Do not think of His coming as death or the coming of the Spirit at Pentecost or any other event, but always as His literal personal return, first to the air for His saints and later to the earth with His saints to set up His kingdom here on the earth with Israel as a center.

4. "And whither I go ye know, and the way ye know." He had often told them that He had come from the Father and would return to the Father. He had also told them that He would die and rise again the third day. So had they believed His words they might have known much more than they did. To Him the going to the Father was very real, for with the Father He had been from all eternity.

5. "Lord, we know not." Thus said Thomas, who also after the resurrection said, "Except I shall see, I will not believe" (chapter xx, 25). He knew not because he believed not. Some want to see, and some want to understand before they will believe. Such not only grieve the Spirit, but lose much personal joy. To them the Lord says: "Be not faithless, but believing. Blessed are they that have not seen, yet have believed" (chapter xx, 27-29).

6. "Jesus saith unto him, I am the way and the truth and the life." He is the new and living way (Heb. x, 20), in contrast to all the forms of the ceremonial law, and as the antitype of all types and substance of all shadows. He is the way for God is the God of truth (Isa. lvi, 10), and His word is truth (John xvii, 17). In Him is life, and He is our life. He that hath the Son hath life (John i, 4; Col. iii, 4; 1 John v, 11, 12). There is no other way to heaven or to the Father (Acts iv, 12).

7. "If ye had known Me, ye should have

known My Father also, and ye have seen Him." To know God is life indeed and peace and joy and a foretaste of heaven. It is more than all the riches or wisdom or might of this world (John xvii, 3; John xxi, 21; Jer. ix, 23, 24). How wise are they who give themselves up to know our Lord Jesus Christ as revealed to us in the Scriptures, and thus to know the Father!

8. "Philip saith unto him, Lord, show us the Father, and it sufficeth us." He had said many such words—as "The Father sent Me," "The Father is with Me," "I and My Father are one," "I do always those things that please Him," and from such sayings they might have gathered that to know Him was to know the Father.

9. "He that hath seen Me hath seen the Father." He is the image of the invisible God, the brightness of His glory, and the express image of His person (Col. i, 15; Heb. i, 3). Shall we ever see the Father? We shall expect to and yet be satisfied if in the glory we see only, as John saw, on the throne one like the appearance of a jasper and a sardine stone (Rev. iv, 3). Whom no man hath seen, nor can see (1 Tim. vi, 16) may mean no mortal man.

10. "Believest thou not that I am in the Father and the Father in Me?" Then He adds that all His words and works were not His, but the Father's. He takes no credit to Himself for anything. As to His words He says elsewhere that the Father gave Him a commandment what He should say and speak (xii, 49). It was the same with prophets and apostles; they were given by God the words which they should speak (Ex. iv, 12; Jer. i, 7, 9; Ezek. ii, 7; iii, 4; Math. x, 20).

11. "Believe Me for the very works' sake." In the previous verse He asks if they do not believe that He is in the Father and the Father in Him, but now He commands them to believe it and calls upon the works as evidence. In chapter v, 26-29, He says that the Father and His word and works all bear witness that He is what He says He is—one with the Father, the Lord God of the holy prophets, the Messiah of Israel, the Son of God. He is the Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace (Isa. ix, 6).

12. "Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he do also; and greater works than these shall he do, because I go unto My Father." Thus will be manifest the union of the believer with Christ, as His union with the Father was made manifest. It is God who worketh in us both to will and to do of His good pleasure, and He will work in us those things which are pleasing in His sight (Phil. ii, 13; Heb. xiii, 21).

13. "And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." We are supposed to ask only for those things which will glorify God. When the lame man at the gate of the temple or Aeneas or others were healed in the name of the Lord Jesus, then God was glorified in Him. When souls are saved, God is glorified in Christ. When saved ones are wholly set apart for God, then He is glorified. When by His grace we manifest a meek and quiet spirit under trials, He is glorified.

14. "If he shall ask anything in My name, I will do it." I believe that the key to these two verses with their seemingly unlimited possibilities is in the words "in My name," which, as I understand it, means just what He would ask if He was here. In His name suggests that we are about His business, seeking only His glory as He ever sought the Father's glory.

EPWORTH LEAGUE.

Topic For the Week Beginning April 23, "The Man With the Pitcher."
Text, Mark xiv, 12-16.

Women are the water carriers in the east, and for a man to be bearing a pitcher of water would be so unusual a circumstance as to attract attention and serve as a guide for the disciples. That Jesus should know those whom He was sending to Jerusalem to prepare the Passover feast would meet such a man seems a remarkable evidence of supernatural knowledge on His part. The lesson for the thought of the League lies, however, in a different direction. The occupation of the man with the pitcher seemed undoubtedly to him and those who saw him menial if not worse. He may have felt sensitive at being compelled by force of circumstances to appear publicly doing a woman's ordinary work, but the very fact of its unusual nature served as a mark by which he became guide to the disciples and the Master.

No one knows what simple act of daily life may at any moment serve to point one out as special messenger for divine service. No honest act is ignoble. No occupation is shameful if it be morally pure. False shame and mock modesty should never prevent the faithful discharge of plain duty, however irksome that duty may be.

Not long since three men were candidates for the presidency of one of our state universities. Their qualifications were so evenly balanced that the trustees had much difficulty in choosing. The question turned on personal peculiarities at length. It was noted that one of the candidates in sitting did not cross his legs. It was a simple thing, but it marked the gentleman, and that little item turned the balance in his favor. He had been unconscious of any peculiarity in his action, but had acted naturally to himself.

Each person should so cultivate the right spirit that all acts flow spontaneously in right channels. Then they will become guides at all times safely to be followed by the messengers of the Master. Carry your pitcher faithfully and leave the rest to God.

General Superintendence.

We occasionally hear the desire expressed that our bishops may be restricted and given charge over a specified diocese so as to become better known to the people and more efficient in caring for the work. To such wishers we commend a study of the map of our church territory and the movements of our bishops in supervising our worldwide work. Bishop Warren is in South America. He visits the western coast, crosses the Andes to Buenos Ayres and the eastern stations, and goes thence to Europe. He surveys the continental field of South America. Bishop McCabe has been carefully superintending and inspecting our missions in Mexico. Bishop Walden returns to Europe for a second

(CONTINUED ON EIGHTH PAGE.)

LIFE IN LITTLE NUTSHELLS.



"LORDY! HOW THAT FISH AM SHRUNK?"



XIII. EXPANSION VERSUS CONTRACTION.



DO you ever notice the difference in the impression made upon your mind by seeing things expand or contract?

The one produces terror, and the other mirth. There is nothing funnier than shrinkage. A large proportion of the world's humor turns upon it.

An old Texan told me that some twelve-foot cotton-wood rails lying in the sun, had shrunk thirteen feet! Isn't that funny?

A recent series of illustrations in a comic paper, exhibits a hunter starting proudly forth in a buck-skin suit. A heavy rain came on, and the clothes shrunk and shrunk until there was nothing left but a little trunk around the loins! That is funny too.

And then there is that old yarn about the hunter who crawled into a hollow log to escape a storm. As soon as the log was thoroughly soaked it began to contract upon him, and finally held him as in a vise. After vainly trying every means of escape he began to repent and pray. Suddenly, upon remembering that on the previous Sabbath he had surreptitiously dropped a button into a contribution box, he was so withered up with shame, and felt so small that he easily crawled out.

My favorite story is that of the old negro, who had caught an enormous catfish, and then in excess of triumph had fallen asleep. While he slept (like the man in whose field the devil sowed the tares) a little pickaninny came by with a very small bullhead. The temptation was too great! He substituted the little bullhead for the great catfish, and stole away rejoicing. At last the old negro awoke, rubbed his eyes, turned the little minnow over and over and exclaimed in astonishment, "Lordy! How that fish am shrunk!"

Other things besides fishes shrink—men for example!

There was "Theudas, who, boasting himself to be somebody, to whom a number of men, about four hundred, joined themselves; who was slain, and all, as many as obeyed him, were scattered and brought to naught."

One moment, the Young Pretender was a king with an army and banners—and the next, a fugitive in a row boat.

But not to depend too much upon history for our examples—there is old Gradgrind.

When I first met him, twenty years ago, he was full of the milk of human kindness—a buoyant, cheerful, generous, ardent, expansive man. Now, he is selfish, mean and stingy. The milk is all dried up. The sap is all vanished. He hangs to the tree of life like a withered persimmon.

Somehow, there is nothing funny in that. There is another kind of shrinkage.

It is in the external elements of the man's life—his outward trappings and adornments, and it has been going on at a great pace in these last four or five years.

My friend Heartsease, has been caught in the pinch! Almost every thing he had in the world has gone—horses, carriages, houses and lands. He has scarcely as much left to cover him as the buckskin hunter. But mind you—it was like the withering and dying of the husk of the seed!

There was shrinkage enough in his business; but none in Heartsease himself.

He has fairly sprouted, and his growing into a new beauty like a great oak tree emerging from the perishable shell of an acorn.

the world did she know I was a preacher? I was inside of the disguise of a gray suit. I had left my silk hat at home, where the servant girl might brush its fur the wrong way, and had donned a brown derby and tan shoes. But, alas; I recollected that I still carried a white cravat at my throat. I would change it at the first furnishing store, I thought. Then I remembered that I had often been told that preachers could be picked out anywhere by the very swing of their gait, and I wondered if it was true. I aroused myself from this reverie to remember that she said something about my defending some defenseless young lady on the train. After scanning the car, I said, "Madam, I fail to see any defenseless young lady on board." That remark was the match that lit the fuse.

"How dare you insult me, sir, by insinu-



"THE RURAL COUPLE ACROSS THE AISLE."

ating that I am not a single young woman, even if my hairs are a little gray from the sick headaches I had when a child. As if you didn't realize that I was pleading my own case. I didn't expect the usual harshness of the male sex from a clergyman, but even ministers have changed in the last quarter of a century, at least, so my uncle Cyrus says. They don't seem to realize that the young and inexperienced need protection."

I knew that silence was golden, but I was talked at the whole morning and tasted choice doses that she fixed up to suit my case whenever she spoke. The poor newsboy, who sinned in no other way than by working for his company, was vigorously denounced for charging a dime apiece for his oranges, when she had bought them at Farmersburg for 15 cents a dozen. The brakeman received a Mary Ellen Lease lecture for opening the door at a flag station. The conductor was snarled at for telling her that she would have to lay over four hours at the junction. Strong sniffs at her smelling-bottle had to be resorted to occasionally to help her out when she came to a hard place, and I felt like singing "Blow ye the trumpet, blow," when the junction was reached.

The rural couple across the aisle are a type of a large class of travelers. They have been munching doughnuts, apples and sandwiches for two hours. They started soon after they boarded the train, and their jaws will have to keep time to the tingling of their excited nerves until they reach their station. Even if

they only go across one township, these folks must always take along a basketful of lunch. Sandwiches and a train-ride are to them as inseparable as pork and beans are to a country Ladies' Aid Society meeting. Every depot and passenger train has its quota of these voracious travelers. They never guage their eating arrangements by the clock. The bare thought that they are on a train is sufficient warrant for compressing five meals in one stomach within an hour's ride. Then they tell each other how the motion of the cars always makes their heads ache, and how the sudden stop of the train invariably unsettles their digestive machinery.

I confess, however, to slipping into the dining car the minute the proverbial announcement about dinner was given. I thought of the bank note held in reserve by a safety pin and my vest lining, and the Deacon's advice about eschewing sausage and crackers. There is a pleasant sensation connected with eating in a hotel that is flying through farms and villages at a mile a minute. No vacation is complete without the luxury, even if sermons must be written on the inside of grocers' bags for the next year, to square the account. The manners of a dining car waiter are a combined study in elocution, gymnastics and table etiquette, especially when you press a shining quarter to the palm of his hand. It is interesting to watch the lady ahead, who is ordering too much to be consistent with good breeding. For her benefit I shouted out my order, which was the whole bill of fare in reality, and I was pleased to note that she ordered an additional dish or two on the strength of my enormous trayful.

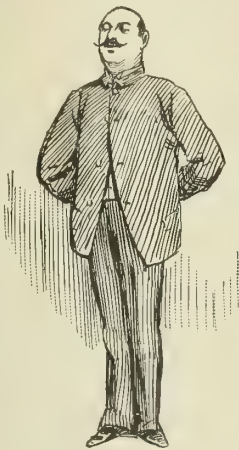
No, the waxed-moustached, snug-fitting gentleman who stands with such dignity at the end of the car, is not the general superintendent of the road. He is merely the steward, and takes your dollar as if you had eaten ninety-nine cents' worth.

"What," cries the old lady with the quaker bonnet, "A dollar for a cup of coffee and a bun? It's scan'lous. I thought it 'ud be not more'n ten cents."

By the time she reaches her seat, the facts in the case dawn upon her, and she says to her companion

"I've a good mind to go back and eat the rest of that dollar's wu'th. Yo' always get takin' in travelin'."

"Now I lay me down to sleep," is not the prayer to say when you are about to roll into a sleeping car for the first time. The sentiment of the first line is, for once, false to the core. "No sleep till morn," is



"HE IS MERELY THE STEWARD."

far more appropriate, even if it was written concerning a tavern dance given for Wellington's pretty red-coated cavalrymen over in Belgium. By the way, while it is quite proper, and even a duty to say your prayers in a sleeper, all the traditions of youth regarding bedside prayers must be temporarily suspended. Mother used to teach us boys that prayers repeated lazily lying in bed, or kneeling on the bed, didn't count. She said that children must kneel beside the bed each time, even if the cold floor did curl up the little toes and chill the marrow bones. But in a sleeping car, it's different. You say your prayers somewhere behind the curtain. But if a fellow really enters into the sentiment of his devotions, he's apt to forget that he is not at home, and when he is finished he rises to crack his skull against the ceiling that forms the ground-work of the upper berth. I did that very thing, but, fortunately, I did not say anything worse than "Ouch."

After you have been lying there exactly two minutes, you begin to wonder how your neighbors are getting on. So you peep out from behind your curtain. Nothing but drapery is visible, excepting, perhaps, a row or two of toes between the draperies' edge and the floor, and nothing is heard except the snoring of some experienced old traveler who seems to be in competition with the panting of the locomotive.

Then time hangs heavy. Perhaps you might raise the blind and look out of the window a while. There's a light in that farm house. Perhaps the farmer's daughter is entertaining her beau. Perhaps the man and his wife are talking about the mortgage on the place. Perhaps the boys are melting lead to put on their fishing lines, and getting their hooks ready to go fishing on Saturday.

There is some one walking along with a lantern. Has he been to singing school, or prayer meeting? Or has he just finished doing his chores? Maybe he's going to a neighbor's house to borrow something.

After a great deal of tossing and dozing, you look out again, and the early morning has come. You're on the wide prairie, and the train is whirling through great fields of green. You're out of doors for sure, for everything is spacious and nothing is crowded but yourself in your little six-by-four bunk. An hour more and the porter is brushing you off, guaging the operation by the size of the change in his hand. Here's the depot, and the happiest part of the short vacation is spent.

You wonder why I say that? It is because prospect is always more than realization. The visit soon gets monotonous and the trip home is not so pleasant as the journey week-before-last. But enough of the Deacon's bank note is left to enjoy the same conveniences as then. And, after all, it's easier to preach and to visit than before. Now, I enjoy that vacation in memory.

When its recollections get threadbare, it will be time to plan for next spring's trip. I pray that the wheat market will be on the Deacon's side till that time comes.

The Parson.

EPWORTH LEAGUE.

(CONTINUED FROM FIFTH PAGE.)

years' round of the conferences in Italy, Switzerland, Germany, Bulgaria, Sweden, Norway and Denmark. Bishop Hartzell is touring Africa from Liberia, Kongo, Angola, Rhodesia to Inhabane. Bishop Thoburn is ever busy in India. Bishop Cranzen has gone to the orient for two years of hard labor in China, Japan and Korea.

A Christian Captain.

Battles do not more clearly reveal cowards than they display the men of courage. One of the most gratifying features of our recent war with Spain has been the prominence given to Christian courage. It is undeniable that the victory of our arms at sea was more due to the moral caliber of our men than to the superiority of our arma-



COMMODORE PHILIP.

ment. Captain Philip of the Texas was not better prepared for his duties by thorough naval training than by his Christian faith and practice. He believed deeply and implicitly in God. It was a magnificent act and grander because unpremeditated in form, the calling of his men to return thanks to God for the victory while their guns were still hot from the battle.

One of the strongest safeguards of any nation must ever be found in the godliness of her armed defenders. Corrupt officials will never be wholly absent from government circles, but we need to thank God that Christian captains on sea and land are not lacking yet.

The League is fully committed to the forward missionary movement. Great results should be reached if our chapters use the means at hand to know more of our missions and their work in saving the people and consecrate their money to the work.

The Epworth League, Christian Endeavor and Baptist Young People's Union are all now using the same topics. This began with Jan. 1, 1899.

General conference in May, 1900, is to meet in Chicago. The Auditorium, the finest assembly room in America, has been secured for its use.

Indianapolis Epworth League convention is set for July 20-24. It will be a great time and a big crowd.

SALOONS IN NORWAY.

How Liquor Is Dispensed in the City of Bergen.

Bergen is a city of 54,000 inhabitants, with a great fishing business and a considerable foreign trade. If to the commerce of Portland, Me., we should add the fisheries of Gloucester, Mass., the social conditions along the rocks of Bergen would be about represented. In an American town of this character we should have either licensed saloons up to the legal limit of number, with every possible solicitation to drink and every kind of disorder, or else we should have an attempt at prohibition, with the brazen defiance of law and the fiery adulterations of liquor which are to be found along the wharfs of Portland, says The Forum.

In Bergen there are nine saloons and four wholesale depots. The company has a capital of \$20,000, in 400 shares, held by 237 stockholders. Among these are many of the leading citizens, bankers, consuls, teachers, a member of parliament and ten women. It is not only a part of public spirit to take stock in the company, but the shareholder has also some part in determining to what form of charity the profits shall go.

The Bergen company happens to be among the most limited in its scope of operations. It deals with the distilled liquor business only, and it makes no attempt to provide in its saloons any element of sociability or agreeableness. When one enters a company retail shop in Bergen he finds it a place of the most cheerless and repellent character. There are no tables or chairs or encouragement for idlers, but simply counters provided with the small glasses of the company, measured, like an apothecary's, for the exact dose. A customer enters, drinks his thimbleful, as if of medicine, and at once withdraws. Instead of solicitation there is the barest permission.

The business is conducted, as it were, under protest, and nothing but the most resolute determination to drink—a determination which no prohibitory law would be able to frustrate—seems likely to draw one into these inhospitable dispensaries. On the walls are various deterrent notices, like the following: "No Credit," "No Loafing," "No Disorderly Conduct," "No Sale to an Intoxicated Person." The regulations set forth that it is a duty of the superintendent not to encourage, but to check, excessive drinking. No liquor can be sold to minors.

The saloons are open from 8 to 12 in the morning and from 1:30 to 7 in the afternoon. On Sundays and holidays they close at 1 p. m. That is to say, the sale stops just when an American bar begins its best business, and the prohibition which could not be obtained outright is obtained for every evening and every nonworking day. Except at these stores it is practically impossible to buy a drink of spirits in Bergen. A traveler staying at the leading hotel and wishing to fill his flask for the exigencies of a long journey must go half a mile to the company's wholesale depot and must then buy not less than a half bottle of brandy.

TO CURE INEBRIATES.

Remarkable Law Which Germany Will Enforce After 1900.

Germany's inebriates, after one more

year of such carefully mitigated liberty as the dear kaiser's subjects are permitted to enjoy, will enter upon a period of restraint calculated to fill them with mingled horror and indignation. With the beginning of 1900 there will go into effect a truly remarkable law—a law which places every habitual drunkard under an interdict involving complete submission to the will of a duly appointed "curator." This person will be empowered to put the person whom he regards as a dipsomaniac anywhere he pleases, there to undergo treatment for the malady as long as the "curator" pleases.

And the new law formulates a fine, broad definition in telling what a habitual drunkard is. It says that the term includes everybody "who, in consequence of inebriety, cannot provide for his affairs, or endangers the safety of others." This measure was first advocated in Germany 35 years ago, but hitherto its enactment has been prevented by influences not difficult to understand. How the regulation will work remains to be seen. That it may effect good results is obvious, and equally evident is the possibility that it may lead to tyranny such as would be utterly unendurable—anywhere out of Prussia.—New York Times.

Disguise the Whisky.

The following circular letter has been issued by Glasgow city parish council to each of the outdoor medical officers and to the various dispensers: "Prescribing of Alcoholic Stimulants to the Sick Poor.—The medical committee desires that when medical officers find it proper to prescribe alcoholic stimulants for the sick poor they shall endeavor to do so in such a manner as to cause what they prescribe to be recognized as medicines and not as popular stimulants. The committee considers these should in all cases be dispensed in the usual way, in medicine bottles, labeled with directions as to dosage, etc., and that it would be preferable to prescribe them in combination with other preparations, so as to disguise their well known characters."—Union Signal.

Cause of Lunacy and Vice.

Mr. Bramwell Booth, in his pamphlet descriptive of the work of the Salvation Army, says in regard to the "drink laws" of England: "There is no denying that the present system of forcing public houses on the people, whether they want them or not, is a fruitful cause of cruelty, of lunacy, of squalor, of vice, of crime. The temptation to drink is put down at every street corner. The mantrap, with its billiards and its beer, is there at every turn."—Exchange.

For Two Months

March 1st		Single subscriptions
till		will be received for
May 1st		70 CENTS EACH.
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move into his new home within two or three months. He now resides at Oxford, Ga.

Within six years recently, there have been upward of 32,000 whiskey homicides in the United States; within ten years, between 1886 and 1896, upward of 53,000.

Dr. S. A. Steel has sold his residence near Nashville, and his address for the present is Union City, Tenn. He is now lecturing in Virginia and delighting large audiences.

The Rev. J. B. Funsten, rector of Trinity Episcopal church, Portsmouth, Va., announced that, with the approval of the church authorities, he will accept the bishopric of Boise.

Gen. John B. Gordon, of Georgia, former Governor and United States Senator, has been secured for an address at the International Epworth League Conference at Indianapolis in July.

There are 400,000 teachers employed in the public schools of the United States, and they are paid about \$166,000,000 yearly. There are 1,200,000 bar-keepers and saloon-keepers, and the people pay to them over \$1,000,000,000 a year.

Eli Blake, a Baptist deacon and postmaster at Tongowa, Oklahoma Territory, who began the agitation against the saloons, and had led the fight, was waylaid on his road home from the office, and beaten to death by a gang acting at the suggestion of the saloon men.

Mr. Andrew Carnegie is now ready to give \$1,000,000 to the Carnegie Library in Pittsburgh as an endowment fund, with \$500,000 more for improvements, and is waiting only for the expected appropriation of \$3,500,000 by the city for the improvement of Schenly Park. Carnegie has already given more than \$5,000,000 for libraries and institutes in the cities of Western Pennsylvania.

In view of the present vitality of the Zionistic movement, the following item from the report of the United States consul at Bairent is of interest: "Out of a total population in Palestine of some 290,000 souls, about 40,000 are Jews, against 14,000 twenty years ago. In Jerusalem there are 22,000 Jews half of whom have immigrated from Europe and America and are called Ashkenazim to distinguish them from the Oriental Israelites, the Sephardists."

It is said that Mrs. Phoebe A. Hearst, widow of the late Senator from California, has given \$2,000,000 during the last five years for the promotion of education or in charity. Her gifts include several for the benefit of the University of California and endowments for the support of fourteen training schools for kindergarten work in California and Oregon. It is now reported that she recently placed in the hands of Bishop Satterlee \$200,000 to be used in founding a school for girls in Washington.

A careful study of the statistics of mission work in Japan for the year 1898, recently compiled by Rev. H. Loon is, of Yokohama, reveals some interesting and instructive facts. The total figures at the close of the year are 49,982 Protestants, 55,421 Roman Catholics, and 25,531 Greek Catholics. During the year the Protestant bodies baptized 4,400 persons, the Roman Catholics 4,482, and the Greek Catholics 970. There were heavy losses by death and excommunication in all three bodies, so that the net gains of the year are not very great—Protestants, 404; Roman Catholics, 631; Greek Catholics, 675.

The calendar of the Moravian brethren for 1898 shows the increase in membership, 1896 to 1897, to have been from 128,392 to 129,617, or only 225. In Germany, there was really a decrease from 8,752 to 8,723. There are 5,597 members in Britain, and 22,345 in America. But in heathen lands the church has been wonderfully blessed. The Moravian has always been a missionary church, and its devotion to the cause is proved by its victories in many lands. Its expend-

iture in missions for the year amounted to \$413,913.

The material progress made by Japan in recent years has been extraordinary. The steam factories have grown since 1883 from 84 to 2,758. In 1872 it had 96 steamships, with a tonnage of 23,364; in 1895 it had 827, with a tonnage of 213,221. The mileage of its railways also, which in 1872 was 18, is now 2,637. If its spiritual development were anything like on so great a scale, what a future would be before that country. While China is decaying, and its partition between the European powers seem to be regarded in many quarters as only a question of time, Japan is youthful, vigorous, and ambitious, and is evidently destined to play a leading part in the rearrangement of the distant East.

The census of the principal cities of Japan at the end of last year was as follows: Tokyo 1,368,070; Osaka, 505,657; Kyoto, 342,724; Kobe, 183,065; Yokohama, 179,868; Nagoya, 235,706; Hiroshima, 101,094; Nagasaki, 71,906.

RESOLUTIONS OF SYMPATHY.

Your committee, appointed to draft resolutions on the death of sister M. L. Traynham, respectfully submit the following:

Whereas, we have learned that sister Traynham departed this life on the 1st instant, therefore be it

RESOLVED: That in the death of sister Traynham our order has lost a worthy and consistent member, and an earnest worker; and this Lodge has lost one whose memory is dear to us as one of our charter members.

RESOLVED: That the sympathy of this Lodge is hereby lovingly tendered to Brother Traynham and his children, who have lost a faithful wife and a fond and devoted mother, and that we pray that this sad dispensation of Providence may be sanctified to their eternal good.

RESOLVED: That these resolutions be spread on our minutes, and published in the SOUTHERN METHODIST RECORDER and Good Templar News, and a copy sent to Brother Traynham.

R. H. MULLEN,
L. L. RUSSELL, } Committee.
M. L. BROWDER,

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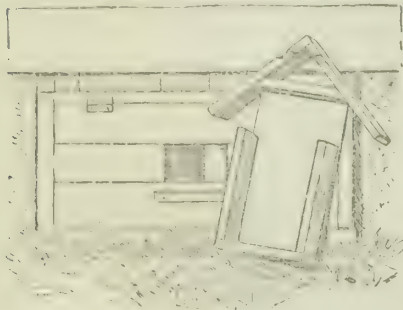


BEE LORE.

Points Worth Noting About Winter and Spring Care.

Mr. C. P. Dadant, the well known authority in beekeeping, has been giving a series of interesting articles in American Bee Journal from one of which, in regard to the care of bees for wintering, the following is selected:

A number of amateurs say that they pay no attention to the spot occupied by the bees when removed, and that when they take the hives out in the spring it does not matter much where they are placed, whether on the exact spot they occupied before winter or in the place of one another. Once or twice we had considerable trouble from changing the location of hives, and have positively ascertained that many of the bees remember their former location, after three months of wintering, so we take particular



CELLAR BLIND—AIR WITHOUT LIGHT.

pains to mark each hive's stand. To do this without trouble, we leave the cap or cover with the roof over it in the exact spot occupied by the hive and remove only the brood chamber to the cellar. In this manner the hives occupy a much smaller space, and it is easier to give them good ventilation, which is absolutely necessary to keep the combs from molding, if the cellar is at all damp.

We pile the hives in the cellar, two or three or even four tiers high, usually putting the lower tier on timbers raised a foot or so from the ground. We have always noticed that the colonies nearest the ground were the ones that suffered, if any did.

After the hives are in, darkness, quietness, a proper temperature and a sufficient amount of ventilation are all that are necessary. For these hives, as well as for those that are out in cold days, it is a great point to have everything perfectly quiet. The man who will disturb his bees every other day, just to see whether they are still alive, will be unsuccessful, if the circumstances are at all unfavorable, for it is very easy to kill the bees with too much kindness of this sort.

To give air without light to our beehive cellar we have devised a sort of blind, a picture of which is here shown, taken from "Langstroth Revised."

The time of removal of the bees in the spring is of utmost importance to consider. If they are taken out too early, they may not have occasion to fly much, and their power of endurance during a late cold seems to have been taken away from them by their prolonged stay in the cellar. They are very much like a horse that is kept in a warm barn. It is more apt to be fretful of the cold and to suffer than one that stays all winter in a cold stable. Yet our sympathies are all in the direction of the softer treatment. With the bees there was on our part, as in the fall, a tendency to be too much afraid

of a long confinement. I believe it was Dr. Miller who said the best time to remove the bees from the cellar was in March or April, at the opening of the first buds of soft maple bloom. This is a very good criterion.

But, above all things, a warm day must be selected to remove the bees from their confinement. If you take them out on a cold day, their anxious desire to take a flight will induce them to venture when the temperature is too low for their safety, and many of them will perish. If the day is warm and



CELLAR BLIND IN PLACE.

pleasant, they will take a cleansing flight within a very few minutes after they have been brought out, and are thereafter ready for their habitual duties.

I have often been asked whether it advisable to take the bees out on a warm day during the winter for a good flight and put them back again. I have never tried this, but from all that I ever heard I do not believe such a course is successful. The bees after their flight begin to rear some brood and remain less quiet than if they had been kept indoors all winter.

American Versus English Statistics.

In reply to Sir William Crookes' statement that practically no uncultivated prairie land remains in the United States suitable for wheat culture, Edward Atkinson has been thus quoted: "In fact, there are now fully 100,000 square miles of land in the United States, fully suited to the production of wheat at 15 bushels to the acre, practically unoccupied in any branch of agriculture, which would be devoted to wheat on an assured price of \$1 per bushel in Mark lane (London) yielding 360,000,000 bushels."

HE WANTED IT TESTED.

A Scotchman went to London for a holiday. Walking along one of the streets, he noticed a bald-headed chemist standing at his shop door, and inquired if he had any hair restorer.

"Yes, sir," said the chemist; "step in, please. There is an article I can recommend. Testimonials from great men who have used it. It makes the hair grow in twenty-four hours."

"Aweel," said the Scot, "ye can gie the top o' yer head a bit rub wi't, and I will look back the morn and see if ye're tellin' the truth."

The chemist returned the bottle to the shelf and kicked the errand boy for laughing.

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These Pills are very mild and harmless in their action upon the Liver and Bowels, and where persons are suffering with any Bilious Affections, Headache, especially Sick Headache, Costiveness, Dyspepsia, or any disease of the Liver or Stomach, they should always have a box of them near at hand, and take them by directions found on the box.

The verdict of everybody that has taken Dr. David's Liver Pills is, "They are the best and most pleasant Pills I ever took." All sufferers should give them a trial. Price 25 cents a box; five boxes for \$1.00. For sale everywhere. Ask for Dr. David's Liver Pills, and have no other. Sent by mail on receipt of price.

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MARCH 1st, 1899.

TESTIMONIALS:

MARCH 1st, 1899.

TEST MADE BY WALKER CLUB. the Bellefonte Guano was applied.
TINKLING, Lunenburg Co., Va.
To the Blackstone Guano Co.,
Blackstone, Va.

Gentlemen:—A committee of the Walker Club, composed of John O. Bragg and F. S. Manson, Jorgenson, and Theo. Orgain, Tinkling, Va., have examined the results of the fertilizer test made for the club on my farm with ten of the best brands of guanos. On plot No. 1, old lot land, ten brands of fertilizers were applied, each at the rate of 800 pounds per acre, the ten sections carefully marked and treated alike. The committee picked out the section on which your Bellefonte Guano was used as the one showing the best results. On plot No. 2, four acres of new ground from old field fine land, four brands were used. Here the committee also found the best results, very decidedly, in the acre on which

I have sold the tobacco made on the four acres mentioned above. The tobacco made on the acre on which the Bellefonte was used brought thirty-four dollars and fourteen cents (\$34.14) more than the tobacco made on either of the other acres. This acre, as far as I know, had no advantage over the other three acres, either in cultivation or natural fertility, or any other way. I know the tobacco did not get mixed in cutting, curing or shipping.

L. A. HARDY,
Committee for W. A. C.

I have used the several brands of guano made by the Blackstone Guano Company, for ten years and have tested them by brands of other makes on the same field and truthfully say that I think the Bellefonte and Hard Cash are unsurpassed for tobacco. It gives

me pleasure to recommend the Blackstone Guano Co.'s Guano to the farmers of Southside Virginia.

JOS. M. HURT.

Nottoway County.

Gentlemen:—I used your Bellefonte Guano last year along with another brand and sold the tobacco from the Bellefonte at an average of \$19 per hundred, and the tobacco grown with the other brand at an average of less than \$12, showing a difference of \$7 per hundred in favor of Bellefontaine Guano. This ought to be enough to show what I think of Bellefonte Guano.

V. C. LOVE.

Danville, Va.

Gentlemen:—I have used your Guanos for the past ten years, and they have given me perfect satisfaction. I consider the Bellefonte the best I ever used, and shall use it the present year.

FRANK WHITE.

Nottoway Co.

Gentlemen:—I used your Bellefonte Guano last season along with other brands and am thoroughly convinced that it is the best I ever used. I have sold one barn of tobacco raised with the Bellefonte at an average of \$15 around, lugs and all, which is a high average for shipping tobacco.

V. O. ANDREWS.

Dinwiddie, Co.

Blackstone Guano Co.—Gentlemen:—I bought of your agent, Mr. J. J. Mason, and used your Bellefonte Guano last season and am well pleased with the results. I have used a great many brands and think I can truly say it is the best I ever used, especially in the last ten years. Will say to my farmer friends that I think it a great mistake to use a low grade guano to save a few dollars in the ton at the expense of a larger difference in each hundred pounds of tobacco grown.

Very respectfully,
EDWIN T. JACKSON,

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Vol. VII. No. 15.

REV. JAMES CANNON, JR., Editor,
Blackstone, Va.

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Progress.

There is progress. The great men of the age have found new ears to listen to their new speech.—Dr. E. G. Hirsch, Hebrew, Chicago.

Character.

The character which God demands is the same in the Old Testament as in the New.—Rev. H. C. Stanton, Presbyterian, Kansas City.

Rest.

No people so much need the gospel of "rest" preached to them as do the Americans.—Rev. Dr. Strickland, Methodist, Washington.

Inestimable Service.

He does an inestimable service who clears the human mind of error, even if he does not put a truth in its place.—Rev. Miss Savage, Unitarian, New York.

Christian Scientists.

Today the ranks of Christian Scientists will outnumber some of the oldest church denominations.—Dr. Alfred Farlow, Christian Scientist, Kansas City.

Resolutions.

All resolutions traced back should be to find what God wants you to do and then to have the nerve to do it.—Rev. F. DeWitt Talmage, Presbyterian, Kansas City.

The Real God.

To the Greeks God was beauty to the orientals mystery, to the Romans power, to our civilization happiness. But the real God is all of these and more.—Rev. Dr. Frank Crane, Methodist, Chicago.

Earthly Glories.

Take some of the greatest men the world has ever known, and we see readily how little they benefited in the long run by earthly glories.—Cardinal Gibbons, Roman Catholic, Baltimore.

Man.

The thought is the man, and his character and religion are what he believes and not what others may believe or say of him.—Rev. F. M. Bristol, Methodist, Washington.

Why They Won.

The old Continentals fought the battles of the state with Bibles in their knapsacks. They studied the military genius of Moses by the light of their campfires. The pilgrim fathers feared none but God, so all their foes feared them.—Rev. Howard Duffield, Presbyterian, New York.

Gifts.

Give your little gifts to the rich and your large gifts to the poor. Give your small presents to those whose need is the least and your large presents to those whose need is greatest.—Rev. J. A. Milburn, Presbyterian, Indianapolis.

Correspondence.

The ancient people who thought and wrote by what is called "correspond-

ence"—the relation which exists between natural and spiritual things—compared love and charity to the heart.—Rev. D. V. Bowen, Swedenborgian, San Jose, Cal.

Faith.

Faith points up to a living Christ; faith promises victory; faith leads the despairing one back to God, and when he feels the encircling arm, then he knows that God is a father and is abundantly able to save. Faith is the spring of all action. With faith Paul sees the New Jerusalem. We cannot spend hours in suspense, saying the last words have not yet been spoken on this doctrine. While we are waiting opportunity is slipping away. Life is all too short. The muscles are stiffening while we are waiting.—Rev. George L. Richmond, Presbyterian, Rutherford, N. J.

Peace.

Peace is the blessed result of enlightenment, freedom, knowledge, equality before the law. When Jesus said to the storm-tossed sea, "Peace, be still," suddenly there was a great calm. But it is not by such a miracle that the tumult of the people and the conflicts of nations are to be stilled. The Prince of Peace has stretched forth his hand over the discordant world saying, "Peace," but he has set great truths, great principles, great spiritual forces to work among men to bring about this peace.—Rev. Frank M. Bristol, Methodist, Washington.

The Mind an Impelling Force.

It is a characteristic of the mind that it cannot be entirely indifferent to what it deems to be true. There always is a desire to cherish it. This desire is active even when to all appearances it does not seem to exist. The inmost convictions of Nicodemus were not known to the public and he took great pains to conceal them, yet at the same time they impelled him to seek out the Master that he might sit at his feet as a learner. Moved by this desire, this proud spirited man shunned the daylight and under the cover of darkness made a clandestine visit to Christ. When a man is secretly cherishing truths which he fears to make known to the public, it seems as though everything conspired to place him in embarrassing positions. He is among friends who laugh at or denounce that which he believes. He must seem to approve all this and must not even by so much as a blush or an unguarded word betray what is in his mind; otherwise his real attitude will be discovered and he will lose what he desires to retain. Such men are frequently reduced to the painful dilemma of either giving up their assumed position or of joining in abuse of the cause which in their heart they secretly revere.—Rev. Richard E. Sykes, Universalist, Denver.

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All persons who owe back subscriptions can pay up all back dues, and have the RECORDER till January 1st, 1900, by sending \$1.00 Now.

PUNSHON'S HYMN.

Listen! the Master beseecheth,
Calling each one by his name;
His voice to each loving heart reacheth;
Its cheerfulest service to claim.
Go where the vineyard demandeth
Vine dressers' nurture and care;
Or go where the white harvest standeth,
The joy of the reaper to share.

CHORUS:

Then work, brothers, work, let us slumber
no longer,
For God's call to labor grows stronger and
stronger;
The light of this life shall be darkened full
soon,
But the light of the better life resteth at
noon.

Seek those of evil behavior,
Bid them their lives to amend;
Go, point the lost world to the Saviour,
And be to the friendless a friend;
Still be the lone heart of anguish,
Soothed by the pity of thine;
By wayside, if wounded ones languish,
Go pour in the oil and the wine.

Work for the good that is highest,
Dream not of greatness afar;
That glory is ever the highest
Which shines up nearest as they are
Work, though the world may defeat you,
Heed not its slander and scorn;
Nor weary till angels shall greet you
With smiles through the gates of the morn.

Offer thy life on the altar,
In the high purpose be strong,
And if the tired spirit should falter,
Then sweeten thy labor with song.
What if the poor heart complaineth,
Soon shall its waiting be o'er;
For there, in the rest that remaineth,
It shall grieve and be weary no more.

(The above hymn is said to have been written by the great English preacher, Rev. William Morley Punshon, and is a favorite hymn with the Canadian Epworth Leaguers.)

EDITORIAL.

ACCIDENT.

An accident happened to the JUNIOR RECORDER this week, and so we have to send the paper out without it.

FORTY YEARS' SERVICE.

A card received from Bro. J. Carson Watson brings the sad news that owing to advanced years and an attack of sickness the past winter he has felt obliged to retire from active work at once, without waiting till Conference, as in his judgment the cause of Christ requires that a vigorous man be put in charge to prosecute the work as he did not feel able to do. Rev. W. G. Hammond has been transferred from the Baltimore Conference to take the circuit. Bro. Watson has gone to Onancock, of which charge he was at one time the beloved pastor. In his retirement from active service the Conference loses one of the most faithful and systematic workers we have ever had. He is a Christian gentleman of the highest character and deepest piety. He is specially beloved in the South-side and on the Eastern Shore. All his old charges will unite with his ministerial brethren in the

prayer that God may grant him a peaceful and useful old age among the people with whom he has elected to settle. He has been in active service 40 years.

THE TOMBS OF ESTHER AND MORDECAI.

While the infidels and critics are exerting their puny intellects to throw doubt upon the Bible narratives, God is also working, and in His own good time He is bringing forth His proofs, which upset and demolish all the fine-spun and concealed opinions of the enemies of the supernatural element in the Bible. The following, taken from the St. Louis "Christian Advocate," will be read with interest by all:

"Hamadan is the ancient Ecbatana, situated about one hundred miles to the South-west of Teheran on the great caravan route from the capital to Palestine. It is mentioned in the Book of Ezra as the place where the decree of Cyrus, permitting the rebuilding of the temple, was signed and was known to have been the summer residence of the Persian monarchs. For a long time a certain mound in the vicinity of the city was pointed out by Jewish tradition as covering the tomb of Queen Esther, but no attention was paid to the story by travelers or archaeologists who deemed it improbable that after such a length of time the tomb should be identified. The mound has recently been explored and found to contain two tombs separated from each other by a small corridor, and in each was found a sarcophagus of dark wood covered with Hebrew inscriptions. These have been deciphered and translated, and, to the astonishment of the investigators, it was found that one sarcophagus was that of Mordecai and the other of Esther. On the sarcophagus of the former were found the following inscriptions:

"Here is the holy ark of Mordecai, the Righteous. May his merits protect us! Amen."

"The same inscription is repeated on each side of the coffin, besides these verses from the Bible:

"Now, in Shushan, the palace, there was a certain Jew, whose name was Mordecai, the son of Shimei, the son of Kish, a Benjamite, son of—

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward."

"On the great coffin of Esther the inscriptions were numerous and only a portion of them has as yet been deciphered. Among them, however, occurring the following sentences. "Therefore, my heart is glad and my glory rejoices; my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt show me the path of life; in thy presence of fullness of joy, and thy right hand there are pleasures forever more." Facsimiles of the inscriptions have been made and are now in possession of Dr. Zadoc Kahn, chief Rabbi of France. The discovery of a tomb twenty-four hundred years old is sufficiently curious to enlist the interest of anyone, but when the

discovery explains the history and emphasizes the importance of a disputed book in the Old Testament canon, it assumes an interest to the Christian world."

CORRESPONDENCE.

A GOOD PLACE TO BEGIN.

All over our Church today the various Boards of Education are making plans for success in the Twentieth Century Thank-Offering movement and, in many cases, no doubt the feeling is that the important thing to do is to make a start. If some one can be found to make a good start, interest and enthusiasm will be aroused, confidence will be inspired, and it will be an easier matter to carry on the work to a successful ending.

In any great movement there are natural starting points places more appropriate than others for the special purpose in view. The Twentieth Century Thank-Offering movement seems to me to have natural starting points, where enthusiasm should naturally arise, and from which, as centres, influences should radiate to make the movement successful. These starting points, in my judgment, are found in our Church schools and colleges. The best places in any Conference to begin the movement are the Church schools.

I mention four reasons why our institutions of learning are good starting points:

(1.) Those who have had opportunities for physical, intellectual, and spiritual training, such as is given at our Church schools, have unusual reasons to be thankful to God for giving them the advantages to be found in Christian institutions of learning. If Christian education is as important as we declare that it is, how thankful should those be who enjoy such privileges. Certainly if any have cause to thank God, the teachers and scholars of such institutions have. He has given to them many and great blessings, and they should not only praise Him with joyful lips, but should be among the first to bring their Thank-Offering.

(2.) The authorities of the Church have determined to use the money given by our people as a Thank-Offering "to strengthen the educational institutions belonging to the Church." Our educators are all deeply thankful for this recognition by the Church of the great importance of the work of our Christian schools. But is that enough? Ought not our schools and colleges to show their appreciation of this action of the Church by taking some suitable action themselves? Can they expect others to show interest in this great cause, if they who themselves have been personally benefitted and know the value of education from experience, are not sufficiently interested to show it by deeds? Is there not special appropriateness in beginning this movement in the places which are to receive the material fruits of the Thank-Offering? "Heaven helps those who help themselves," and men are inclined to do the same thing. The great thought underlying all this movement is gratitude to our Heavenly Father for the wondrous tokens of His love towards us, and this alone should move men to give. But, if the object for which the Offerings are to be used has any effect upon the giv-

ers, surely they will be more easily shown the need and the merit of the object when the schools and colleges themselves show their own valuation of the object by starting out themselves and giving all they can to help the cause for which they are asking the gifts of others. A genuine Thank-Offering from our schools and colleges, such as they are capable of making, will prove to be a most tremendous lever in the hands of our pastors.

(3.) Our schools and colleges are the natural starting points of the movement because of the nature of educational institutions. They are peculiar communities. Every teacher and scholar can be reached at any time and the purpose and character of the Thank-Offering movement can be explained and enforced. And not only so, but the school life is, in large measure, apart to itself, and if a thought takes hold upon it, it has the best possible conditions for growth. The persons do not scatter as in the case of ordinary congregations, but they can be brought together time after time until action is secured. It is necessary in this Thank-Offering movement to sow the seed, to give information, to explain, to exhort, etc. This requires time, especially in our country charges. But in our schools and colleges all conditions are favorable and the reaping can speedily follow the sowing. The fruits ought to come from our educational centres.

(4.) Finally, our schools and colleges are good starting points because they WILL START. If the matter is brought before the faculty and students, and they are given time to think about it and talk it over, and plans and ways of raising money are suggested to them, the response will be highly gratifying, I am sure.

Up to this point I have been giving some thoughts upon this matter, that came to me one day on the train. I had been attending the meeting of the Executive Committee of the Virginia Conference Board of Education. The committee had looked over the field very carefully, had counted up the work done, the results therefrom, and had concluded that the time for reaping was not yet, but that more sowing was necessary. There had also been discussion of the recent Offering of Mr. Samuel Cupples, of St. Louis, of \$25,000 and we wished that we could have a similar start in our Conference. But wishing would not bring the money, and on my way home I tried to think of all the rich men I knew, who ought to make a Thank-Offering to God, and who could give \$5,000, \$10,000, \$25,000 or more, and yet live well all the rest of their days. But these thoughts did not help the matter, and after a while I began to think of the different charges of our Conference, and tried to decide which of them would be the best for the Board to start with. This was also too hard for me to decide. Finally, by a natural process of elimination, having been unable to settle upon a rich man or a rich charge, the thought came that the very best starting point was in our schools and colleges. The more I thought of it the more convinced I became that they OUGHT to be the best places in which to start, whether they were or not. So I determined to try right in our own

school and see what we could do. First, there was a general discussion among the teachers, and the general line of reasoning given above was presented, and other motives in addition. As a result of our conference the teaching force of our school, composed, with one exception, of young ladies, dependent upon small salaries for a living, pledged \$1575.

A talk was then had with the Senior class, composed of eighteen young ladies, and they took the matter under consideration, and at a second meeting the class pledged \$600, to be the foundation of a Loan Fund, to be used to lend to girls needing help to pay their necessary expenses through the Institute.

The subject was then brought upon the students outside the Senior class, who had been at the Institute for a longer time than one year. The same general line of thought was used, and they took the matter under consideration. At the second meeting of this section, of fifty girls, \$750 was pledged.

The next division of the school, consisting of the girls entering in September, 1898, was then seen, and the matter thoroughly discussed with them, and time given them for consideration.

At a second meeting, this section, of sixty girls, pledged \$560.

On the Saturday night before Easter Sunday a general Thanks-Giving meeting was held and all the pledges handed in, and the pledges at that time, from the faculty and the boarding pupils amounted to \$3500. The day scholars, about fifty in number, have not been seen at this writing. The pledges of the whole school will amount to about \$4,000.

In this movement no effort was made to persuade any individual girl to give any special amount. The appeal was general and the students were told to think the matter over carefully and to pledge themselves for no more than they thought they could do in safety. The students are not wealthy, and will not simply call upon their parents to pay their pledges, but, in nearly every case, they will earn the money. I requested them to write out the plans they had to raise the money, and if there were space, I should be glad to give a number of them.

This statement will explain why I say above, in the fourth place, that the schools and colleges WILL START. We have no school which is not able to do fully as much in proportion as our school at Blackstone has done, and many of them can, and doubtless will, far exceed the amount pledged by our school.

I firmly believe that our Church schools and colleges can give as a Thank-Offering three or four, or even five, hundred thousand dollars, for the male colleges can give much more than the female. Every college can appeal to its present students and to its alumni, and can show such a spirit of gratitude for great advantages that the Church will rise up and second the efforts of the schools and raise the \$1,500,000 and more.

JAMES CANNON, JR.,
Sec'y of Va. Conf. Board of Education.
Blackstone, Va., April 8.

SUBSCRIBE TO THIS PAPER.

IMPERIALISM.

Many people and journals worth listening to are crying out against national expansion. Their theories are plausible, but they do not in any way notice one important fact: We have already expanded. When Dewey brought his victorious fleet to anchor in Manila bay, national expansion was born. When Cervera's fleet was burned and sank off the Cuban coast, the infant doctrine was baptized with fire and blood. Since then it has rapidly increased in strength, and the ability to create a disturbance in certain quarters.

Expansion need not mean imperialism, although a well-known American has rid himself of "military lockjaw" in order to say that he might say it does, without being in danger of the judgment of court-martial. No doubt many historical instances of an expansion which did mean imperialism might be cited. Heretofore it could have no other meaning, because until this time only imperial governments have conquered territory and controlled colonies. The rule of the conquering nation, an outgrowth of the home government, could be nothing else than imperial. Ours is a government of another sort. Its rule of dependent colonies cannot be fairly prejudged by what has been any more than we can prophesy the shape of the new woman's hat after a study of the old woman's bonnet.

Until Manila and Santiago, war meant the gratification of evil passions. Since then it may mean a generous effort of the strong to rid the weak of unrighteous rule. Conquering the Spanish armies was only the beginning. The feeble, undeveloped peoples we would save from destruction must now be protected from their own ignorance. It is not worth while to club a vicious dog away from a helpless child if one means to turn his back upon the little one and leave it at the mercy of the brute's augmented anger. If the child is protected until his strength develops he can defend himself from ugly dogs, and in all probability the canine foe of his infant life will in the interval have lost its teeth.

The teaching of the fathers does not signify, if it is too narrow for to-day. If a housewife finds a baby on her doorstep some cold night when she puts out the cat, she does not let it lie there and cry until she is fully persuaded what her grandmother would have done under like circumstances. She takes the little one to the fire and warms its hands and feet and feeds it. Can this nation of generous men and women do less for the unfortunate peoples which now have a right to look to it for help? When war with Spain was declared the people of the United States shouted their approval of the act. Along with our easy victories we won great responsibilities. They are the direct results of our efforts to help, and they must be met more quietly and bravely than we met the earlier events of the war. If we cast off the colonies now at our disposal, we shall leave a great work merely begun.

It is too late to raise the question of expansion. In the past half-year we have bounded forward to a point where we can look out upon limitless opportunity to help others and strengthen our ourselves. This great land between

the two oceans is too small for us. It will not hold us now, even as the shell will not hold the chick just escaped from it.

We can only go on in the untried war, as Dewey went safely into Manila bay, sounding carefully and swinging in ever widening circles. It is not a question of what Washington would do, but of righteousness. Colonial possessions need not mean imperialism for the United States. They may be made schools of free government. We do not follow the red planet of empire, but the white star of liberty, and it is moving West, even across the Pacific.

MALINDA CLEAVER FAVILLE.
NORFOLK, VA.

RELATION OF BAPTIZED CHILDREN TO THE CHURCH.

(BY BISHOP O. P. FITZGERALD.)

DEAR BRETHREN: Circumstances forbid an attempt here and now to present a full statement of my views on the question of the relation of baptized children to the Church of Christ. Besides, I am not in a controversial mood, and am more and more looking for points of agreement with all who truly love our Lord, and hold to him as the head of the Church. We must come closer together, and the signs point that way. Movement is rapid in this our day. I may not live to see it, but the knowledge that the practical unification of the Church had come would add to my joy even in Heaven. Millions of believers in many names and many lands feel as I do in this matter. Here and now I must content myself with the presentation of a few conclusions which may be taken for what they are worth by this brotherly company. You will excuse brevity and informality.

1. Under our New Testament dispensation the children of the Church hold a relation to it not inferior to that held by them under the Old Testament dispensation.

2. Rejecting the dogma of baptismal regeneration for either adults or infants, we hold that the saving grace of God meets every child at the line of moral accountability, and helps to the making of that choice of Christ as a Saviour which is the essence of saving faith. In other words, as soon as a child can sin knowingly, it can believe savingly.

3. There is no necessity that our children should give the bloom and sweetness of their young lives to sin, going farther and farther from God, becoming more and more deeply stained and scarred and maimed. The promise is to us and our children. If we had stronger faith and set before them better examples of holy living, our Churches and our homes would bloom in heavenly life and beauty as the garden of the Lord.

4. When, in revivals in our Churches, our children feel and respond to the power of the Gospel, let nobody become alarmed. It would be cause for alarm and astonishment were it to be otherwise.

5. Do not wait for revivals, so-called in that specific sense of the word. There ought to be a stream of young life continually flowing into the Church. This ought to be expected and prayed

for. The revival fires should never die out. There is always new material to be enkindled. Like the burning bush seen by Moses in the desert, the mature believer may always be ablaze with holy zeal, yet never consumed. The doctrine of Methodism concerning this matter seems to us to be scriptural. Let there be an awakening and return to right practice. Then will the new century begin with a new glory and blessedness throughout all our borders. Amen.

(The above paper was read by Bishop Fitzgerald at the Nashville Preachers' Meeting on March 27th. and afterward published in the Nashville "Advocate."—Ed.)

GEORGE MULLER AND HIS BIBLE.

George Muller said: The vigor of our spiritual life will be in exact proportion to the place held by the word in our life and thoughts. I can solemnly state this from the experience of fifty four years. Though engaged in the ministry of the word, I neglected for four years the consecutive reading of the Bible. I was a babe in knowledge and in grace. I made no progress because I neglected God's own appointed means for nourishing the divine life, but I was led to see that the Holy Spirit is the instructor and the word the medium by which He teaches. Spending three hours on my knees I made such progress that I learned more in those three hours than in years before. In July, 1829, I began this plan of reading from the Old and New Testaments. I have read since then the Bible through one hundred times, and each time with increasing delight. When I begin it afresh it always seems like a new book. I cannot tell how great has been the blessing from consecutive, diligent, daily study. I look upon it as a lost day when I have not had a good time over the word of God. Friends often say to me, "Oh, I have so much to do, so many people to see, I cannot find time for Scripture study." There are not many who have had more to do than I have had. For more than half a century I have never known one day when I had not more business than I could get through. For forty years I have had annually about thirty thousand letters, and most of them have passed through my own hand. I have nine assistants always at work, corresponding in German, French, English, Italian, Russian and other languages. As pastor of a Church with 1,200 believers, great has been my care; and, besides these, the charge of five immense orphanages, a vast work; and also my publishing depot, the printing and circulating of millions of books; but I have always made it a rule never to begin work till I have had a good season with God, and then I throw myself with all my heart into His work for the day, with only a few minutes interval for prayer.—"The Way of Faith."

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THURSDAY, APRIL 20, 1899.

EDITORIAL.

BALTIMORE CONFERENCE.

In the last issue some of the proceedings of this body were given. They were all taken from the Baltimore "Sun," universally admitted to be one of the most accurate papers in the country. The action on the Publishing House matter seemed to the editor to be incomplete, and so he wrote to Dr. J. A. Kern to know what was the result. A letter from him states that the resolution was not adopted, but was laid on the table. It will be, however, a source of much gratification to our Virginia Methodists, many of whom send their sons to be under the care of Dr. Kern, that Dr. Kern was one of the signers of the resolution in question. Our Virginia educators, President W. W. Smith, Prof. F. H. Smith, Dr. J. A. Kern, and Prof. C. E. Vawter (a noble company) stand shoulder to shoulder with President James H. Carlisle, of South Carolina, in their opinion of the "War Claim." It is greatly to be regretted that the report of the "Sun" was incorrect.

ANOTHER GIFT.

Mr. William K. Vanderbilt has given \$100,000 to Vanderbilt University to be used for the erection of a dormitory building on the campus. This gift should but stimulate our own people to give more liberally to our schools and colleges. This makes over \$1,500,000 given by the Vanderbilts to an institution of our Church. For all this the Church is primarily indebted to the labors of Bishop H. N. McTyeire, who showed the need of such an institution as Vanderbilt University to Cornell; Vanderbilt, the head of the house. His children have given since his death, largely no doubt, because of the fact that he founded the school, and it has

the Vanderbilt name, but they would probably give more liberally if the Southern Methodist Church at large would show its appreciation of the work of the University by giving largely themselves.

AN IMPORTANT TRANSACTION.

The phenomenal city in Virginia is Newport News. No other city has greater opportunities for work for the Master. The work of our Church has been hampered for some time by inadequate accommodations, and yet it seemed impossible to build the kind of a Church needed. The solution of the problem was the sale of the present property, the most valuable per front foot in the city. This has at last been done, the lot 75x100 feet, and the present Church building, having been sold for \$25,000. The Church bought at the same time three lots on 29th street, between Washington and LaFayette avenues, for which \$7,700 was paid. As the old property had a debt on it of about \$2,500, this leaves our people about \$15,000 with which to build a new Church. It is a fortunate thing that we have at this juncture such a man as Rev. B. F. Lipscomb as pastor. His brethren know that the enterprise will be ably managed, and while there will be built a Church fully adapted to our needs, yet there will be no needless extravagance and heavy debt. This transaction is a very important one to the interests of Methodism in this growing young city, and will give us a strong central Church, and two tasteful and substantial chapels, one in the North and one in the East end of the city, all, comparatively speaking, free from debt. If a man is looking for a field for usefulness in the Master's great vineyard he will surely find it at any of these three young Churches. In this connection it is interesting to note that about ten years ago the Church secured an option on the four lots, corner of LaFayette avenue and Twenty-ninth street, for \$2,100 for the four lots, and held it for a year, at the expiration of which time it surrendered it. About the same time one of the three lots, which was one-third of the present \$25,000 sale, was bought for \$600, thus in ten years increasing at least ten-fold in value. May the cause of Christ prosper in the same proportion in that stirring young city.

THE ORPHANAGE.

The Orphanage Committee of the Virginia Conference held a meeting at Epworth Church, Norfolk, last Thursday morning. There were present Dr. W. J. Young, and Messrs. S. S. Lambeth, Jr., S. Q. Collins, P. T. Barrow, and W. H. Vincent.

The question of selecting a site for the orphanage was considered. Lynchburg, Bedford City, Gordonsville, and Warrenton were mentioned. Dr. J. W. Bledsoe was instructed to visit these points and gather whatever information he could as to the advantages of each place. Dr. Bledsoe was also authorized to act as agent in soliciting contributions for the building.

A sub-committee, consisting of Dr. A. Coke Smith, and Messrs. P. T. Barrow, and E. G. Moseley, was appointed to select the site, after Dr. Bledsoe reports.

MORE LIKE IT.

In this issue, the last of a series of articles by Mrs. Malinda Cleaver Faville is published. All who have read them have been impressed by their thought and high tone. The editor of the RECORDER thanks Mrs. Faville in behalf of the readers of the paper, and assures her that more writing like this will be enjoyable.

RELIGIOUS NEWS.

CONFERENCE.

Rev. B. M. Beckham is helping Dr. Royall in a meeting.

The Richmond District Conference will be held at Gloucester Point.

Drs. Denny and Hoss have recently preached at the University of Virginia Chapel.

Rev. H. M. Hope delivered an address on Missions at Fairmount Avenue Church, Richmond, on Sunday night.

The revival meeting at Laurel Street, Richmond, continues, there having been a number of professions and conversions.

Work on the new Church being built at Virginia, Halifax county, which had been discontinued, will shortly be resumed.

Rev. J. C. Rosser is assisting the pastor of Park-Place, Richmond, in a meeting. There were several professions on Sunday.

Bro. Rawlings attended the North Carolina Epworth League Conference, and the "Epworth Era" says he did fine work.

The friends of Rev. G. W. Dyer will be pleased to know that he was awarded the prize at the University of Chicago for the best debater.

Farmville has arranged for a Young Men's Christian Association, and with convenient and well arranged rooms and a regular Secretary.

West Richmond District Conference will be held at Centenary Church, beginning May 30th, Rev. M. L. Williams is to preach the opening sermon.

Marvin Grove Camp Meeting will begin Friday Aug. 4th. Dr. W. J. Young and Rev. H. M. Hope have been invited to assist the preachers of the vicinity.

Bro. C. S. Wamsley, who has been living at Ashland for some time, has decided to move to Waynesboro. This step has been taken in hope of benefiting the health of himself and his wife. Both have been invalids for some time.

Special meetings have been held in the First Church, Hampton, for the past two weeks, and will probably continue through next week. Nightly meetings will commence in the West-End Methodist Church Sunday night.—"Dispatch."

The new Church near Creeds, Princess Anne county, which has recently been completed, will be dedicated on Friday, April 21st. The name of the Church will be Bethel. Revs. T. H. Campbell and D. G. C. Butts will conduct the dedication services.

Dr. W. J. Young, of Epworth Church, Norfolk, has been invited to deliver an address at the International Convention of Epworth Leaguers, to be held at Indianapolis, July 20-23. The subject upon which he has been requested to speak is "The Elements of Christian Manliness."

There was a glorious revival service at the Cumberland-Street M. E. Church last night. At the close of a powerful and pathetic discourse by the pastor, Dr. Johnson, the invitation was extended and many went forward to the altar, and many requests were made for prayer. Four professed conversion. The pastor was assisted by Rev. C. W. Pettit. Mr. J. Grandy leads the singing.

The papers report that the wife and two of the children of Rev. W. G. Boggs are quite sick.

On Monday night there were thirty professions, and on Tuesday night twenty-seven, at the meeting at Central Church.

There is quite an interest manifested in the revival begun in Queen Street Methodist Church, Norfolk, Sunday night. Last night the Rev. S. C. Hatcher preached to a large audience from Heb. 7:25: "He is able to save unto the utmost all who come unto God by him." After the sermon two men came forward and professed conversion, and a deep seriousness was manifested by the entire audience. The revival hymns are being used in these services, and are very much enjoyed by those present. Last night, in the absence of the regular chorister, Mr. W. W. Vicar, the singing was led by Mr. Fortune Odendhal.—"Lanmark."

One of the most interesting meetings held in Lynchburg closed at Centenary Church Tuesday night. Mr. Beauchamp preached with great earnestness and power, and the preaching produced a profound impression upon the congregations. There have been fifty or more professions, and the Church has been greatly revived. The closing scene was very impressive. Many wept as they bade Mr. Beauchamp farewell. The people of Centenary and of Lynchburg will not soon forget the faithful work of Rev. Mr. Beauchamp.—"News."

One of the most remarkable revivals of religion in the history of Trinity M. E. Church is now in progress there. The meetings have entered upon their second week with a wonderful degree of spiritual power. Sunday morning there were twelve conversions at the 11 o'clock service and at night, after a powerful sermon by the pastor, Rev. Lloyd L. Williams, fourteen adult penitents bowed at the altar, eight of whom found peace in believing. Last night the Church was again filled with an attentive congregation that listened to a powerful sermon by Rev. A. H. Edwards, of Centenary. When the invitation was extended ten persons responded, eight of whom found the "peace of God at once." A large number in the congregation requested prayer.

At the session of the Methodist Preachers' Meeting, held at Centenary Church, Monday morning, resolutions of sympathy and sorrow at the death of Dr. Walter B. Lafferty, son of Rev. J. J. Lafferty, of the Virginia Conference, were adopted and spread upon the minutes of the meeting. Rev. Dr. W. G. Starr presided over the meeting and the members discussed in an interesting manner the coming centennial of Methodism in Richmond and Manchester. A resolution was adopted expressing the pleasure of the meeting at hearing of the purpose of the Centennial Committee to publish in book form a history of the centennial, heartily endorsing the movement, and also assuring their co-operation in the circulation of the book.—"Leader."

A scene the like of which is almost unprecedented in the history of the Church was enacted in Central M. E. Church Sunday night. For two weeks the pastor, the Rev. R. F. Beadles, has been holding a series of revival meetings, which have been productive of very good results. Sunday night he preached a remarkably brilliant and interesting sermon, basing his discourse upon the text: "Prepare to meet thy God." The sermon had a wonderful effect. At its conclusion, when the invitation was extended, crowds of people went forward, penitent, to the altar. An effort to secure the names of all the penitents resulted in getting those of sixty-five persons, but there were many who left the Church before the canvass was completed. It is estimated that fully one hundred persons went forward. It was a remarkable meeting—one that will be long remembered by all present.—"Norfolk Landmark."

The congregation of Union Station, Richmond, was asked to make an

offering toward reducing the principal of the Church debt. It was announced to the congregation last Sunday that fifteen hundred dollars had been secured and paid on the debt. This Church has paid three thousand dollars within the last six months on the principal of its debt. There were four additions to the Church last Sunday.—Richmond "Leader."

The services at Centenary Sunday were of great interest. There were fifteen or more professions. Rev. Mr. Beauchamp preached with great power, and the congregation at each service was much affected. Seventeen joined the Church. The meeting Monday night was one that did much good. One came forward. Tonight (Tuesday) Rev. Mr. Beauchamp will preach, after which there will be a farewell service. One of those who have made a profession are especially invited to be present.—Lynchburg "News."

The meetings at Broad-Street, Richmond, which closed on Sunday, were productive of much good, there being a number of professions and much interest among the Church.

Rev. L. P. Bransford will assist Bro. Lankership in a meeting at Wright's Memorial the latter part of the month.

There have been thirty professions in the revival meeting conducted at the Huntersville M. E. Church by its pastor, Rev. Daniel F. Merritt.

The following reports were given at the Norfolk Preachers' Meeting by the pastors:

"Rev. W. J. Young, Epworth, one profession to membership, one professional faith and one conversion.

"Rev. R. F. Beadles, Central, Portsmouth, 75 conversions Sunday night, 85 during the week.

"Rev. Charles I. Stengle, Union Mission, one conversion Sunday night.

"Rev. W. T. Williams, LeKies' Memorial, received five on profession and one by letter.

"Rev. H. E. Johnson twenty-five conversions since he began revival meetings; no accessions to membership Sunday night.

"Rev. Daniel T. Merritt, Huntersville, 30 conversions, meeting still in progress.

"Rev. R. T. Waterfield, Owens' Memorial, Portsmouth, one conversion, six additions to the Church.

"Rev. R. H. Bennett, McKendree, no additions to membership."—"Virginia-Pilot."

Dr. S. A. Steel preached at Main-Street, Suffolk, on Sunday morning.

PROGRAM OF EPWORTH

LEAGUE CONFERENCE.

OF FARMVILLE AND PETERSBURG DISTRICTS TO BE HELD AT BLACKSTONE, APRIL 28-30.

Friday night—REV. JOHN O. MOSS, presiding; 8 p. m.—Song service; 8:20—Welcome to delegates on part of city, MAYOR T. F. EPES; On part of Church, REV. R. A. COMPTON.

Response—REV. W. G. BOGGS, of Petersburg.

Address—DR. A. COKE SMITH, of Lynchburg.

Saturday morning—REV. J. B. DEBERRY, presiding; 9:30 a. m.—Experience meeting, led by REV. E. V. CARSON; 10 a. m.—"Leagues in the country. Do we need them?" REV. G. F. GREEN, of Ettricks; 10:15—"Leagues in the country. How to get them," REV. A. B. SHARPE; 10:30—"Leagues in the country. How they may help the pastor," ROBT E. GILL, of Petersburg; 10:45—"Leagues in the country. How the pastor may help them," REV. G. F. McFADEN, of Crewe; 11—"Junior Work," speeches by REV. W. G. BOGGS and REV. W. W. LEAR; 11:30—"Open Parliament," REV. E. T. DADMAN.

Saturday afternoon—REV. W. W. SAWYER, presiding; 2:30 p. m.—Praise service, led by REV. A. L. FRANKLIN; 3—"What course of reading is practical

and profitable?" N. E. RETTU, of Ettricks; 3:15—"A reading circle; how arranged for and conducted," REV. T. MCN. SIMPSON, of Farmville; 3:30—"Public Literary Meetings," MISS JULIA BLACKWELL, of B. F. I.; 3:45—"League Socials," MISS RUTH BLANKS, of Petersburg; 4—"What social entertainments shall we substitute for those we condemn?" FOREST W. TUCKER, of Petersburg; 4:15—Question Box, REV. JAMES CANNON, JR., of B. F. Institute.

Saturday night—Reception and concert tendered to the convention at the Blackstone Female Institute by the Faculty and students.

Sunday morning—10 a. m.—REV. J. R. STURGIS, presiding; "Departments of Church and help," by REV. J. B. WINN, of Boydton. 10:25—"Missions," Address by REV. W. W. ROYALL, D. D., of Chase City. 11—Preaching, REV. W. W. LEAR, of Petersburg.

Sunday afternoon—REV. A. C. BERRYMAN, presiding; 2:30—Love Feast, conducted by REV. T. M. NICHOLSON; 3—"Our League prayer-meeting," 3:30—"The leader and his preparation," G. V. ROBINET, of Crewe; 3:40—"And how to lead," GEO. P. ADAMS, of Blacksburg; 3:50—"How to help the leader," REV. F. W. PROCTOR, of Matoaca; 4—"How to secure good singing," REV. GEORGE F. GREENE; 4:10—"How to advise," WM. PETERSON, of Petersburg; 4:20—"How to secure variety," REV. J. B. WINN, of Boydton.

Sunday night—8 p. m.—Song service, led by REV. R. S. BAUGHN, of Burkeville; 8:30—Sermon, REV. E. T. DODMAN; 8:10—Consecration service.

DEATH OF MRS. RICE.

Dr. Coke Smith's sister, Mrs. Rice, who has been so ill for several weeks, died at her home in Columbia, South Carolina, yesterday afternoon at 3:20. She was thirty-seven years of age and was married to Dr. John A. Rice thirteen years ago. She was a woman of strong character and a bright, well-trained mind. She leaves three boys, the youngest being five years old. Since the death of her sister, Mrs. Koger, two years ago, she has had the care of her two nieces, and these children are, as it were, a second time orphaned. This is the third bereavement that has come to Dr. Smith in the past two years, and Mrs. Rice was his last remaining sister.—Lynchburg "News."

PEACE CONFERENCE.

The Peace Conference called by the Czar of Russia is to meet at the Hague on May 18th. It has been suggested that the day be made a Day of Prayer for Peace. The President has appointed as the American representatives, Hon. Andrew W. White, our present Ambassador to Germany; Hon. Stanford Newell, our present Minister to the Netherlands; President Seth Low, of Columbia University; Capt. William Crozier, of the Army, and Capt. A. T. Mahan, of the Navy.

GENERAL.

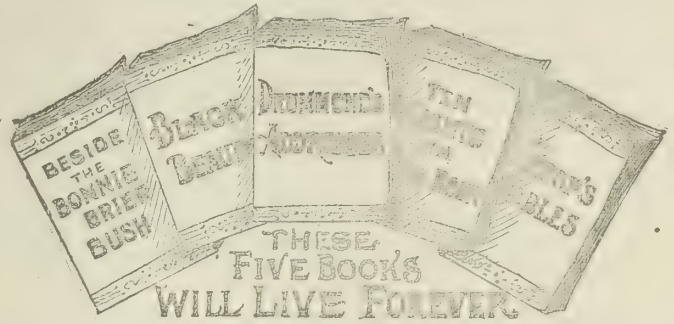
The May meetings begin the first week in May. The "Wesleyan Advocate" but voices the wishes of the whole Church when it says that it is hoped the Bishops may take some action to relieve the present situation.

Cardinal Vaughn says that the Romanists will celebrate the last year of this century and the first of the next in acts of homage. These are to be common prayers, pilgrimages to Jerusalem and Rome, religious solemnities, the erection of crosses and the building of bon fires on the lofty eminences of the world.

Bishop Granbery dedicated anew the Church at Winchester, which has been entirely remodeled under the pastorate of Dr. S. K. Cox.

Dr. Timothy Dwight, during his presidency of Yale, has given to the University over \$100,000; more than twice the salary received by him.

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BESIDE THE BONNIE BRIER BUSH. (182 pages.) Complete and Unabridged from original edition. By IAN MACLAREN.

A collection of beautiful stories, full of pathos and Christian spirit. One of the most helpful and successful books of the age.

BLACK BEAUTY. (245 pages.) Complete and Unabridged. By ANNA SEWELL.

The "Uncle Tom's Cabin" of the Horse. Adopted by the Boston Grammar Schools as supplementary reading, to instill into their pupils the principles of kindness and justice to our domestic animals, as well as to each other.

DRUMMOND'S ADDRESSES. (263 pages.) Complete and Unabridged.

By HENRY DRUMMOND.

By far the loftiest expression of religious sentiment that has ever appeared in book form. Contains the celebrated essay entitled "The Greatest Thing in the World, Love."

TEN NIGHTS IN A BAR-ROOM. (196 pages.) Complete and Unabridged.

By T. S. ARTHUR.

This is the masterpiece of T. S. Arthur, and has been one of the most effective means of temperance reform ever conceived. Graphic, pathetic, convincing. Every young person in the land ought to read this book.

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For centuries this collection of fables has been the fountain of worldly wisdom. Its apt and terse comparisons are calculated to clear the mind of falsehood, vanity and folly.

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UNION CITY

THE SOUTHERN

METHODIST RECORDER

Dr. Lewis Banks, now stationed at Cleveland, preached every night except Sunday night during January, and received 213 new members into his Church.

The present Cornelia Vanderbilt, a man in his old days has now given up the use of wine at his meals and drinks nothing but water.

President J. Dean recently said: "The time is coming when a politics will be the only business open to the intemperate man. Railroads, steamships, and business men won't have him. Only the town-squall rag people will employ him."

A new hospital to cost \$200,000 is to be built by the Methodists of Chicago. The late Mrs. E. C. F. and William have contributed \$150,000 of the money needed, and the rest will be subscription in the Churches. The hospital will be a six-story building and will have accommodations for two hundred and fifty patients.

Several deserving institutions receive bequests under the will of the late Mr. John Quincy Adams, of Wheaton, Ill. The public bequests, which amount to \$158,000, include: \$20,000 to the American Sunday School Union, \$10,000 to the Chicago Theological Seminary, \$10,000 to the Illinois Home Missionary Society, \$10,000 to the American Bible Society, \$10,000 to the Y. M. C. A. of Chicago, and \$50,000 to Rockford College.

At the World's Sunday-School Convention, held in London, July 11-15, 1898, the following world totals were reported: Sunday-schools, 246,558; teachers, 2,378,921; scholars, 22,540,392. Our country furnishes one-half of the schools and teachers and nearly half of the scholars.

Virginia has 47 Young Men's Christian associations located at city, college, railroad, mining and other points, with 6,775 members. Gospel meetings, Bible classes, socials, lectures, night schools, reading rooms, and gymnasiums are some of the features of the work done by the associations.

At the late session of the Baltimore Conference Rev. J. S. Hutchinson resigned as editor of the Baltimore "Christian Advocate," and Rev. J. O. Knot was elected as editor-in-chief, with Revs. F. J. Prettyman, J. H. Light, and W. S. Hammond as associate editors. These are all bright young men and will doubtless make the paper a power for usefulness.

The Baltimore Conference reported a membership of 51,124, being a decrease of 242. Such figures are saddening to every heart.

The late Lord Herschell, though holding the exalted office of Lord Chancellor, served as a Sunday-School teacher. He taught in the Sunday-School connected with the Church of which his father was minister, not far from Edgeware road, London.

EMPEROR WILLIAM TO PRESIDENT MCKINLEY.

WASHINGTON, April 18.—President McKinley has received the following from Emperor William, of Germany:

GREAT AND GOOD FRIEND:—In commemoration of the consecration of the Church of the Saviour at Jerusalem, which took place on the 31st, of October last, which was so an important an event for the evangelical portion of Christendom, and in which, to my joy, a representative of the evangelical synod of North America took part, I have caused a number of copies of the artistically executed memorial to be prepared, and take the liberty herewith to send you a copy of this memorial, with the request that you will kindly accept it.

"Accept the assurance of my distinguished consideration."

"WILLIAM II.
Berlin, Castle, February 12th, 1899."

The memorial is beautifully engrossed and bears the autographs of Emperor William and Empress Augusta Victoria. The memorial is a condensed history of Christianity from the birth of Christ.

The President has forwarded a suitable answer.

HURRY A NECESSITY.

Two Irishmen were going over a bridge and saw the following notice: "Any person saving a life will get 20s., and for a dead body 10s." Said Pat to Mick:

"We ought to make some money out of this. You fall in and I will pull you out."

"All right," said Mick, as he dropped over the bridge.

Pat, after trying three or four times to get Mick out, was arrested by a voice from the water calling out:—

"Bedad, if you don't look sharp we shall only get 10s."

QUARTERLY CONFERENCES.

SECOND ROUND.

RICHMOND DISTRICT.

Apr. 26, at night, Chestnut St., N. News.
29, 30, 11 a. m., York, Trinity.
30, at night, Washington Ave.
May 6, Chickahomny, Little Trinity.
7, at night, Fairmount Ave.
15, at night, Williamsburg.
15, at night, New Kent, Kelton.
15, 14, 11 a. m., Charles City, Micah.
25, 21, 11 a. m., Gloucester.
21, at night, 22, Gloucester Point.
27-28, West New Kent.

R. T. WILSON, P. E.

FARMVILLE DISTRICT.

Apr. 29-30, Charlotte, Lebanon.
30, Prince Edward, Wesleyan, 4 p. m.
May 1, 6-7, Mecklenburg.
13-14, N. Mecklenburg.
14, South Hill, 4 p. m.
15, 20-21, Lunenburg.
21, W. Lunenburg at night.
22, 27-28, W. Buckingham, C. H.
28, Buckingham, Brown's 4 p. m.
29, J. H. RIDDICK, P. E.

CHARLOTTESVILLE DISTRICT.

Apr. 29-30, Louisa, Macedonia.
30, Fluvanna, Byrd Chapel.
May 1, 6-7, Gordonsville, At. Horeb.
J. S. HUNTER P. E.

BETTER THAN GOLD—For all who pay 25 cents for coffee when they can grow the new Cuban Coffee Bean for one-half cent a pound, besides an immense quantity of rich stock feed, healthier and stronger than store coffee and the best land improver known. Large starting package free to all who send 10 cents stamps for mailing, to The Farmers' Friend, postoffice box 121, Buckner, Mo. Enough to retail for \$4.00 prepaid to agents for one dollar, who make big wages selling it. Also free with each order large catalogue of 40 other seed novelties, including the Golden Spanish apricot, largest, earliest, sweetest and most productive known. Begins bearing in three years after planting; fresh and postpaid 10 cents a dozen, or 50 cents per 100 to agents. An acre orchard will bring more clear cash than 15 acres of common crop, or fatten more hogs than ten acres of corn. Large Box of 20 full packages of assorted seed for the family garden postpaid 65 cents. The Editor has sample.

FOR TWO MONTHS, FROM MARCH 1, TO MAY 1, SINGLE SUBSCRIPTIONS WILL BE RECEIVED FOR SEVENTY CENTS EACH. CLUBS OF FIVE OR MORE SIXTY CENTS EACH. RENEW AT ONCE.



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Leading Business College South of the Potomac river.—Philadelphia Stenographer.

The great success of the Smithdeal College is due to honest work and the deep interest the instructors take in the pupils.—Richmond Dispatch.

Prof. Smithdeal is a deadly enemy of educational shams and superficial methods of teaching.—Practical Age, Moline, Ill.

We do not hesitate to single it out as an example for all such institutions.—Western Trade Journal, Chicago, Ill.

The results accomplished speak for themselves, and will bear comparison with those accomplished by any similar institution in any part of the country.—Mercantile and Financial Times, New York City.

This school has long been recognized as a leading one, and we are glad to see that winning from the press and people the praise it so richly merits.—Progressive Farmer, Raleigh, N. C.

This college is well-known and stands high in business circles.—Portsmouth Star.

Everybody has heard of Smithdeal Business College, but comparatively few know its great value in fitting young people for successful business life.—Richmond Times.

Your institution has been chosen as the one best representing its class in your State.—Register Publishing Company, Ann Arbor, Mich.

It is a first-class school in every respect.—South Boston Times.

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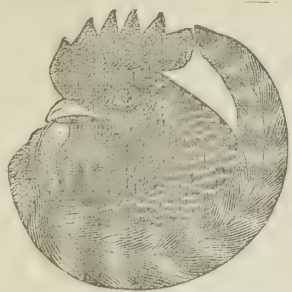
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A VALUABLE LIVER COMPLAINT, BILIOUS AFFECTIONS, HEADACHE, AND ESPECIALLY SICK HEADACHE, PAIN IN THE SIDE. STOMACH, BACK OR INTESTINES, GIDDINESS, DIMNESS OF SIGHT, WEAK NERVES, LOSS OF APPETITE, COSTIVENESS, DYSPEPSIA, DERANGEMENT OF THE KIDNEYS, AND ALL DELICATE FEMALE COMPLAINTS.

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These Pills are very mild and harmless in their action upon the Liver and Bowels, and where persons are suffering with any Bilious Affections, Headache, especially Sick Headache, Costiveness, Dyspepsia, or any disease of the Liver or Stomach, they should always have a box of them near at hand, and take them by directions found on the box.

The verdict of everybody that has taken Dr. David's Liver Pills is, "They are the best and most pleasant Pills I ever took." All sufferers should give them a trial. Price 25 cents a box; five boxes for \$1.00. For sale everywhere. Ask for Dr. David's Liver Pills, and have no other. Sent by mail on receipt of price.

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On the Farm of Joseph M. Hurt, by J. P. Pettus.---Average Length of Leaf, FORTY INCHES.



TESTIMONIALS:

MARCH 1st, 1899.

TEST MADE BY WALKER CLUB.

TINKLING, Lunenburg Co., Va.
To the Blackstone Guano Co.,
Blackstone, Va.

Gentlemen:—A committee of the Walker Club, composed of John O. Bragg and F. S. Manson, Jorgenson, and Theo. O. gain, Tinkling, Va., have examined the results of the fertilizer test made for the club on my farm with ten of the best brands of guanos. On plot No. 1, old lot land, ten brands of fertilizers were applied, each at the rate of 800 pounds per acre, the ten sections carefully marked and treated alike. The committee picked out the section on which your Bellefonte Guano was used as the one showing the best results. On plot No. 2, four acres of new ground from old field fine land, four brands were used. Here the committee also found the best results, very decidedly, in the acre on which

the Bellefonte Guano was applied.

Yours truly,
L. A. HARDY.

I have sold the tobacco made on the four acres mentioned above. The tobacco made on the acre on which the Bellefonte was used brought thirty-four dollars and fourteen cents (\$34.14) more than the tobacco made on either of the other acres. This acre, as far as I know, had no advantage over the other three acres, either in cultivation or natural fertility, or any other way. I know the tobacco did not get mixed in cutting, curing or shipping.

L. A. HARDY,
Committee for W. A. C.

I have used the several brands of guano made by the Blackstone Guano Company, for ten years and have tested them by brands of other makes on the same field and truthfully say that I think the Bellefonte and Hard Cash are unsurpassed for tobacco. It gives

me pleasure to recommend the Blackstone Guano Co.'s Guano to the farmers of Southside Virginia.

JOS. M. HURT.

Nottoway County.

Gentlemen:—I used your Bellefonte Guano last year along with another brand and sold the tobacco from the Bellefonte at an average of \$19 per hundred, and the tobacco grown with the other brand at an average of less than \$12, showing a difference of \$7 per hundred in favor of Bellefontaine Guano. This ought to be enough to show what I think of Bellefonte Guano.

V. C. LOVE.

Gentlemen:—I have used your Guanos for the past ten years, and they have given me perfect satisfaction. I consider the Bellefonte the best I ever used, and shall use it the present year.

FRANK WHITE.

Nottoway Co.

Gentlemen:—I used your Bellefonte Guano last season along with other brands and am thoroughly convinced that it is the best I ever used. I have sold one barn of tobacco raised with the Bellefonte at an average of \$15 around, lugs and all, which is a high average for shipping tobacco.

V. O. ANDREWS.

Dinwiddie, Co.

Blackstone Guano Co.—Gentlemen:—I bought of your agent, Mr. J. J. Mason, and used your Bellefonte Guano last season and am well pleased with the results. I have used a great many brands and think I can truly say it is the best I ever used, especially in the last ten years. Will say to my farmer friends that I think it a great mistake to use a low grade guano to save a few dollars in the ton at the expense of a larger difference in each hundred pounds of tobacco grown.

Very respectfully,
EDWIN T. JACKSON,

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Vol. VII. No. 16.

REV. JAMES CANNON, JR., Editor,
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BLACKSTONE AND RICHMOND, VA., APRIL 27, 1899.

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Give to recreation what is fit, but by all means keep sacred God's time.—Rev. S. A. Northrop, Kansas City

Knows God.

He who knows Jesus Christ knows God, and he only does.—Rev. Dr. Behrends, Congregationalist, Brooklyn.

A Strong City.

God with man makes him a strong city; man without God is a ruined city.—Rev. W. H. Carwardine, Methodist, Chicago

Church of Christ.

Pure hearts and clean hands upbuild the cause and church of Christ, Scientist.—Dr. Alfred Farlow, Christian Scientist, Kansas City.

Christ in Social Life.

The true test of the proper character of social pleasures is whether we would like to have Christ with us.—Rev. T. S. Brown, Lutheran, Alleghany City

The National Idea.

The American national idea is personal liberty, the liberty of the individual man because he is man.—Dr. Conaty, Roman Catholic, Catholic University, Washington

Life's True Satisfaction.

Life's true satisfaction is in God only, and the reason so many find so little comfort and real happiness in life is because they fail to realize their dependence upon God.—Rev. David M. Skilling, Presbyterian, Pittsburg

Joy of Salvation.

Salvation enriches the individual with a peace and joy and hope that nothing else in this world can give. Salvation satisfies the soul, cleanses from sin, gives hope of heaven and brings heaven down to earth.—Rev. Paul C. Curnick, Methodist, Cincinnati

Theosophists.

Theosophists are as much fatalists as are Mohammedans. There is an iron law of remorseless necessity, of unchanging and unchangeable force. There is no possibility of setting fate aside. The only thing you can do is to submit.—Dr. Dillie, Methodist, Oakland, Cal.

A Character.

Three things will build up a character—the refusing to do wrong, the acceptance of the Divine Providence and the practicing of his will. These will make a character conforming to the will of God, and such a conformance is heaven, and abideth forever.—Rev. Wayland Hoyt, Baptist, Minneapolis

Detraction.

Some sins may be peculiar to certain professions, to certain times, to certain places. Detraction presents itself to all professions, in all ages and in all places. It is evil in itself and in its motives. Envy, jealousy, hatred, pure malice, these are the motives of detraction.—Father Duboise, Roman Catholic, San Francisco

Jesus.

Almost from the beginning his disciples discovered that there was some-

thing in this man Jesus entirely different from what they had been accustomed to, and their whole effort seemed to be to find that, to understand it. He was a mystery to them. He was a mystery to his own mother.—Rev. J. P. Egbert, Congregationalist, Minneapolis

A Child of God.

If man is a child of God and heir to the eternities, if the world, with all its brilliancies, passeth away with the desire thereof, then, as a practical business proposition brought down to the level of the ordinary calculations of everyday transactions, the question carries with it its own answer.—Rev. B. E. Howard, Congregationalist, Los Angeles

The Old, Old Past.

As we read the story of the sorrows of other days, we feel how like they are to our sorrows, we feel drawn nearer to the old, old past. 'Tis almost present; we almost touch their hands. Let us carry the past with us as we go forward, as Israel carried the bones of Joseph when they went from the land of Egypt.—Rabbi M. H. Harris, Hebrew, New York.

Backbone of All Character.

Veracity is the backbone and foundation of character; other good traits are the ribs. If I were permitted to do one thing for a man, and but one, I would make him absolutely sincere and unquestionably veracious. This maintained in its integrity makes everything else possible in character building without it a man's life is like a ship without a keel, a building without a foundation.—Rev. Dr. John A. B. Wilson, Methodist, San Francisco.

Charity.

The church is not a charitable institution. Charity is incidental, not fundamental, in the church. Its business is to help people to help themselves by developing in them the best, working out their salvation—i. e., their character—according to the laws of development and saving them and their world, not from anything necessarily, but to all that is good and true.—Rev. William Rader, Congregationalist, San Francisco.

The Face of Christ.

It would be impossible, for example, to picture the Christ as other than attractive in feature. To depict him with a countenance which indicated selfishness or cunning would be an insult to the law that never allows an ignoble expression to symbolize a noble heart and life. The face of Christ is the despair of artists because it is difficult to paint a portrait in which a child's gentleness is conjoined with a giant's strength.—George H. Hepworth, Congregationalist, New York.

SPECIAL OFFER!

All persons who owe back subscriptions can pay up all back dues, and have the RECORDER till January 1st, 1900, by sending \$1.00 Now.

EDITORIAL.

EXTRAORDINARY OFFER!

On the third page of this issue a statement is published concerning the "American Illustrated Monthly Magazine." This is a monthly magazine of which Dr. J. W. Lee is one of the editors. It is fully described on the 3d page. THE EXTRAORDINARY OFFER is to furnish this excellent magazine, coming once every month, and the METHODIST RECORDER, coming once every week, for \$1.00 for a whole year!

DOUBLE LESSONS.

We give in this issue two Epworth League and two Sunday-School lessons so as to keep ahead one week, as last week, owing to the mishap to the JUNIOR RECORDER, we failed to publish any.

STAHLMAN'S "BANNER."

(The "Nashville Banner" is a paper owned by E. B. Stahlman, the lobbyist. Articles have recently appeared in it in reference to the "War Claim," favoring the action of Barbee & Smith. Copies of the paper containing these articles have been widely distributed to persons who subscribe to the publications of the "House." The question very properly arises, Who is furnishing the lists to Stahlman, and who is paying the expense of distribution? The following from the "St. Louis Advocate" is directly upon this point.—J. C. Jr.)

A Brother writes: "I had ordered Sunday-school literature from the house for one of my schools, and through mistake the "Sunday-School Visitor" was sent to me instead of the Superintendent. The same day I received the "Visitor," I received a copy of the "Nashville Banner," in the same kind of wrapper, and addressed in precisely the same handwriting. I received no less than three different copies of the "Banner," containing articles favoring the action of Stahlman and our agents, evidently sent out as campaign documents to change the tide of public opinion. I write to ask who is sending out this campaign literature? Is Mr. Stahlman or our agents personally bearing this expense? Or will it eventually come out of the pockets of our worn-out preachers, widows and orphans? Our Government certainly does not carry such matter free, and the printing, paper, wrapping and directing must cost something."

As to whether Mr. Stahlman is in possession of the mailing lists of our Sunday-school department and general connectional literature, or whether our publishing house is mailing the "Nashville Banner," we are not prepared to say. Neither can we answer our brother's question as to who is bearing the expense of the marked copies of the "Banner" now waving so triumphantly and gratuitously, not only about our

central citadel, but over every State and Province reached by our Sunday-school and connectional literature, under which a modern Goliath is riding at the very head of the marching columns of Southern Methodism in a blinding sheen of burnished brass, with one Bishop, our Book Committee and Agents helpless and hopeless in the anaconda coil of his marvelous mesmeric power.

Keep cool, brother. Be patient. This is not the first Philistine giant that ever annoyed the armies of Israel. The seeming triumph of his "Banner," and his daring audacity is much like that of Cervera as he charged out of the harbor of Santiago. The "Wooden Horse" will yet be expelled from the walls of our Troy. The Lord still lives and righteousness will yet prevail. His promise to the Church that "the gates of Hell shall not prevail against it," has never been canceled nor recalled. The large majority of our Bishops are yet in the strength of their manhood. These have never been Stahlmanized nor overcome by the infirmities of age. It is not possible for either senility or sectional prejudice to blind them to the fact that the Ten Commandments are still the basis of all law and order in both Church and State. These Bishops will meet in a few days. Let us calmly await their final action. Even if it were possible for all our connectional officers to go wrong, our Church will still live and go marching on to its glorious destiny and triumph when all of these officers are under the sod and dew. Our laymen, on whose shoulders rests the large burden of financial support, may find it necessary to ask the courts to place the publishing house in the hands of a receiver. They will never feel safe so long as the house is in any way under the control of a man who has been denounced on the floor of the United States Senate as a "thief and a liar," who confessed to that body his shame with no sign of repentance or restitution. And in this confession proved to the civilized world that the sum of \$288,000 had been obtained from our National Government through false pretenses.

RICHMOND CENTENNIAL.

Richmond Methodists have been carrying out this week the programme already given in the RECORDER. And they have not carried it out in a perfunctory way, but with energy and enthusiasm. Not only on Sunday were the Churches filled, but the unusual sight was witnessed of Broad-Street Church full to the doors on a week-day with interested listeners. The exercises opened with a Love-Feast at Trinity Church, which was a most enjoyable service. Some of the testimony was clear, convincing, uplifting. The close was somewhat marred by a hasty rush from the room to get seats up stairs for the sermon. This was preached by Bishop Wilson, on the text: "I am not come to destroy, but to fulfill." It was a scholarly exposition of the text. It was followed by an appeal from the

(CONTINUED ON FOURTH PAGE.)

CORRESPONDENCE.

THE BEAUTY AND UTILITY OF FLOWERS.

While the little planet on which we live has been greatly disfigured by the effects of sin and the mutations of time, much yet remains to attract the eye and charm the ear. The heavens still declare the glory of God, and the firmament showeth His handywork.

"He warms in the sun, represses in the breeze; glow in the stars and blossoms in the trees; lives through all life, extends through all extent; spreads undivided and operates unspont."

Having just passed through the storm and dreary mounds of another winter, we are now approaching the most lovely season of the year. The earth on which we live will soon be carpeted with green, every field decked with bloom, and every garden with odoriferous flowers. The birds will sing a rich renewed melody, while the sprightly lark will pour the air and see to say: "Come, gentle Spring! ethereal mildness come!" The man who is moved by such a scene may be considered a fit subject for "treasons, stratagems and spoils." We may reject other branches of science at our option, but Christ has commanded the study of many when He says: "Consider the lilies of the field." It gives this writer some pleasure to know that his good friend, Dr. Paul Whitehead, will be favored on his mountain district with a good opportunity to indulge his favorite study. It is said that the flowers of the field are the angels of the grass, and whisper messages of love to the children of men; and for this reason Martin Luther always kept a flower on his writing desk to drive dull care away and give beauty and love to his pen. And this old scribe is glad to say that his quiet room is perfumed both winter and summer with sweet flowers, prepared and sent by thoughtful and loving hands.

The flowers should be considered as objects of God's providential care. Hence said the Saviour: "Why take ye thought of raiment? For consider the lilies of the field, how they grow—they toil not, neither do they spin, and yet I can say unto you that Solomon in all his glory was not arrayed like one of these."

Flowers are considered as appropriate for the marriage day, and they are intended for congratulation and prophecies of good. Hence the bride must have them on her brow and have them in her hand. Flowers will help to relieve the sorrow and gloom of death, soothe the mourners at the grave and live as lovely reminders in the cemetery. This inscription was given by a loving and tender heart: "Oh, earth! lie softly upon her. She was my mother." "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." Many of our loved ones have gone to their heavenly home, but if faithful we shall see them again, "where everlasting Spring abides, and never withering flowers." J. A. R. PETERSBURG, VA.

THE GOOD SHEPHERD.

In oriental countries the care of flocks and herds was a common industry. Sheep fields of the East are enclosures surrounded by a wall of loose stones with thorn bushes on the top, or a palisade, which was an effectual barrier against wolves—enemies of the flocks. These are usually built on the sunny side of a hill protected from the winter winds. The door of the sheep field was kept shut at night and kept guarded by the porter or door-keeper, who slept on the outside.

In the morning the porter opens the door for the shepherd to enter, who goes in to look after the sheep and put them out to feed in the pasture field near by. In oriental countries shepherds know well their flock and frequently give names to the sheep, who know their names well. The sheep learn to know

the voice of their shepherd, and when they hear his voice they will follow; but the voice of a stranger they won't follow. In His beautiful allegory of the Good Shepherd, our Lord used these facts with regard to sheep and their shepherds to illustrate and impress important truths concerning His own mission into the world. He speaks of Himself as the Good Shepherd who came to save and lead in pastures green the sheep in whose behalf He laid down His life. How thoroughly, clearly does He set forth Himself as the Good Shepherd who gave His life for the sheep. "All that ever came before me are thieves and robbers." He compares Himself to the door through which the flock entered the place of safety at night, and through which the sheep went out in the morning to the green pastures. Our Lord came to give life, abundant life to the sheep, while thieves and robbers came to destroy the sheep. Different was His from the hiring who felt no interest in the sheep and when danger threatened or would flee. Not to get pay, nor to force, nor to destroy the flock did Jesus come, but to save them. He laid down His precious life on the Cross for His sheep and Jesus and the Good Shepherd.

Who could not see such a shepherd as Jesus when all the facts are studied? The beauty of nature that He goes before His sheep and says, "Follow me." The way may be rough and darkness may be upon us, but with such a Leader we need not falter. Pain, weariness, sorrow and sorrow may be our companions, but Jesus calls to us "to be of good cheer and follow on." Sometimes we can hear the howls and barks near by of the fierce wolves of temptation, but the enemies never reach us while we are following in Good Shepherd. Difficulties, dangers, trials which we so much dreaded vanish when we keep near to our blessed Leader. "Follow me," how faithfully along the pathway we find them as we press on!

The followers of Henry, of Navarre, were encouraged to follow their dauntless leader by the sight of his waving plume, ever in the forefront of the battle. Followers of the Good Shepherd may ever see their Leader in the front with the eye of faith.

"I know not when I am going, but well do I know my guide." Like the Good Shepherd who carries his flock from field to field to get pasturage, so our Lord will lead His people in "pastures green besides the still waters," and will renew and restore their expended strength. Till we come to the end of our journey let us listen for the voice of our matchless Leader, who will conduct us safely home. Amen.

E. P. PARHAM.

THE PREACHER'S FIRST SUNDAY

This seems to be "moving year." Every year seems to be that way. When I saw the preachers, grips in hand, moving in battalions toward the depot to-day, I thought of the next two weeks and what experiences are in store for the "new minister." First, there will come the packing-up days. Terrible days! Visions of boxes and barrels and bundles and dusty carpets and hammers and tacks and sore hands and a lame back and nerve destroying perplexities not a few rise up before me as I write. Not a bit more delightful are the experiences of unpacking at the journey's end. Does anyone suppose that it is easy for the parson and his wife to be properly complacent in the presence of broken china and splintered furniture, or to be angelic while the tearful farewells of former parishioners are still ringing in their ears? An application of arnica will heal some moving-year troubles, but not all of them.

Then come the introductions and

critical inspections and the inevitable comparisons with the minister who has moved away. Sunday dawns. That first sermon! Do people come to the sanctuary to worship the Lord? Nay, nay. Most of them come to look at the new minister. Under the coats of the brethren and the cloaks of the sisters there are carefully concealed yardsticks to measure the man of God, and miniature scales to find out how much he weighs.

Is the new minister tall or short, fat or lean? Is his voice musical or harsh? And what about his gestures? Does he use or misuse his handkerchief? Does he wear a white or black tie? Does he read or extemporize? Is he rhetorical or severely practical? Does he quote more from Plato or Paul? Is he cold or warm? Will he wear? Does he stop when he reaches "In conclusion," or does he go on to say "Finally, my brethren," and ten minutes later announce that he has "just a word more?" That first sermon! How can it be a success? The new minister may use the best sermon in his capacious barrel, and try hard to forget that three hundred critical eyes are focused on him, but that pulpit will be a fiery furnace to a man of proper modesty—to anyone but a brazen egotist.

And the new minister's wife—God bless her! She rarely receives the sympathy she deserves. Everyone looks at the minister's pew on that first Sunday morning—they look with big interrogation points in their eyes. Is she pretty or plain? Is she graceful or awkward? Is she tasteful or tasteless? Will she be exclusive or sociable? Will she help or hinder the minister? Will the parsonage be as well kept as when the late lamented minister's wife had charge?

Then there are the new minister's girls and boys. How they have longed to escape the ordeal of this first Sunday morning! I know what I am writing about. If my father could have been bribed, bought, coaxed, or threatened into leaving me at home, how happy I would have been! But he did not see it that way. All the sensations of those first Sunday experiences come back to me to-day. I dressed for Church with protests both mental and oral. I walked thence with leaden feet, so to speak. I entered the sacred place with palpitating heart. The distance from the door to the minister's pew seemed a mile. As I walked up the aisle I was sure everyone in the building was looking straight at me. I blushed to the roots of my hair. Stumbled as I entered the pew. Instantly took a great interest in the pattern of the carpet, which I studied intently until the meeting was out. What the minister's boy said to the people to whom he was introduced I cannot now recall, but I have a distinct recollection that he did not linger in the sanctuary longer than was really necessary. We often read about the embarrassments of the minister and his wife in moving times. But not much is said about ministers' children. Upon them the shoe of itinerancy pinches most painfully. When the big wheel turns, school life is often broken into with disastrous results. Social ties are sundered, weeks of loneliness ensue until new friendships are formed, and sensations of utter homelessness fill the heart. And all this is often endured

without the compensations which father and mother feel. Be good to the ministers' girls and boys! Be especially good if this is moving year!—Dr. J. F. Berry, in "Epworth Herald."

EDUCATION OF THE YOUNG PEOPLE ON MISSIONS.

MISS V. F. PENROSE, GERMANTOWN, PA.

The people of the United States spend annually for jewelry, \$150,000,000; for tobacco, \$300,000,000; for liquor, \$1,000,000,000, and their capital is \$80,000,000,000. And yet the funds being contributed by the Christian Church to foreign missions are utterly inadequate to meet the demands of a growing work. Why?

The reason is not only found in the increase of benevolent objects at home, hospitals, asylums, all sorts of charitable work, each claiming our supreme attention. Giving is not systematic. Worldliness has increased, "and the love of many has waxed cold." A personal interview with the living Christ is needed. The "unbelieving world," as has recently been said, is the Church at home. God's power has not changed. If we would lay hold on Christ we would realize at once the eternal truth of His words: "All power is given unto Me." Ignorance of the world-wide work of missions, and largely explains the situation.

A factor most neglected, a most important factor, is our Sunday-schools. True, they are for Bible study, but are they not first of all to make soul-winning their supreme object? Is not Christ to be shown as our head? Has He not commanded, "Go ye into all the world?" Are we faithful to Him if in our Sunday-schools we neglect to teach the need of obedience to this great command, His last?

Time does not permit? Then omit two hymns and in their place have some carefully prepared information. Tell the story of Blind Cha'ang from the February "Missionary Review of the World," or tell the story, "In the Tiger Jungle," or "God on the Rock," from "On the Indian Trail." These can be told in the primary, intermediate, the senior departments. They all interest, all show what Christ's power is among heathen people. The first could be used to illustrate medical missions, that crying need of mission work with only one doctor to twenty other missionaries, and each medical missionary with a clientele of two and a half million patients. "In the Tiger Jungle" would show a phase of missionary life, touring. "God on the Rock" illustrates the need of education, and how work must be begun.

Ten minutes, once a month, thus employed, systematically, carefully, prayerfully, has in one school interested many who were before uninterested, because they did not know the facts, had been brought up in ignorance of missions, had never read the missionary magazines; and the money in consequence increased remarkably. The desire now is for more information. ALWAYS IN VIEW IS THE MAP OF THE WORLD. (The A. B. C. F. M. has a fine map, on cloth, for \$2.50. This was easily colored with water colors, after that beautiful little map of the world in "The New Acts of the Apostles.")

ties," gold stars marking where all denominations are at work.) Colored to represent the progress of religion, it is a silent witness to "the petty done, the undone vast." It shows that "there remaineth very much land to be possessed." You cannot do the best work without a map of the world.

In the Sunday-school library have an annex for some of the new, delightful books like "Vikings of Today," by Wilfred T. Grenfel, M. D., "Korean Sketches," by Rev. James S. Gale, "In Lands Afar," "Khamil," "Behind the Purdah." Have the books accessible, and ask some one to read such a chapter as that on the Korean "Boy." One hundred and fifty missionary books, read by one small society, caused them to raise \$1,500 for missions.

Let each class take, as a class, one missionary magazine, and have interesting bits marked. Believe me, if once our Sunday-schools as a whole begin to have information of the progress of the Kingdom as an integral part of their Christian education, much prayer being offered in the schools, as one need after another is shown, the whole Church will be better informed and interested. Many are in the schools who attend no other service, who do not belong to the Christian Endeavor Society (where perhaps quarterly they may hear of missions), nor to bands. It is a marvelous opportunity to begin at the beginning and make prominent the fact that our chief work is to make Christ known throughout the world.

POLLING THE CHURCHES FOR FOREIGN MISSIONS.

(BY LUTHER D. WISHARD, NEW YORK.)

The first year of experience in connection with the Presbyterian Forward Movement in Foreign Missions revealed certain facts which were fairly startling in their significance and encouragement. One strongly emphasized feature in the policy of the movement consisted in an appeal to a certain class of Churches to assume the full salaries of specific missionaries. This appeal was made to twenty-five Churches, and every one of them, without a single exception, either increased its annual contribution to the sum required or contributed a salary over and above its regular offering. The entire number of persons present when the appeals were made did not exceed seven thousand, or about two-thirds of the Church membership. Fully two thousand distinct pledges were made, which probably represented nearly one-half the families in the Churches. The total sum pledged was \$21,000, an increase of \$16,547 over the average contributions of the congregations for the preceding five years. The increase in several Churches varied from fifty to twenty-five hundred per cent. The two thousand contributors averaged over ten dollars, which means an average of at least three dollars for the entire membership.

These Churches were not selected with reference to any certainty or even strong probability of a salary being secured. As a matter of fact, leading members of almost every one of them entertained grave doubts as to their Church's willingness or ability to provide a salary. (The salaries averaged from \$600 to \$1,200, according to the

country. One of the interesting features of the entire canvass was the great surprise of the people at their success. The audience in many cases was in a fair condition for a revival of religion at the close of the collection.

The foregoing facts indicate:

First—That the heart of the Church is sound on the missionary question. They are abundantly able and abundantly willing to furnish the money for the world's evangelization.

Second—A distinct appeal must be made and an immediate opportunity must be afforded the people to respond in terms as definite as the appeal.

Third—The people are strongly attracted by the proposition to support their own personal representative. They believe in the policy so ably advocated by the sainted Dr. Gordon, of projecting their influence as a congregation into the mission field, of extending the boundary lines of their own parish into the unevangelized world, and maintaining a pastor in the foreign section of their parish. There are doubtless enough congregations in every one of our leading denominations which are fully able to give \$500 or more a year to missions to insure the salaries of all the missionaries needed for the world's evangelization. The majority of congregations which are not able to give this amount, can be looked to for the means of meeting all the other items in the foreign budget. In this way the mission boards may be provided with both special and general funds.

The Presbyterian Forward Movement has already demonstrated for the Churches in America what the Church Missionary Society has done for the British Churches, a method which, if pursued, will insure money enough to properly maintain all existing work and workers, and also send to the front an army of student volunteers many fold larger than the present force.

We are just on the eve of another census, which will require an army of men and a vast sum of money. The fundamental method of the census is the personal touch. Millions of men will be personally interviewed. Why may we not make an equally thorough attempt to poll the Churches for foreign missions?

RESOLUTIONS.

At a meeting of the Parsonage Aid Society of West Brunswick District the following resolutions were adopted:

Whereas, in the death of Mrs. Eliza Meade, which occurred January 29th, 1899, our society has lost a true friend, and the Church a pure and consistent member, therefore

RESOLVED: That while feeling deeply our bereavement we rejoice that "Heaven has gained what earth has lost," and we bow in humble submission to our Father's will.

RESOLVED 2: That we extend our heartfelt sympathy to the bereaved family, praying that they may follow her, as she followed Christ, and at last be reunited in the eternal home.

RESOLVED 3: That these resolutions be spread upon our minutes and copies sent to the "R. C. Advocate" and the SOUTHERN METHODIST RECORDER for publication.

MRS. CAPT. J. R. MANSON,
MRS. DR. J. H. JONES,
MRS. J. B. DARRRY.

A Great Combine Capitalized at Millions

put of many factories, have recently been formed, some and other similar organizations are projected. It is not our purpose to discuss here the influence of these trusts, whether beneficial to public interests or otherwise; but we wish to announce to our readers that

WE HAVE ENTERED A COMBINATION

which is not prejudicial to any interests, but which, on the contrary, is directly in favor of every reader of this paper.

HERE IS THE PLAN A splendid illustrated MONTHLY, devoted to the cause of Methodism throughout this broad land and called THE AMERICAN ILLUSTRATED METHODIST MAGAZINE, is published in St. Louis, with offices in New York and Chicago. It is the peer of the best of the popular magazines in illustration, literature, and typographical excellence, and is designed to be to the Methodist membership of about six millions in America, what the popular secular magazine is to the general reading public. The Magazine is not a competitor of any of the other Church periodicals; it is general in its scope. It is the ONLY ILLUSTRATED METHODIST MAGAZINE PUBLISHED MONTHLY IN THE UNITED STATES, and occupies a field distinctly its own. Its aims and purposes are of the highest. Its ideals are: THE PUREST IN LITERATURE, THE HIGHEST IN ART, THE NOBLEST IN METHODISM. It is a worthy exponent of the great Church it so ably represents.

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"Fair, sweet-toned, appetizing." —Bishop O. P. Fitzgerald.

"Our common Methodism is to be congratulated on this valuable accession to our periodical treasures. I hope every Christian will have this beautiful Magazine." —Bishop John F. Hurst.

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"It compares favorably with the best of them, and is a brilliant success from the beginning." —Atlanta (Ga.) Constitution.

To these might be added hundreds of testimonials from Church officials, pastors and laymen, North and South, all praising the Magazine for its intrinsic worth and its lofty purpose.

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Sample copies to any desired address.

THURSDAY, APRIL 27, 1899.

EDITORIAL.

RICHMOND CENTENNIAL.

(CONTINUED FROM FIRST PAGE.)

committee to raise \$5,000 to be used for expenses and to aid in paying off some debt and for the further improvement of Trinity. About \$3,000 was subscribed. In the afternoon there was a Sunday-School Re-union of scholars of Trinity from 1814 to 1899, and interesting addresses were made by Rev. J. C. Reed and Hon. A. Maupin. Gov. Tyler was called upon and responded in an appropriate and brotherly talk. At night there was preaching at several of the Churches. Dr. Hoss greatly pleased the congregations to which he preached during the day, and Bishop Wilson, in his sermon at night, on "Faith, Hope and Charity," is said to have preached with great clearness and unusual fervor. The Church was jammed and several hundred people were turned away.

Monday was given up to historical Methodism. The general paper on "The Sources of Power in Methodism" was read by Dr. Hoss. It was broad and comprehensive, giving a general sketch of the condition of affairs in the times of the Wesleys, and the special characteristics of the Methodist movement. It was highly spoken of by the large congregation which, although it was Monday morning, filled the ground floor and the galleries to the doors. In the afternoon a very interesting historical paper, which had been written by Dr. A. G. Brown, was read by Prof. R. E. Blackwell, Dr. Brown being too unwell to read it. Other addresses were made by Bishop Wilson, Dr. Lafferty, Dr. Johnson, Dr. Tudor, Dr. Whitehead, Dr. Young, Dr. Starr, and Bros. Reed, and Lear. Dr. Young's address on

Tuesday night on "Methodism and City Evangelization" was thoughtful and instructive, and was delivered with an earnestness and intensity which greatly stirred the congregation. Addresses by Drs. Starr, James Atkins, and others have been delivered since the departure of this writer from the city. Dr. Starr was just swinging out when the time came to leave for the train, which I caught in Richmond, only to wait four hours for the N. & W. in Petersburg.

The special features of the meeting were the singing and testimony. The hymns used were printed on large cards which were generally distributed through the congregation. These hymns were sung to familiar tunes and the people were urged to join in. They did so with a will and the walls rang with a volume of such melody that the hearts of all were stirred. It was very evident that the Church has been shorn of much of its power by surrendering to a few the great privilege of praising God. Some music may be rendered as solos and quartettes and be blessed to the glory of God, but there should always be several pieces which can be sung without difficulty by all the people. Nothing develops the critical habit more than to be a non-participant in the service. Each person ought to feel that there is not simply A service, but that it is OUR service, and to join in the praise will develop the idea of partnership. Our people need an opportunity for an audible expression of their thoughts and feelings, and as we have no elaborate ritual, this opportunity should be given in the song service. We have surrendered too much to organ and choir and the result is seen in many Churches. Where the choir sings well, it too often wishes to do it all, and the people sit in the pews, not as worshippers, but as attendants upon a concert, and where it does not, as is often the case, the striving after the impossible turns the service of praise into a source of laughter or of mortification. Surely any one who heard the singing at Richmond by all the people cannot fail to realize that one of the great elements of Methodist power was the singing. May the lesson be deeply impressed and a reformation follow which shall spread to the Churches outside of Richmond.

The love-feasts, or class meetings, were greatly enjoyed by old and young. They called out expressions of deep feeling from many as recalling younger days. The value of such meetings is very great, especially where the participants are not strangers. The weight of testimony as to the work of God in the heart depends upon the life, and that is known only by neighbors and kindred. There is large gain in coming before one's intimates to make a statement as to growth in grace. The heart is searched by the words of one's lips and by the faces of our neighbors as we speak to them of our spiritual experiences. There has frequently been much hypocrisy in testimonies, but that is found in every form of worship, and the good greatly outweighed the bad in the old Methodist life.

There has been an apparent substitution of the class meeting in the devotional work of the Epworth League, but that is more in the nature of talks on topics than the giving of personal

testimony. The blending of the two is doubtless productive of the best results. Testimony, without a topic to which to direct thought, is likely to become mere repetition of the same thing every time the speaker gets up, and the discussion of the topic without personal application and heart-searching is likely to dwindle into a mere display of one's intellectual gifts. The discussion of a given subject in the light and heat of one's personal experience will make the most helpful meetings both to the talkers and the listeners.

The Richmond meetings ought to do great good, and stimulate the Church to greater zeal to pluck the souls of their friends from the eternal burning.

It was a very great disappointment to all that Bishop Galloway was sick in bed and unable to attend. The condition of Dr. Brown was also a source of much anxiety to his friends. He has gone to Clifton Springs, New York, for treatment, and hopes to be speedily restored to health.

THE BALTIMORE CONFERENCE JOINS.

The Baltimore Conference, partner with the Virginia Conference in the Randolph-Macon system, closed its session in Washington City on Tuesday evening, April 11th. On the preceding Friday the Conference Board of Education reported in favor of a hearty endorsement of the Twentieth Century Thank-Offering movement, with a plan for its conduct in the Conference. After addresses by Dr. J. D. Hammond, Secretary of Education, and Chancellor W. W. Smith, the report was unanimously adopted.

Rev. I. W. Canter, Rev. J. W. Duffy, and Geo. R. Hill were appointed an executive committee to supervise the campaign, and Chancellor Smith was elected manager of the canvass.

The Conference voted that five per cent. of the funds raised and subject to the direction of the Conference, should be devoted to strengthen schools in the foreign field and the remainder to Randolph-Macon Academy at Front Royal and Randolph-Macon College at Ashland. The minimum sum to be raised is \$62,000.

By this action the Baltimore and Virginia Conferences are united practically under the same plan and leadership to clear from debt and strengthen with endowment the entire Randolph-Macon system, besides rendering valuable help to build up our Theological department at Vanderbilt University and to aid our foreign educational work.

On Monday, the 10th, Bishop Galloway, the leader of the Twentieth Century movement, addressed the Conference in an earnest and eloquent presentation of the movement, creating much interest.

The spirit of the Conference is of set purpose to do this great thing, and there is a growing faith that in the doing of it the Church will receive a blessing in all departments which will start it with new life and energy upon the work of the twentieth century of unparalleled opportunity.

Bishop Galloway has engaged to speak at Staunton on June 9th and at Roanoke on the 12th on this subject. M. C.

NOTICE.

The ninth annual meeting of the Woman's Home Mission Society, Virginia Conference, will be held in Farmville, Va., May 23d, beginning Tuesday evening at 8 o'clock. We hope that all officers, District secretaries, and a delegate from each auxiliary will be present. Auxiliaries that have not already elected delegates will please do so at once, and everyone expecting to attend the meeting will please notify Mrs. J. R. Martin, Farmville, Va.

MRS. H. E. WALL, Rec. Sec.

VIRGINIA CONFERENCE BROTHERHOOD.

DANVILLE, VA., April 17, 1899.

Assessment No. 60, for the family of Rev. D. W. Reed, a member who died March 2, 1899. Your assessment is \$3. Due May 1. Last day June 1, 1899.

Assessment No. 61, for the family of Rev. J. K. Clayton, a member who died April 7. Your assessment is \$5. Due June 1. Last day July 1, 1899.

Please send check or Postoffice M. O. Wm. P. Wright,
Sec'y and Treas. V. C. B.

THE SUNDAY SCHOOL.

LESSON V, SECOND QUARTER, INTERNATIONAL SERIES, APRIL 30.

Text of the Lesson, John xiv, 15-27.
Memory Verses, 25, 26—Golden Text,
John xiv, 16—Commentary Prepared
by the Rev. D. M. Stearns.

[Copyright, 1899, by D. M. Stearns.]

15. "If ye love Me, keep My commandments." In verses 21, 23 also of this lesson, we, having the keeping of His word or commandments as the evidence of our love to Him, are taught the necessity of having His word dwelling richly in us (Col. iii, 16) if we would prove that we do love Him. We do not think it tiresome to read quite a long letter from one whom we truly love or to read it many times, but many Christians find it tiresome to read even a chapter from the word of God, and to read a whole book would be an unbearable task.

16. "And I will pray the Father, and He shall give you another comforter, that He may abide with you forever." In chapter xv, 26, He is called the Spirit of Truth, and as such He testifies of Christ. In chapter xvi, 7-15, He convicts of sin, righteousness and judgment, guides into all truth and glorifies Christ by showing unto us things to come, the things that are Christ's. He also makes intercession in us, while Christ at God's right hand makes intercession for us (Rom. viii, 26, 34).

17. "He dwelleth with you and shall be in you." Ye are the temple of God, and the Spirit of God dwelleth in you (I Cor. iii, 16). When once He comes to dwell in us, as He does when we are born again, He never leaves us, even though we often grieve Him. He loves to the end. But how much better we might know Him! How He would fill us and how much He would tell us if we would yield fully to Him and cease to grieve Him by our worldly ways and un-Christianlike conduct!

18. "I will not leave you comfortless [or orphans—margin]. I will come to you." He will surely come again, and every sorrow shall be forgotten in that bright morning of His return when we shall see and share His glory, and until He does come the comforter will prove Himself a real comforter to all who are willing to receive Him heartily. Our Father is the Father of mercies and the God of all comfort (II Cor. i, 3, 4).

19. "Yet a little while, and the world seeth Me no more, but ye see Me; because I live ye shall live also." His life is ours. He is able to save evermore because He ever liveth (Heb. vii, 25, margin). He is our life, and as the one who was dead, but is alive for evermore, having the keys of hades and of death, He says unto us

"Dear God" (Rev. i, 17, 18). As the moon reflects upon us the light of the sun after he has gone from our sight, because she still sees him, so we ever seeing Jesus by faith should ever reflect His light.

20. "At that day ye shall know that I am in My Father and ye in Me, and I in you." Beloved, now are we the children of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is, and this hope set on Him is very purifying (I John iii, 2, 3). Then our whole spirit, soul and body will be blameless at the coming of our Lord Jesus Christ (I Thess. v, 23, R. V.). May Christ be more fully formed in us now to the glory of God (Gal. iv, 19).

21. "He that hath My commandments and keepeth them, he it is that loveth Me, and he that loveth Me shall be loved of My Father, and I will love him and will manifest Myself to him." A special love to Christ receives special love from the Father and special manifestations of Christ from Himself. The Lord always reveals Himself to His people by His word and Spirit, even as He did to Samuel (I Sam. iii, 21).

22. "Lord, how is it that Thou wilt manifest Thyself unto us and not unto the world?" This question is from the other Judas, not Iscariot. He seems to say, If we can see you, why cannot others? He thought only of the outward, like Nicodemus and the woman at the well. He did not understand as yet the spiritual things seen only by spiritual people, the revelation of the heart of God to the heart of man. See I Cor. ii, 13, R. V.

23. "Jesus answered and said unto him, If a man love Me, he will keep My words, and My Father will love him, and We will come unto him and make Our abode with him." In verse 17 He said that the Spirit would dwell in us, but now He adds that both the Father and Himself would come, too, and make their abode in those who love and keep His word. The word "abode" in this verse is just the same as the word "mansion" in verse 2, a little Greek noun four letters and not used anywhere but in these two verses. How wonderful that these bodies of ours may become mansions in which the Father, Son and Holy Spirit will condescend to dwell!

24. "He that loveth Me not keepeth not My sayings, and the word which ye hear is not Mine, but the Father's which sent Me." How often He tells us that the words are not His, but the Father's! (Verse 10; chapter xii, 49.) From the age of 13, if not before, He was about His Father's business (Luke ii, 49), and in all His life He Father spoke and wrought through Him. He was a vessel wholly for God, and He asks us to prevent our bodies from being sacrifice (Rom. xii, 1).

25. "These things have I spoken unto you, being yet present with you." They were some of His very last words ere He left them, and His whole heart's desire must have gone out to them in these words. He longed to have them know Himself and His Father better, that they might be full of joy, even His own joy, and in Him have peace (xv, 11; xvi, 24, 3; xvii, 13). Yet He knew that only by the Spirit could they fully understand, and so He said that it was better for Him to go, that the Spirit might come and open their eyes and convince them (xvi, 8).

26. "He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." This He said of the Comforter, the Holy Ghost, and He said, "Whom the Father will send in My name." Therefore the Spirit is ever wholly on His business, and when we are willing to be wholly on His business the Spirit will surely fill us. As the disciples thought of the very many things He had said to them and probably longed to recall every word what a comfort this assurance must have been!

27. "Peace I leave with you. My peace I give unto you, not as the world giveth unto you. Let not your heart be troubled, neither let it be afraid." We have nothing apart from Christ. This peace is in Him. He is our peace and in Him is perfect peace (chapter xvi, 3; Eph. ii, 14; Isa. xxvi, 3). The world gives a kind of peace by pleasant circumstances, and when they fail the peace is gone, but He gives peace within where no man can reach.

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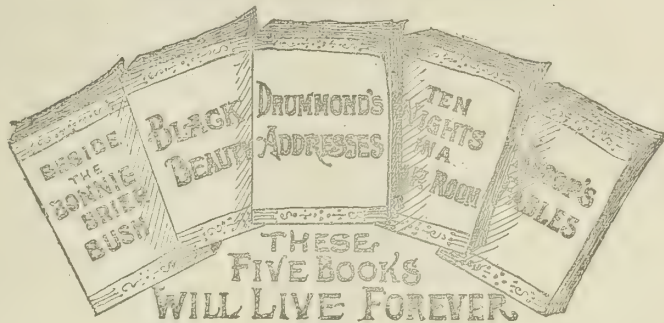
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EPWORTH LEAGUE.

Topic For the Week Beginning April 30, "How Shall We Divide Our Time?"—Text, Eccl. III. 15.

"That which hath been is now, and that which is to be hath already been, and God requireth that which is past."

No one truth is more pressed home upon us by the Bible than that of personal accountability for the use of personal power and opportunity. The world of things moves in regular lines of law, and a man can know assuredly what is to be in the future from what has been in the past. Circumstances may change, but the great fundamental principles of human nature and the rules which apply to conduct never shift ground. We are what we make ourselves. God has given the raw material of our lives, and we manufacture character. For this He holds us responsible, and offers rewards for right results and pronounces penalties for wrongdoing and evil. The only sober thing for every man is clearly to recognize his duty to God and then to set himself to work to use his time and talents and opportunities so as to bring the largest and best results to God and himself.

It is folly to devote one's time and energy so fully to securing business advancement that the other needs of life are neglected. Soul needs should be recognized and fully provided for. Social duties and wants are real issues of moment in every life. One must cultivate neighborliness for his own sake and the good of others. He must learn to give and take or be less the man than he should be. Knowledge of men and things at large, the world and its great movements and interests, also have a claim on our attention and time.

Above all, a man should take time to be alone with himself and his God. The "quiet hour" is needed daily in every life. It is needed to sober one from the intoxication and excitement of the world's mad rush around us. It is needed to cast the anchor of faith and hope deeper and more securely in the unseen but real things of existence. Time must be given to think of God, of heaven, of holiness and the real happiness.

Stint your sleep if necessary, cut short your pleasures, economize time in your business, be frugal in social exertions, but give yourself ample time to get acquainted with God. If you can't bear to talk a few minutes a day with Him now, how can you ever expect to enjoy an eternity with Him hereafter?

Our New Possessions.

Deeper than the interest we have in the political future of Cuba, Porto Rico, Hawaii and the Philippines is the care we must have for their religious uplift. Already plans are maturing for our church to send its missionaries into the islands not before occupied by us. We have had a mission for some years in Honolulu, but none in the West Indies or the Philippines.

Magazines and illustrated papers have for months been filled with articles on these newly opened lands. It would be of much profit and awaken new life in the literary work of the League to spend an evening in a review of the religious condition and needs of these lands. Short papers or addresses by several members could without great labor be prepared and illustrated by maps and pictures cut from current periodicals. Even when one has read much there is a charm in having a condensation of facts gathered from many sources and placed in new language. The exercises

Open Thon Mine Eyes.

Not what one reads with the eyes but what one sees with the soul is the valuable thing in Bible study. The illumination needed is not on the text, but on the human understanding. Often one has read a passage so frequently that it has become memorized and stereotyped and almost meaningless. Suddenly under some new stress of circumstances, danger, sorrow, helplessness or new found joy, the passage beams out as the flash of some great lighthouse far over the sea. The word grows luminous, the soul is flooded with pure radiance, and the eyes see as never before beauties and glories which no tongue can describe, but which one's own spirit eyes must behold if he is ever to comprehend. The finger of God has touched the eyes before blind or held and has opened the vision.

New Magazine.

For years there has been talk of an up to date Methodist magazine. Now the announcement is made that such a one is to be published in St. Louis. It will have two editors, one from the Church South and one from the Methodist Episcopal church.

Such a venture ten years ago would have been sure of a cordial greeting and had good prospect of success. Now the field has been so filled with cheap magazines with fine articles and profuse illustrations in the highest style of art that the attempt is more hazardous. It will need a large sum of money to insure it a place in the field already well filled.

"If only, Lord," the happy voices sing—
"If only we have Thee, who faileth never,
Nor life nor death nor any other thing
Can hurt our joy forever and forever!"

If men could know how quickly pain is spent,
What compensations heaven has in keeping,
What home means, after earth's bleak banishment—
If only they would smile instead of weeping!

Sing louder, radiant host, wake our dull ears
Till, though the path be hard and the day lonely,
We, too, shall answer through the mist of tears
"If only we have Thee, Lord—have Thee only!"

—Susan Coolidge.

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These Pills are very mild and harmless in their action upon the Liver and Bowels, and where persons are suffering with any Bilious Affections, Headache, especially Sick Headache, Costiveness, Dyspepsia, or any disease of the Liver or Stomach, they should always have a box of them near at hand, and take them by directions found on the box.

The verdict of everybody that has taken Dr. David's Liver Pills is, "They are the best and most pleasant Pills I ever took." All sufferers should give them a trial. Price 25 cents a box; five boxes for \$1.00. For sale everywhere. Ask for Dr. David's Liver Pills, and have no other. Sent by mail on receipt of price.

OWENS & MINOR DRUG CO.,

RICHMOND, VA.

GROWN WITH "HARD CASH" GUANO

On the Farm of Joseph M. Hurt, by J. P. Pettus.---Average Length of Leaf, FORTY INCHES.



MARCH 1st, 1899.

TESTIMONIALS:

MARCH 1st, 1899.

TEST MADE BY WALKER CLUB. the Bellefonte Guano was applied.

TINKLING, Lusenburg Co., Va.

To the Blackstone Guano Co.,
Blackstone, Va.

Gentlemen:—A committee of the Walker Club, composed of John O. Bragg and F. S. Manson, Jorgenson, and Theo. Orgain, Tinkling, Va., have examined the results of the fertilizer test made for the club on my farm with ten of the best brands of guanos. On plot No. 1, old lot land, ten brands of fertilizers were applied, each at the rate of 100 pounds per acre, the ten sections carefully marked and treated alike. The committee picked out the section on which your Bellefonte Guano was used as the one showing the best results. On plot No. 2, four acres of new ground from old field fine land, four brands were used. Here the committee also found the best results, very decidedly, in the acre on which

Yours truly,
L. A. HARDY.

I have sold the tobacco made on the four acres mentioned above. The tobacco made on the acre on which the Bellefonte was used brought thirty-four dollars and fourteen cents (\$34.14) more than the tobacco made on either of the other acres. This acre, as far as I know, had no advantage over the other three acres, either in cultivation or natural fertility, or any other way. I know the tobacco did not get mixed in cutting, curing or shipping.

L. A. HARDY,
Committee for W. A. C.

I have used the several brands of guano made by the Blackstone Guano Company, for ten years and have tested them by brands of other makes on the same field and truthfully say that I think the Bellefonte and Hard Cash are unsurpassed for tobacco. It gives

me pleasure to recommend the Blackstone Guano Co's. Guano to the farmers of Southside Virginia.

JOS. M. HURT.

Nottoway County.

Gentlemen:—I used your Bellefonte Guano last year along with another brand and sold the tobacco from the Bellefonte at an average of \$19 per hundred, and the tobacco grown with the other brand at an average of less than \$12, showing a difference of \$7 per hundred in favor of Bellefontaine Guano. This ought to be enough to show what I think of Bellefonte Guano.

V. C. LOVE.

Danville, Va.

Gentlemen:—I have used your Guanos for the past ten years, and they have given me perfect satisfaction. I consider the Bellefonte the best I ever used, and shall use it the present year.

FRANK WHITE.

Nottoway Co.

Gentlemen:—I used your Bellefonte Guano last season along with other brands and am thoroughly convinced that it is the best I ever used. I have sold one barn of tobacco raised with the Bellefonte at an average of \$15 around, lugs and all, which is a high average for shipping tobacco.

V. O. ANDREWS.

Dinwiddie, Co.

Blackstone Guano Co.—Gentlemen:—I bought of your agent, Mr. J. J. Mason, and used your Bellefonte Guano last season and am well pleased with the results. I have used a great many brands and think I can truly say it is the best I ever used, especially in the last ten years. Will say to my farmer friends that I think it a great mistake to use a low grade guano to save a few dollars in the ton at the expense of a larger difference in each hundred pounds of tobacco grown.

Very respectfully,
EDWIN T. JACKSON,

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Vol. VII. No. 17.

EV. JAMES CANNON, JR., Editor,
Blackstone, Va.

BLACKSTONE AND RICHMOND, VA., MAY 4, 1899.

\$1 a Year -- Clubs of 5, 60c. Each

RELIGIOUS THOUGHT.

Lessons Gleaned From the Teachings of All Denominations.

A preacher's lack of wisdom is very often an overplus of sympathy.—Dr. V. S. Crowe, Universalist, New York.

The Liquor Problem.

Take away private profit from the liquor business, and, if you have not slain the terrible tiger, you have at least drawn his teeth and his claws.—Rev. Henry W. Pinkham, Baptist, Denver.

Fault Finders.

The habitual fault finder spends his time in planting the cactus along his own path and that of his friends, and then complains that the thorns are sharp.—George H. Hepworth, Congregationalist, New York.

A Great Agitator.

Jesus Christ was the greatest disturber of the peace, and the world crucified him. But it was by the disturbance he caused that this world has been lifted up.—Rev. George L. Richmond, Presbyterian, Rutherford, N. J.

Sacrifice.

Sacrifice is the making all that one is sacred unto God and the welfare of mankind. It is the persistent using of all one's powers and possessions for the moral and spiritual betterment of the self and the world.—Rev. C. E. St. John, Unitarian, Pittsburgh.

Expansion.

Expansion of territory, as every one knows, has been thought to be for our public a suicidal policy, but whether this is the case or not, expansion of territory even beyond the natural water boundaries of our country already has begun.—Rev. Dr. Townsend, Methodist, Washington.

A Rallying Point.

There are today many men who stay away from church because they think they are not wanted in the church and others who stay away because they think they do not need the church, yet both classes feel that there should be a standard lifted—a rallying point made for righteousness.—Dr. William S. Rainsford, Episcopalian, New York.

Life.

Our Lord was not a negative but a positive teacher. His ministry was not only destructive of error, but constructive of truth. Life depends mainly on the state of mind and heart. It is a common but true saying, "A contented mind is a continual feast." What matters it whether we have little or much if we are contented. Life is too often degraded into a mere struggle for money.—Rev. W. J. Ramsey, Presbyterian, Pittsburgh.

The Christian Life.

A Christian life is the very highest thing, the real poetry of life, and the saddest thing of all the sad things of earth is that, in our absorbing passion for the practical, we treat the sentimental as though it were a useless thing. We think the divine vision fades, the divine voice dies in our souls and waken to the tragic fact that our spirits are deserted spectrums. Where there is no vision

there can be no art, no heroism, no outlook into the world invisible, where our true treasures are.—Rev. Charles C. Albertson, Methodist, Buffalo.

Reasons For Churchgoing.

We should go to church for the nurture of spiritual life. Physical life is nourished by wholesome food, regularly taken. It may even, at times, require a tonic. The church stands for help in a needy world. There the means appointed by the divine Giver of Life for spiritual nourishment may be had. The church educates the spirit. Some who regularly attend may continue ignorant. Conversion is a marvelous blessing, but Christ never intended that man should cling to that one experience as a limpet, glued to its parent rock, sticks there though washed by the waves of a boundless sea. It is carelessness amounting to profanity to imagine an independence of Christ's constituted church, as if men could do as well without it or because 1 per cent of her adherents may be hypocrites. It is manly and dutiful to attend church. To act otherwise is to act disobediently and to ignore Christ's appointed means for advancing His kingdom.—Dr. W. D. Williams, Church of the Holy Apostles, New York.

Dawn of a New Idea.

In the Revolution America won liberty. In the civil war America achieved nationality. In the campaign of 1898 America rose into new and holy relations with humanity. Necessity has been laid upon us to study and to illustrate a new idea in the progress of the race—the obligation which rests upon a strong and prosperous people to minister to the woe of the world beyond its own frontiers. The guns of Dewey ushered in the dawn of another day. This is a twilight hour of tumult and confusion, of the clash of opinions and the struggle of prejudices. The wounds of conflict are still unhealed. The sweat of the struggle is not yet wiped away. On the one hand is timidity, on the other asperity. The brazen cry of greed is heard and the serpentine hiss of cunning. But a glorious daybreak has come. In the years which are to come, lands redeemed from tyranny and made rich with the choicest stores of a Christian civilization, peoples rescued from ignorance and barbarism and uplifted to a place among the nations of the earth, races saved from savagery and dowered with priceless blessings of civil and religious liberty, will recall the roar of those fateful cannon and look back to those somber hours of the bared sword and the smoking musket and will utter the grateful cry "What a glorious morning! God bless the United States!"—Rev. Howard Duffield, Presbyterian, New York.

SPECIAL OFFER!

Those who owe back subscriptions can pay up all back dues, and have the RECORDER till January 1st, 1900, by sending \$1.00 Now.

EPWORTH LEAGUE CONFERENCE.

The Epworth Leagues of the Petersburg and Farmville districts met in joint session at Blackstone, Friday evening, April 28, 1899, Rev. John O. Moss, presiding.

On motion, G. F. Greene was elected secretary, and R. S. Baughan assistant secretary.

After singing hymn No. 1, in the Young People's Hymnal, Hon. T. Freeman Epes, Mayor of Blackstone, was introduced, and in well-chosen, earnest words welcomed the Epworth Leaguers to Blackstone. This address was followed by Rev. R. A. Compton, pastor of the Methodist Church, who, in behalf of the Church, gave the Leaguers a hearty welcome. To these addresses of welcome Rev. E. T. Dadmun, of Petersburg, responded.

After singing No. 8, Rev. A. Coke Smith, D. D., was introduced and made a powerful speech on "The Epworth League Movement."

Announcements for Saturday morning's session were read, and then the Conference adjourned.

Saturday, April 29th.—The Conference met according to adjournment. Rev. T. H. Campbell in the chair.

An experience meeting was conducted by Rev. E. V. Carson, after which the subjects previously announced were taken up and discussed.

"Do we need the League in the Country?"—By Rev. G. F. Greene.

"How to get them?"—By Rev. J. B. Winn.

"How they may help the pastor?"—By Rev. R. S. Baughan.

Dr. A. Coke Smith was introduced to the Conference and gave some very practical hints on "How the pastor may help the League," and was followed by Rev. E. T. Dadmun on the same subject.

"Junior Work" was ably discussed by Rev. W. W. Lear, and was followed by a beautiful and helpful paper prepared and read by Miss Alice Owens, of Smith Grove League.

Rev. T. P. Epes, D. D., president of the Hoge Academy, and pastor of Blackstone Presbyterian Church, was introduced to the Conference.

Announcements for the afternoon session were read, and then the Conference adjourned with the benediction by Rev. Dr. Epes.

Afternoon session, 2:30 o'clock.—The Conference met according to adjournment. Rev. E. V. Carson in the chair. Divine service was conducted by G. V. Robinette.

The minutes of the morning session were read and approved.

Rev. E. T. Dadmun moved that in the absence of two of the speakers for the afternoon topics, that these subjects be eliminated, and the time be taken up in hearing reports from the different Leagues. The motion prevailed, and encouraging reports were made from the following Leagues:—Crenshaw, Crewe, Farmville, Amelia, Eltrick, Matoaca, Market-Street, Smith Grove, Ocran. After these reports the following papers were read:

"Public Literary Meetings"—By Miss Julia Blackwell, of the Blackstone Female Institute.

"League Social"—By Miss Ruth Blanks, of the Washington-Street League.

"What social entertainments shall we substitute for those we condemn?"—By Forrest W. Tucker, of the Market-Street League.

The questions from the question drawer were answered by Rev. E. T. Dadmun, and then the Conference adjourned.

Saturday evening, 8 o'clock.—A concert and reception was tendered the Conference by the Blackstone Female Institute. The programme was elaborate, and was rendered in a faultless manner by the young ladies.

On motion, the Conference, by a rising vote, extended thanks to the Faculty and pupils for the pleasant entertainment.

Sunday, April 30.—The Conference met according to adjournment. Rev. J. R. Sturgis in the chair.

Divine service was conducted by Rev. J. R. Sturgis, after which the following subjects were discussed:

"Department of charity and help"—By Rev. J. B. Winn.

"Missions"—A paper prepared by Rev. W. W. Royall, D. D., and read by Rev. J. R. Sturgis.

The hour for preaching having arrived, the Conference adjourned to a sermon by Rev. W. W. Lear. Subject: "Christ our Ideal."

Afternoon session.—The Conference met according to adjournment. Rev. R. S. Baughan in the chair.

A Love-Feast was conducted by Rev. John O. Moss. After this spiritual feast, the following topics upon the League prayer-meeting were discussed:

"The leader's preparation."—By G. V. Robinette.

"How to lead."—By Geo. P. Adams.

"How to help the leader."—By Rev. F. W. Proctor.

"How to secure good singing."—By G. F. Greene.

"How to advertise."—By William Peterson.

"How to secure variety."—By Rev. C. W. Turner.

And then the Conference adjourned. Evening session, 8 o'clock.—The Con

ly, or returns to her former course of duty renouncing the scenes which have deeply wounded her conscience and robbed her of her innocence and peace; for unless the pleasures of the ball-room be LOVED they cannot be ENJOYED, and will not be followed; but if the heart be imbued with the love of those sensual pleasures, they will banish the love of God, of duty and of devotion.

The second thing that we should condemn is theatre-going. But says someone, I think, we should condemn theatre-going as a practice, but I don't see any harm in going to see one of Shakespeare's plays; in fact, I think it is instructive. Have you ever thought of the influence you may have on others by attending even these plays? How about the man who is making the Church-member's faults an excuse for his not belonging to the Church? Will not anyone seeing you there on these occasions take it for granted that you are a regular attendant. But if it be desirable to possess ourselves of the rights and benefits of Shakespeare's productions, this can be done more advantageously by a calm, private reading of an edition of them, than by thinking of the dirty waters that require increased muddiness as they flow to us through the channel of the stage. Again, can you ask God to go with you on these occasions, or can you carry the motto of our organization—"All for Christ"—into the theatre, even to witness one of Shakespeare's plays? The next thing that we should condemn is the circus. This is so universally condemned by Church members that I shall not descant at length on it. I know that no member of the Epworth League could be found at a circus, unless, of course, they happened to get inside the tent by accident; that is, they went to see the animals, and accidentally got inside where they were compelled to witness the exhibition.

Again, we should condemn card-playing. Playing for amusement is to be distinguished very much from the habitual tipping is to drunkenness. One leads to the other as directly as the road to the city or the river to the sea. No man becomes a gambler by one step, no more than he becomes a drunkard by one step. It is by playing with the harmless and beautiful pung adder, until his poison fangs are down, that man becomes mortally but unconsciously bitten. To teach any one to play at all, is to throw him into temptation; to form the habit is to give power to that temptation; and to contract a passion for playing is to become a victim. On one occasion, a lady, after hearing a searching sermon by the pastor, told him she could submit to all the claims of the gospel, as laid down in him, save in one thing—she could not give up the amusement of cards. You think you could not be happy without them? said he. I KNOW I could not, he replied. Then, madam, they are for God, and they must save you or you are lost.

And now we have come to the original question: What Entertainment shall we substitute? This question is answered in the scope of the work of the Third Department of the League—The Literary Committee.

For those who advocate Dancing because it gives good exercise and is there-

fore, healthy, our Literary Committee would organize a Bicycle club. Instead of being accomplished in YOUR "pedal attributes", we would teach you to master the "pedal attributes" of the Bicycle. Instead of learning to "balance all" in the mazes of the dance, we would place you on a wheel and learn you to "balance all". Having mastered the art of wheeling, which you will do in an infinitely shorter time than you can the art of dancing, instead of WHIRLING in the rounds of the waltz, we would take you SPINNING over the hill and dale, when, instead of breathing the heated, impure air of the ball room, you can breathe God's own fresh and pure air. Instead of listening to the music of the orchestra, we would invite you to listen to the grandest and most sublime music—that of nature; for as Byron has said: "There's Music in the sighing of a reed; There's Music in the gushing of a rill; There's Music in all things, if men had ears; This Earth is but an echo of the spheres".

If the Bicycle club does not appeal to you, then we would organize a golf club, or a tennis club, or a croquet club.

For those who attend the theatre for either entertainment or instruction, the Literary Committee would substitute the Literary Entertainment. Now I do not mean that we should attempt to imitate the clog dancer or the burnt cork singer of comic songs. The Church is not a professional fun-maker, and when she attempts this she is out of her place. Any recitation or speech bordering on the coarse or vulgar should be strictly guarded against. If we are not going to substitute higher and better entertainment than the theatre we should not attempt to substitute at all. We should appeal to the higher and better qualities of man—to his manly and not to his animal nature. These meetings should be bright and sunny, however, and the proper kind of fun should come into them. It is as natural for young people to have fun as it is for birds to sing. Music should be given a prominent place on the program for these occasions. Vocal, instrumental, or both. Vocal—solos, duets, trios, quartets, choruses. Instrumental—organ, piano, guitar, mandolin, violin, cornet. For the benefit of our Shakespearean attendant of the theatre, we might have several scenes from one of Shakespeare's plays presented by our League talent. If we have not talent enough for this, we might use his works in the Reading Circle. The following suggestions for these occasions might not be amiss:

A Curio Social: In nearly every home may be found some rare and curious article. Let each member bring that, and tell about it; its discovery, use, value, etc.

An Evening with a Wizard. Take up Edison's work as an electrician, and show how he has made electricity the friend and servant of mankind.

An Interview with the Editor of a Daily Paper. Let some young lady be editor in chief; then let her receive "copy" from reporters, Society Editor, Poetry Editor, etc.

The Biography of a Silver Dollar. Let several members write a continued story on this subject. Tell how it was taken from the mine; coming up to the light of day; its journey to the smelter, trip to the U. S. Mint; in circulation; in exchange for a Bible; in a Missionary's hands in a distant country; its account of the salvation of a heathen, etc.

What I could do with a Million Dollars.

Tableaux, Debates, Essays etc on Historical or modern topics, will all go to make up an evening of rare enjoyment and instruction.

For card playing we may substitute almost any game. Authors, Farchesi, Dominoes, Chess, Crokinole and a multitude of others. Again there is the League Social, for our enjoyment

Then there are the moonlight nights for excursions or hay-rides. What equals the balmy hours after twilight for resting the body and enlarging the mind with great thoughts of God? The contemplation of the Heavens, the vastness of the celestial dome, the stillness and orderly procession of the burning worlds in space, the soft breathing zephyr, all bid men's heart break out in a doxology to Him who is the inspiration of every noble purpose in human life, and the

exceeding great reward of the loving and true hearted disciple of His Son.

The trite statement that the Church does not open any doors for innocent pleasures is, alas! too common; and though the Church is not expected to amuse, it ought, at least, to furnish entertainment of such a character as to commend itself to the respect of the thoughtful and, too often, unsaved portion of our young people.

A Great Magazine

put of many factories recently been formed, and other similar organizations discuss here the influence of interests or otherwise, but we

WE HAVE EN

which is not prejudicial directly in favor of eve

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called THE AMERICAN ILLUSTRATED MONTHLY, published in St. Louis, with offices in New York and other cities. It is one of the best of the popular magazines in America, and is designed to be to America, what the popular season The Magazine is not a competitor is general in its scope. PUBLISHED MONTHLY, own. Its aims and IN LITERATURE, THE worthy exponent of the great Chm

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—Atlanta (Ga.) Constitution.

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THURSDAY, - - - - - MAY 4, 1899.

EDITORIAL.

THIS NUMBER.

This number of the RECORDER is given up to an account of the Epworth League Conference of the Farmville and Petersburg Districts.

It was the first Conference ever held by this districts. It met at Blackstone. There were between Sixty and Seventy-five delegates present. The congregations were large, from six to eight hundred persons, the very large Church being crowded on some occasions. The papers and addresses were strong, helpful, inspiring.

The papers which were handed in, are published in this issue of the RECORDER. But the fine address by Dr. A. Coke Smith, the spiritual sermons of Bro. Dadman and Lear, the stimulating talks by Bro. Winn, and many others we can not give here. The experience meetings were profitable to all, and the Conference closed with reconsecrations, penitents at the altar and conversions.

May this Conference be only one of many such, and may its spiritual character prevail in all our Church gatherings Annual and District Conferences, should all bring immediate spiritual fruit in reconsecration and conversion.

It is only just and right to say that the success of the Convention was more largely due to Bro. E. T. Dadman than to any other one person. He was always in place, and ready to give the best turn to everything that took place. In his endeavour he received the earnest co-operation of the brethren. A

spirit of brotherly love prevailed, and the Holy Ghost manifested His approval by His evident presence.

EXTRAORDINARY OFFER!

On the third page of this issue a statement is published concerning the "American Illustrated Monthly Magazine." This is a monthly magazine, of which Dr. J. W. Lee is one of the editors. It is fully described on the third page. THE EXTRAORDINARY OFFER is to furnish this excellent magazine, coming once every month, and the METHODIST RECORDER coming once every week for \$1.00 for a whole year!

SPECIAL NOTICE.

The second Quarterly meeting for the Lunenburg Circuit will be held at Providence, May 20-21, as the first was lost by bad weather. If Providence, where the first was to be held, is not preferred for the second, I desire the pastor and official brethren to select another Church, give due notice of same, and, O. V., I hope to be able to be present.

J. H. Riddick.

FARMVILLE DISTRICT CONF.

The Farmville District Conference will be held at Crewe, July 26-28. Rev. R. A. Compton will preach the opening sermon, and Rev. W. W. Royall, D. D., the sermon on Missions. The Educational programme will be under the direction of Rev. James Cannon, Jr.

J. H. Riddick.

CONFERENCE ORPHANAGE.

The sub-committee of the Virginia Annual Conference met at the office of J. P. Pettyjohn & Co., Lynchburg, May 1st. Present, Rev. A. Coke Smith, D. D., Messrs. P. T. Barrow and E. G. Moseley. The following resolution was adopted: "RESOLVED: That the Chairman be requested to announce through the press within the bounds of the Virginia Conference the readiness of the Committee to receive propositions (or suggestions) for the location of the Orphanage. Same to be received up to May 22, 12 M. to be addressed to E. G. MOSLEY, Sec., DANVILLE, VA."

NOTICE.

I have one set of "McClintock and Strong Cyclopaedia" in cloth binding which I will sell for \$25.00. And one set of the "Sermon Bible" which I will sell for \$10.00. JOHN L. BRAY, CAPEVILLE VA

HOW TO MAKE A JUNIOR LEAGUE SUCCESSFUL.

(BY MISS ALICE OWENS)

Can we conceive a grander work given to mortals here below than that of gently leading the rising generation—the little ones of our land—in the foot-steps of our blessed Master, the Holy Child, Christ Jesus? Is not this the object of the Junior League; and think ye not that God Himself looks down upon such an organization with an approving eye. Ah, yes. Then with His divine approval and His promise to bless and prosper His cause upon earth, we must make a grand, aye, a glorious success of the Junior League?

There seems to be a lack of these societies. Why is this? Why is the religious training of the little folk of our Church so neglected?

I fear the Leaguers in general feel too little, if any, interest in the welfare of the younger League. This should not be so. Dear Leaguers, if we are deeply and earnestly interested in the

future as well as the present success of our society, we will look forward to the time when our places must be filled by those who are now but children. God knows only how great a work may be accomplished by the League of the future if we do our part with the children of today.

Be not afraid to let them know that you are interested in their labors. Cause them to feel that they are doing a work that none but they can do.

The superintendent of the society holds an office of great responsibility. To you, dear friend, may be due the failure or success of the League over which you preside.

I beseech you. Let your light so shine before men that even the children, seeing your good works, may glorify your Father which is in Heaven. A sincere, everyday, live Christian is wanted. Not one who seems only to think of the spiritual life when in the Junior room, but one whose life and light appears to shine brighter and brighter unto the perfect day.

Dear superintendent do you realize the fact that the little ones under your leadership are looking to you for an example of a perfect life in Christ? Oh, let them not be led astray.

It is necessary to carefully study the disposition of each child in order to know how to obtain the highest and best results in your dealings with that child. Teach the children to love and trust you by sharing with them as much as possible their little sorrows or pleasures as the case may be.

When you are in their company make yourself a child with them. A little pleasant surprise now and then pleases the children very much. For instance, at one of their Junior meetings have some older one whom they love come in and give them a short address or a good story with a lesson in it for themselves.

Another time, at the close of the service, give them a surprise by serving light refreshments. Occasionally invite the Juniors to spend the afternoon with their superintendent; or go with them to give their pastor a surprise call; thus pleasing the children as well as causing the pastor to feel that he is remembered by the lambs of his flock.

These with many other little harmless pleasures that might be mentioned cause the children to feel that in joining the society they are not entirely shut out from what they so much delight in—having a good time.

One thing necessary to success is order during the hour of service. Let the children understand this from the first. Make it a rule to begin the meetings on time. I would advise the study of the Church catechism in connection with the Junior League. Prayer-meeting topics, each one of which should be so simply explained that the tiniest tot in the room will understand it and be able to tell you something about it when the lesson is perhaps reviewed the next week. To make the lesson more interesting read a good story or relate an incident illustrating that portion you wish to make most impressive.

By all means encourage the children to take an active part in the prayer-meetings. I believe the Seniors make a great mistake by keeping silent in their service. They not only miss a

blessing from God but also an opportunity perhaps of doing much good to their fellowmen.

If the children are taught to read the verse of scripture, to rise and give their little religious experiences and to offer prayer while young, when they become Seniors they will not be afraid to hear the sound of their own voice in an Epworth League prayer-meeting, as seen to be the case—I regret to say—with the average Leaguer of the present. I imagine there is joy in Heaven as the Saviour listens with delight as the childish prayers of the little ones are wafted upward from the Junior room of Virginia. Let the League be officiated by children. Teach them how to conduct a business meeting properly. Let them feel that there is a responsibility resting upon each one of them.

If by these few suggestions I may at least encourage any Junior worker I feel that I am fully repaid for any effort I may have put forth to make this paper interesting. I pray God's rich blessing upon you and may great success attend your labors.

PUBLIC LITERARY MEETINGS.

(BY MISS JULIA BLACKWELL.)

"All work and no play makes Jack a dull boy." Since it would never do for Jack to be a dull boy, he must have play, and play of the right sort; for Jack is a good and conscientious boy and does not want to cast a reproach upon the cause he has espoused by the choice of any form of amusement that he or his leader could not countenance. The question of how to spend his play hours thus becomes a serious one with Jack. What shall he do to amuse himself? Shall he yield to his natural love of gaiety and go to those places of amusement that have not the sanction and approval of his Church? Or shall he rather abstain from all forms of amusement? In his innocent heart he knows that the weight of his influence should be placed on the side of right and the Church, but his nature calls most energetically for some healthy and harmless amusement.

Jack is of a social nature, also, and never enjoys himself so much as when he is sharing his pleasure with Jack or some other of his large circle of friends. The study of human nature is a charming study to him, especially when that human nature is embodied in the attractive person of some fine fellow or nice girl. He likes to broaden his ideas by comparing them with the ideas of some one else. In fact, young folk, like birds, naturally flock together. But Jack is not satisfied with the mere companionship of his friends; he desires some lasting good to result therefrom. He wishes to broaden his ideas not only by observation, but by other means as well.

Jack's comrades feel about the matter just as he does. Their appetite for facts of some kind is enormous and not easily satisfied; nevertheless they feel for Jack that fun gotten in defiance of the vows is not fun. To afford them amusement their amusements must be uplifting. Since beneath the gay exterior there lies hidden a wealth of earnestness that occasionally sends up a shining nugget of serious thought, they desire that their amusements be helpful.

as enjoyable. Fortunately, the Church now recognizes the need for this full development of man's whole nature, or, at least, that part of his nature that is freed from the dominion of the old Adam. Happily for the young people, the times of the strict Puritan regime have passed by—those good old days when it was reckoned a sin for the mother to kiss her child on Sunday. Now the Church sees the necessity of providing for that side of young people's nature which pleads for recreation and she furnishes them with the means of obtaining almost an endless amount of enjoyment at the same time that she bestows hearty encouragement on the earnest desire for improvement latent in the mind of every right minded youth or maiden. By the Public Literary meetings of the Epworth League, the Church affords opportunities for social pleasure as well as for greater culture and the broadening of the mental and moral horizon. The Church also publicly recognizes the benefits to be derived from the contemplation and study of the noble thoughts of noble men.

The public literary meeting is indeed a blessing to Jack. He learns from it two things. One is that the mighty preacher spoke the truth when he said: "Vanity of vanities, all is vanity," for he, that evening, has seen himself and his feelings over and over again in the writings of the author who was up for consideration, and he has enjoyed exceeding these repeated meetings with himself. His pride gets a hard fall when he finds that he has, himself, yielded to the weakness of vanity, and he leaves the meeting a wiser though not a sadder man. The only thing that reconciles him to the discovery that he had been breaking the command not to think of himself more highly than he ought to think, is the fact that he enjoyed just as greatly the recognizing of his friends' traits and peculiarities in those self-same writings. He has seen himself and his friends playing parts in a wider life than his own. He has had the pleasure of expressing that, in this life of his, he would never have thought of, but which, he now sees, would have been his own had he just have had the opportunity to exchange places with the characters in the book. In fact, as Jack walks home in the moonlight, he comes to the entirely novel conclusion that a great water holds up a mirror to nature and reflects in a glorified fashion sure enough people. And Jennie, who is with him, of course thinks as he does.

In looking back over the evening, Jack tries to discover why it was that he enjoyed the public literary meeting so much. His self-respect will not allow him to think that all his enjoyment was due to the fact that he saw himself and his friends as they would like to be and perhaps are not, as yet. For one thing, the subjects read and discussed during the evening stirred his brain and touched his heart. Jack is not a genius and would never be expected to set the world on fire by his unusual brainy, but he has a brain and he likes to use it. He knows that himself. He likes to be made to think, not too deeply, and he does not object to a reasonable acceleration in the betraying of his heart. In his thoughtful moments he has discovered that his muscles strengthen by being used. His little brother is never happier than when he is making a contortionist of himself to develop his muscles in an all-round fashion. So Jack does not see why his mind and heart should not strengthen by being used, just as his muscles do. At any rate, since this form of diversion is eminently enjoyable, he determines to try it.

Jack has only one reason to be grateful to the public literary meetings; for now, when he marches up to Miss Jennie and asks, with his very best bow, if he may see her safely home, he no longer experiences the terrible shock

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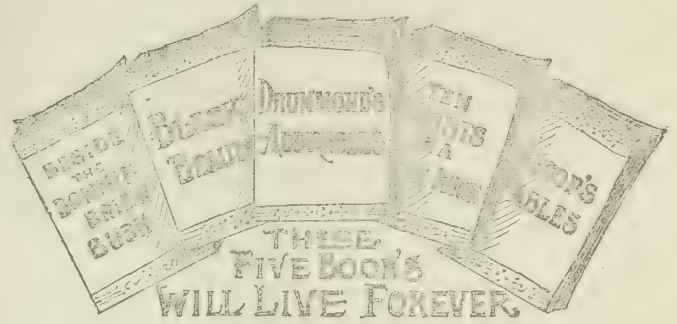
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ing of the heart that used to turn out to him when he wondered what he was to talk about. Now he plunges gallantly into a discussion of the merits and demerits of the writings and the life of some author.—Longfellow for instance, whom they have had in a public meeting while Jennie eagerly follows his lead. No longer do they have to refine their conversation to suit the weather or each other's doings for now has been brought into their lives the very piece of life—variety and nobility—of the weather or each other's doings for now has been brought into their lives the very piece of life—variety and nobility—of the weather or each other's doings for now has been brought into their lives the very piece of life—variety and nobility—

Not only this, but the conversation comes to be a pleasure in itself. As has been said before, Jack is a thoughtful boy and wishes to be helped even by his amusements. He finds that the public literary meetings of the Epworth League do really help him, for they quicken his love of books and of reading and enlarge his circle of ideas. He discovers that what Sir Francis Bacon says is true, "that there is no impediment in the wit but may be wrought out by appropriate studies." He straightway resolves to read histories for wisdom, and poetry for wit. Jack's comrades, too, are deriving much benefit from the meetings. There is Tom who loves to read but has few books. It warms Jack's very heart to see Tom's intense enjoyment of the meetings. Then Dick, poor Dick, who is as afraid of a book two inches thick as a timid maiden is of a mouse—even Dick has actually begun to read, and with pleasure, too.

Jack also begins to realize with amazement that his taste in books is changing. He no longer enjoys what once seemed to him the highest product of artistic skill. Formerly he read with enjoyment what now wearies him. He remembers when, a short while back, he read greedily, books of the blood and thunder stamp, thrilling detective stories, accounts of break neck adventures and hair-breadth escapes; now he considers Sir Walter Scott's romances sufficiently thrilling and Dickens's Pickwick Papers full enough of adventure. In his reckless moods, Cooper's stories of Indian life and of life on the broad ocean furnish him with all he desires in the way of excitement. Jennie, too, finds that Dora Thorne, East Lynne, and St. Elmo fail to satisfy her intellectual craving now. They both realize that they are beginning to recognize and value true worth in books and to throw aside a valueless whatever is weak and silly and foolish.

In one of the many conversations Jack holds with Jennie he brings up the question whether the profit they receive from the public literary meetings is only to their mental nature. Enthusiastically does Jennie negative that idea, bringing up argument after argument to prove that public literary meetings aid in moral growth as well as intellectual development. Books are filled with the wisest of maxims, the purest nuggets of the gold of truth. Triumphant she quotes such truths as these: "I'd rather BE than SEEM to be," "Act well thy part, THERE all the honor lies," "It is only noble to be good," "Kind hearts are more than coronets," And simple faith than Norman blood."

Mrs. Browning says that "The poets are the only truth-tellers now left to God, the only speakers of essential truth." Not only the poets are the speakers of essential truth, all noble writers are. And not only they are the speakers of truth, they are the creators of character which embodies in their lives all that is admirable and worthy of imitation.

Jack thinks that the study of the lives

of the authors themselves does much to ward inciting himself and his friends to a larger, nobler life. "We needs must love the highest" when we see it in the light of a Tennyson, and what we love and admire we imitate. The story of Sir Walter Scott's brave shouldering of responsibility when overtaken by severe financial reverses may well serve as an incentive to nobler effort in the overcoming of obstacles. The lives of Longfellow and Bryant serve as patterns after which to fashion the life of a Christian gentleman. And Jack desires above all things to be a noble Christian gentleman. On the other hand, the wasted, ruined lives of Byron, Burns, Poe, who, while they have done wonderful work, have failed in attaining their highest, may well serve as warnings of how not to live. Not alone is the reading the life of an author inspiring and instructive, it is entertaining as well. "I have remarked," says Carlyle, "that the true delineation of the smallest man and his scene of pilgrimage through life is capable of interesting the greatest man." Jack is glad to find that he would have had Carlyle to uphold him in thinking the biographical sketch of an eminent author one of the most interesting features of a public literary meeting, if Carlyle had just been living at this time and had been a good Methodist.

Since Jack's views have become so much broader and his thoughts have gone so much deeper into things he has discovered that he and his fellow-leaguers are obtaining a culture that comes from the past, that now they are keeping excellent company. He realizes that if a man lives in an atmosphere of high and noble thoughts, where motives are pure, purposes are true, his nature is elevated to be in consonance with his surroundings. Thus it is that the very atmosphere of good books is inspiring. When Jack lives in a world peopled by the creations of some great master, he tunes his whole being to their key. He knows and reveres the good and true and separates unerringly from the false, the sham. He is unconsciously purified of the baseness of earthiness that still clings to him and becomes like to the Creator who is all truth and in whose image he was made. The influence for good of good books cannot be over estimated. Books open vistas of thought and experience that are undreamed of by the soul in the caterpillar state before it has got its butterfly wings. The shackles of this narrow restricted life fall away and the imagination may compass the globe in its flights. The horizon of the soul widens and life becomes richer and deeper and fuller of meaning.

Nor is this culture confined to Jack and his friends. They in their turn become sources of inspiration to all round them. They bring to their homes the uplift they have received and unconsciously transmit to those about them the loftier ideas they have grasped. They shed abroad their light as a diamond reflects in a million sparkles of light the ray it receives from the sun. Life to them is nobler and those around them are privileged to share in their broader view. Harmful forms of amusement are crowded out to make way for finer pleasure for others as well as for Jack and his friends. The narrowness and sordidness of life is in part done away with while broader spirit of culture reigns and the millennium comes a step nearer.

Above all, the Church by giving her approval to the public literary meeting of the Epworth League shows to the world that she is governed by no narrow spirit of asceticism but sanctions and approves all innocent and helpful forms of amusement. In this way outsiders are made to see the real attractiveness and cheerfulness of the religion she professes. Long may the public literary meetings of the Epworth League show to the world that the Church approves and desires culture of the mind, of the heart, of the soul.



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Yours truly,

L. A. HARDY.

I have sold the tobacco made on the four acres mentioned above. The tobacco made on the acre on which the Bellefonte was used brought thirty-four dollars and fourteen cents (\$34.14) more than the tobacco made on either of the other acres. This acre, as far as I know, had no advantage over the other three acres, either in cultivation or natural fertility, or any other way. I know the tobacco did not get mixed in cutting, curing or shipping.

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Pleasure is a leaf liable to fall and float awhile on any stream, on the bad and on the good, but peace is the depth and quality of the stream itself.—Dr. Frank Crane, Methodist, Chicago.

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True happiness is best found in a life of unselfish devotion to others. For in helping others we find our greatest joy. If we worship self, our lives are as narrow as the object of worship.—Rev. J. C. Stewart, Christian Church, Newport, O.

Haste and Thoughtfulness.

Haste and thoughtfulness must go together. The haste is inevitable, and the thoughtfulness is a duty. There is no harm in running, if one knows what object he is pursuing.—Rev. George H. Hepworth, Congregationalist, New York.

Heaven Our Home.

This is not our dwelling place. Heaven is our home. The joys of this world are but as a storm that comes and is gone. They flee away as the mists. Riches disappear, happiness is gone.—Rev. Charles H. Yatman, Presbyterian, Kansas City.

True Worship.

In true worship there is no desire of a selfish sort, only the spirit of consecration, the wish to be a coworker with God, to be perfectly at home with him and to help in making the world good

and beautiful.—Rev. David Utter, Unitarian, Denver.

An Ideal Church.

The ideal church should be of every class of society, of the rich and poor, the ignorant, the ten talent man and the one talent man, those who lead and those whose joy it is to follow.—Rev. Dr. Newell Dwight Hillis, Congregationalist, Chicago.

Truth the Food for the Church.

To give a church the necessary robust constitution there must be nutritious food. Truth is the requisite menu. There must be pure air all about and permeating the entire body forming the church.—Rev. O. H. Denney, Congregationalist, Cincinnati.

What Christian Names Should Remind Us Of.

Our Christian names all have meanings. God has called us by these names with a purpose which we should strive to realize. They should remind us that God has given us each an individual work to do for him in his family, the church.—Rev. Henry E. Cooke, Episcopal, San Francisco.

An Encouraging Thought.

To know that he whose love is supreme is never beyond reach of your cry and that they whom you have loved with a true and lasting love can and do come at your call and even before the call is uttered is a fact to make the heart rejoice, to make us calm when life is tempestuous and to make us strong when the burden is heavy.—Rev. George H. Hepworth, Congregationalist, New York.

Eloquence of Silence.

There are times when speech is weak and silence all powerful, momentous occasions when words are sadly insufficient and silence all expressive. Speech is of finitude, silence of infinity; speech of time, silence of eternity. The eloquence of silence is often more expressive far than the most impassioned speech. It is when the soul of man is overwhelmed that his lips are sealed and the sense of his limitations oppresses him.—Rev. David Philipson, Hebrew, Cincinnati.

Co-operation in Churches.

Many people have mistaken ideas of how the unity of the church is to be brought about. Some think there will be an amalgamation of all the churches under one denomination, and that this one denomination will be accepted as the proper one. Any proposition that involves the submission of denominations and the forsaking of the principles of denominations by those who believe in them never will meet with success. That is an impossible solution. We will find the solution of the problem in co-operation instead of consolidation. Such co-operation would have to be based on practical assumptions and worked along practical lines.—Rev. Samuel Van Vranken, Presbyterian, Buffalo.

SEE OUR NEW OFFER ELSEWHERE

IN THIS ISSUE—THE RECORD—
ER ONE YEAR FOR 50 CENTS.

THREE PRAYERS.

(BY KATE TUCKER GOODE.)

An infant in its cradle slept,
And in its sleep it smiled—
And one by one three women knelt
To kiss the fair-haired child:
And each thought of the days to be,
And breathed a prayer, half silently.

One poured her love on many lives,
But knew love's toil and care;
Its burdens oft had been to her
A heavy weight to bear:
She stooped and murmured lovingly,
"Not burdened hands, dear child, for thee."

One had not known the burdened hands.
But knew the empty heart:
At life's banquet she had sat
An unfed guest apart:
"Oh, not," she whispered tenderly,
"An empty heart, dear child, for thee."

And one was old; she had known care,
She had known loneliness:
She knew God leads us by no path
His presence cannot bless;
She smiled, and murmured trustfully,
"God's will, dear child, God's will for thee."

—Selected.

EDITORIAL.

BIRTHDAY PRESENT.

The RECORDER will celebrate its 7th Birthday by offering the paper from now till Sept. 1st for FIFTY CENTS PER YEAR. A 12 page illustrated weekly paper for one year for only FIFTY CENTS. Send in a club.

THE NASHVILLE MEETINGS.

The eyes of the Church have been fastened upon those in authority who were in session at Nashville last week. Some of the action taken is given.

The plan of Episcopal visitation is given elsewhere. From this it will be seen that Bishop Wilson will preside at our Conference in Petersburg next fall. He has not been here for about a decade. He will have much important work on his hands.

Bishop Hendrix was appointed as fraternal messenger to the British Wesleyan Conference, to meet in London, in July, 1900. Dr. Hoss was appointed to the same position for the Northern Methodist General Conference in May, 1900.

Dallas, Texas, was selected as the next meeting place for the General Conference.

The greatest interest centered about the "War Claim." The secular press reports that a resolution was introduced in the Book Committee calling for a change in the Book Agents. This resolution was defeated by a vote of twelve to one, the one being Dr. W. P. Lovejoy, of North Georgia. He then tendered his resignation, which was accepted. The committee then determined to make a report to the church in reply, it is

said, to the strictures of the United States Senate upon them.

The Bishops also had the subject under consideration, and a majority of them adopted a statement, which we give below, upon which comment will be made next week. They say:

"In considering what action should be taken by the College of Bishops following the action of the United States Senate in our communication to that body respecting our unwillingness for the Church, under conditions reflecting on her honor, to receive of ever so just a claim of our Publishing House, which had been pending for over twenty-five years, we make the following statement:

"We find that the Senate, after full investigation, exonerated the Church from all censure, and we transfer to our records their official action, namely:

"RESOLVED, That the report of the committee, made July eighth, eighteen hundred and ninety eight, be approved, and that no censure should rest upon the Methodist Episcopal Church, South, for the misstatements and concealments of the Book Agents in connection with the passage of the bill for the payment of the claim referred to in the letter of the Bishops now under consideration; that the injury resulting therefrom affected only the beneficiaries of the fund and not the United States, and the Senate should take no further action in the matter."

"The Senate having thus declared that the United States Government sustained no injury in the passage of the measure and declined to take any further action in the matter, we have no occasion to make other communication to that body.

"As to the proper administration of the connectional officers, the law has specifically charged the Book Committee with that responsibility.

"We deeply deplore any language used by the Book Agents that has been the occasion of humiliation and action among the ministers and laymen of our beloved Church. We sympathize with their jealous concern for the good name of the Church, believing as we do that even so just a claim of the Church should be maintained by methods perfectly candid and righteous.

"We have given much consideration to the communications sent to us under a misapprehension of our authority. The Bishops have not been members of the Book Committee since 1878, and that body is solely responsible to the General Conference.

"We recognize the distinguished courtesy of the United States Senate in its dealings with the Church, and its desire to protect the beneficiaries of the Church."

A PERSONAL CARD.

(The following card is taken from the "Wesleyan Advocate"):

I desire to say that, in regard to the question, as to the best measures to be employed for the adjustment of the unfortunate "Publishing House" trouble; I regret my inability to concur with the majority of those under like responsibility and more experience than myself.

This was said with due regard for all whose views of this matter may differ from my own, and from a conscientious conviction which I cannot disregard.

H. C. MORRISON,
Atlanta, Ga., May 6, 1899.

CORRESPONDENCE.

A THOUGHT FOR SUNDAY-
SCHOOL TEACHERS.

(BY MRS. R. H. BENNETT.)

Opportunity and responsibility are correlative terms. We cannot mention the one without the other being understood. To admit that we have certain opportunities is to admit that certain obligations rest upon us. The teacher is not responsible for the amount of knowledge or the moral character of the scholars before whom he stands for the first time, but he cannot come before them a second time and feel that he is in no way responsible for them, and with each successive meeting the necessity of this responsibility is increased. To say that we do not realize our opportunities means we shall not measure up to them, and to assume responsibilities without realizing the full measure of our opportunity would certainly indicate we were unworthy the responsibilities we had assumed.

A class of boys or girls must inspire in a Sunday-school teacher a feeling of respect and awe. In them are so many possibilities. As yet their characters are unformed. They are in a soft, pliable condition and, like clay in the potter's hand, can be moulded this way or that. They can be formed for the truth or for deceit, for honesty or dishonesty, for duty or pleasure, for God or self. But the potter's hand must be a skilled one, or else the clay will be marred in the moulding, and that which might have been beautiful and fit for noble uses, is misshapen and must serve an unworthy purpose.

Years of preparation are required of teachers in our day schools, and rigid examinations must be passed. Teachers are not only required to be informed in the branches they desire to teach, but they must study pedagogy and understand the best method of instruction. It is required of a teacher to be prompt. If he were to be habitually ten or fifteen minutes late in the morning he would in many cases lose his position. If every inclement day he remained at home would he keep his position long?

And yet what are the requirements demanded of Sunday-school teachers? I think it is safe to say that half of them have no intelligent knowledge of the Bible. They have probably read it through; they have some favorite verses and chapters, but they do not know its geography or history. They know that at some time Christ healed a blind man, but under what circumstances they are not aware. Of Christ's life as a whole they have no conception. Their knowledge is only fragmentary.

In many cases the heart preparation for the lesson is no greater than the head preparation. The teacher often comes to the class without knowing in his own heart the truths of the lesson, and, in many cases, does not think of the necessity of heart preparation.

There is no way of compelling Sunday-school teachers to be efficient, faithful and prompt, inasmuch as theirs is a

free-will service. The best, and indeed the only way to make them more efficient and more worthy of their position, is to cause them to realize their opportunities and responsibilities.

Suppose it were possible to bring together as a class of boys, Luther, Wesley, Spurgeon, Stanley, Judson. How would the teacher of such a class feel? Would he feel that he was fit to teach and train them without all the preparation possible of hand and heart? Would he come late to his class, or would he stay at home for any trivial excuse, and thus train them to think that they need not be faithful to duty when inconvenient or troublesome. Would he like to be their teacher and yet feel that by his life touching theirs he had given them no uplift, had not raised their ideals, had not brought them to love the Christ.

In your class you have no Wesley or Luther, no Judson or Stanley, but from that class of restless boys, so full of mischief, so inattentive, so hard to interest, will come the leaders of the future; leaders, it may be, as great as any in the past.

ANNUAL MEETING OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY.

(BY MRS. T. M'N. SIMPSON.)

At the Annual meeting of the W. F. M. Society a reluctant promise was given Mrs. Bacon, our District secretary, to write a letter for the RECORDER. There was no lack of interest in the work, but a want of ability to write for the public. But the promise had been made, and it has ever since rested as a burden upon my heart. There is an old adage—"It is never too late to do good," and acting upon it, the Farmville District shall hear from this section.

The Annual meeting, held last Fall, was a refreshing occasion to our spirits, and an incentive to greater zeal in the cause that ought to be so dear to our hearts. There were met noble women who have had the spirit of missions poured out upon them and so were ready to provoke to good works those younger in this great cause, who had not felt so imperatively the command: "Go, teach all nations." The delegation was quite large, showing an increase in Auxiliaries, as well as an increase in the interest of "woman's work for woman."

It was found, however, that the body had become unwieldy and the advisability of diminishing it was discussed. Dr. A. Coke Smith gave a very helpful talk on the subject, suggesting that the plan be adopted that was in force in the Virginia Conference. The question was finally put into the hands of the District secretaries, "with power to act." They soon reported, and recommended that a District meeting be held in each presiding elder's district, where every Auxiliary should be represented, and where the delegates to the Annual meeting should be elected. If the District meetings are attended as they should be, they will be of very great help to the Auxiliaries, bringing together in the aggregate a much larger number of the people. The reports read showed an advance along nearly all lines. There were two interests, how-

ever, that had not been sufficiently served, the Contingent Fund and the Ella Coffee Fund. In Ella Coffee the Virginia Auxiliaries have a representative of whom they may feel proud and for whose support they should esteem it a privilege and pleasure to contribute. She is doing a noble work. Let us see that she is not affected by our failure to meet our obligations. One society on the Eastern Shore reported its membership as embracing all the members of the Church; it was the "only" society at that time, but let its example be followed by others.

Some of the Districts have already held their meetings, according to the plan mentioned above, and others are expected to do so, among them our own Farmville District. We have just passed through a very hard Winter and many of us have been frozen up, especially the country Auxiliaries, but the Spring is upon us now, so we will have a chance to thaw out before the coming meeting. Our District embraces a large territory, and it has not been convenient for Mrs. Bacon to visit all the Auxiliaries, so it will make her heart glad to meet a representative of every society at the meeting soon to be held. From now till then let everyone of us endeavor to get others interested in this good cause that we may have good reports to send up. Now, do not get excited, but there is a suggestion that may not be amiss: Let every Auxiliary try to send by its representative one dollar, more or less, according to ability, so that we may have the privilege of making a "Life Member."

Now, if the editor can allow any more space, it may not be out of place to say something of the Farmville Auxiliary. Every meeting has been held during the Winter, and for several months we met in the room of one of God's "shut ins." It has really been a benediction. The bright, cheerful spirit exhibited by her proves that the religion of our Lord Jesus Christ is "no cunningly devised fable," but a genuine comfort and support to the trustful heart. Although so much afflicted by rheumatism as to be unable to leave her room she has with her own drawn hands crocheted spreads and turned the proceeds into the missionary treasury. During the last three years the aggregate has exceeded one hundred dollars. How many of us have made sacrifices that will count for so much?

At the invitation of our president, Mrs. H. E. Wall, our last meeting was held at her house. Eleven ladies promptly assembled at 4 o'clock, April 19th. After the business had been transacted, Mrs. Wall gave a review of the work of the Auxiliary for the past ten years. During this whole period she has served as president, Mrs. D. T. Elam as treasurer, and Mrs. J. M. Crute as organist.

For some years Mrs. T. J. Davis has filled the office of corresponding secretary, and for a large part of the time Mrs. H. C. Paulett has made an efficient recording secretary. The membership has varied some, but upon the whole interest has increased and the work has gained ground. Let us take courage and go forward.

After this instructive feature of the evening, Mrs. Wall excused herself for a moment, and brought in a band-box,

saying she knew we all wanted to see her Spring hat. This being a lady's weakness, there was a ready response. She then proceeded to say that the service she had rendered had brought her into very pleasant association with the ladies and had been a help to her in many ways, and in token of her appreciation of the faithfulness of the officers and the co-operation of the other members, she wanted everyone present to receive a souvenir of the evening. Mrs. Elam who, because of home duties, had been compelled to resign her office, was presented with a neatly bound and beautifully illustrated book, entitled "Gold Dust." Then from the depths of the band-box six beautiful—hats? No,—pin-cushions, were brought forth and each officer was given one; then every other member was presented with an apple geranium. Time and thought had been given to the preparation for this hour, for the geraniums had been grown from the bud, the pin-cushions covered with either drawn work or hand embroidery, and all by the diligent hand of our esteemed president. But the good time was not over yet, for a waiter then appeared, loaded with various kinds of candy, and for "love verses" we found conundrums. So food for the mind had been provided as well as refreshments for the body. It has been no secret all the time that we had a wise and capable leader, but April 19, we discovered still more—a fine artist, a skillful needlewoman, a good confectioner, a successful florist, and a model hostess. Mrs. Elam, in behalf of the ladies, very fittingly returned thanks to Mrs. Wall for a delightful evening, and expressed the society's grateful appreciation of her long and faithful services. As all good things come from above, we joined in singing "Praise God, From Whom All Blessings Flow," and returned to our homes brighter and happier because of the hour we had spent together. In closing, let me say, do not forget the District meeting, nor the Annual meeting of the Woman's Home Mission Society, May 24th. Visitors welcome.

FARMVILLE, VA.

"BUT WHY SHOULD GOD TAKE MY CHILD?"

It is the one dark, despairing wail of motherhood. What little skepticism woman is capable of is concentrated here. But here is a mistake. God does not take your child. He is not a kidnapper. You want to run over to your neighbor's, and you say to your little girl, "here, Mary, hold baby for mama until she comes back, and remember it is all your own while I am gone." But you stay longer than you intended, and when you come back, little Mary, who has been playing mother all through the blessed hour, gets it into her little head that baby is her own, and she refuses point blank to give it up. God lays one of His little ones on a mother's breast, and says, "take care of it for Me; it shall be all yours until I call for it." If He calls for it tomorrow, is it not His? And if He does not call for it in three score years and ten, is not the grown-up baby still His?

You thought your child was born to be a man, and you talk mournfully of "buds of promise blighted," and "tender flowers cut off." But it was not

born to be a man, nor has it been cut off. It was born to fulfill a mission. If that mission was to the world, it would doubtless have become a man. It did not become a man, and you have a right to believe that the only message it brought was for you. You must learn the language of that message before spring-time will come again to your heart. Begin now; see if you can find the key in one of these sentences following: The pretty babe may have been sent as a love token—a reminder. He may have sent it to discipline you, or to measure you, or to take the chill out of your heart and break up the great deep of your better nature. He may have sent it as a magnet to draw you into Heaven by. He may have sent it to preach to you that beautiful gospel—"For such is the kingdom of Heaven." If it had lived three score and ten years, it would not have more than fulfilled its mission; it could not have done less if it had died with the first day. Nor was it cut off. If I transplant a pale, sickly flower from a close hot-bed to an open, sunny hillside, is it cut off? There is no blight in God's pathway wherever He has walked among men. P.

THE PRESIDING ELDERSHIP AND PRESIDING ELDERS.

In the "Wesleyan" of April 5, there is an article from Brother G. W. Childress with the above caption, that is both timely and sensible. I concur heartily in nearly all he says.

I have never heard any one advocate the abolishment of the presiding eldership. We all regard it as an indispensable part of our itinerant system. I believe, however, that the districts ought to be enlarged.

I confess that when the plan was first brought to my attention, it did not meet with my approval. It looked like an innovation—a departure from the old paths. The more I think about it, however, the more does it commend itself to my better judgment as the very thing we need.

I believe that the change is surely coming. Like all advance movement, it will meet with opposition, but that opposition will give way before sense and practical judgment of our people. I agree most heartily with Brother Childress, that the thing most needed in our Methodist polity is, to put the right men into the presiding eldership, and not to keep them there too long.

In saying this, I am actuated by no spirit of acrimony toward our cabinet officers. On the contrary, some of them are, my warm personal friends. But in all candor and honesty, I believe that the practice of placing men of questionable fitness in the presiding eldership, and above all, of retaining them there for a life time, is contrary to the spirit of the itinerancy, and is doing great harm. I know not a single good reason that can be adduced in its behalf. During my whole ministerial experience, it has created more friction and trouble than any other cause of which I have knowledge.

It is greatly to be regretted that the last General Conference did not pass the four-year law. If it had been left to a vote of the Annual Conferences, the result would probably have been far different. Four year is as long as any man ought to remain clothed with

the weighty responsibility of the presiding eldership. I am a genuine itinerant, and believe in Rotation in the presiding eldership as well as in the pastorate.

We quote, at this point, from a recent article in the Nashville "Christian Advocate." Speaking of continuing presiding elders in office indefinitely, it says: "Against this there are many strong reasons. Public sentiment is largely opposed to it. If the matter were left to a vote of the Conferences, we believe that the result would be startling. All the analogies of our itinerant system are against it. Pastors must change every four years. They usually change much oftener. Our bishops, by an unwritten law, seldom preside over the same conference more than one year at a time—never, we believe, more than twice consecutively. And yet the same men are often retained in the cabinet of our conferences for a generation, against the earnest wish of a large number—we believe a large majority—of the members."

There are many men in our conferences who have excellent presiding elder timber in them, and a year or two on the black horse would be of great benefit to them and to the work. Give them a trial—but don't keep them there too long. OBSERVER.

PLAN OF EPISCOPAL VISITATION, 1899.

FIRST DISTRICT—Bishop Wilson.

Japan Mission, East Osaka, Aug. 24.
Korean Mission, Seoul, Sept. 16.
China Mission, Soochow, Oct. 19.
Western Virginia, Ashland, Ky., Sept. 6.
Holston, Bluefield, W. Va., Oct. 11.
Virginia, Petersburg, Va., Nov. 15.
South Georgia, Dublin, Ga., Dec. 6.

SECOND DISTRICT—Bishop Granbery.

Denver, Durango, Colo., Aug. 10.
Western, Elk City, Kans., Aug. 17.
Missouri, Fayette Mo., Aug. 30.
St. Louis, Bonne Terre, Mo., Sept. 13.
Southwest Missouri, Neosho, Mo., Sept. 20.

THIRD DISTRICT—Bishop Haigrove.

West Texas, San Marcos, Tex., Nov. 1.
Northwest Texas, Cleburne, Tex., Nov. 9.
North Texas, Honey Grove, Tex., Nov. 22.
Texas, Marlin, Tex., Dec. 6.
East Texas, Timpson, Tex., Dec. 14.

FOURTH DISTRICT—Bishop Duncan.

Montana, Boulder, Mont., Aug. 29.
East Columbia, Heppner, Oregon, Sept. 7.
Columbia, Myrtle Creek, Ore., Sept. 21.
Los Angeles, Redland, Cal., Oct. 12.
Pacific, Oakland, Cal., Oct. 26.

FIFTH DISTRICT—Bishop Galloway.

Tennessee, Columbia, Tenn., Oct. 18.
Arkansas, Springdale, Ark., Nov. 15.
Little Rock, Fordyce, Ark., Nov. 22.
White River, Searcy, Ark., Nov. 29.
Louisiana, Monroe, La., Dec. 6.

SIXTH DISTRICT—Bishop Hendrix.

Brazil Mission, Petropolis, Brazil, July 27.
North Georgia, Lagrange, Ga., Nov. 29.
North Carolina, Washington, N. C., Dec. 6.

SEVENTH DISTRICT—Bishop Key.

Kentucky, Carlisle, Ky., Aug. 30.
Louisville, Glasgow, Ky., Sept. 6.
Indian Missions, S. McAlester, I. T., Nov. 1.
W. North Carolina, Concord, N. C., Nov. 22.
South Carolina, Orangeburg, S. C., Dec. 6.

EIGHTH DISTRICT—Bishop Fitzgerald.

Illinois, Clay City, Ill., Sept. 13.
Memphis, Brownsville, Tenn., Nov. 15.
Mississippi, Vicksburg, Miss., Dec. 13.

NINTH DISTRICT—Bishop Candler.

North Alabama, Birmingham, Ala., Nov. 22.
North Mississippi, Greenwood, Miss., Nov. 29.
Alabama, Mobile, Ala., Dec. 6.
Florida, Monticello, Fla., Dec. 13.
Baltimore, Washington, D. C., April 4.

TENTH DISTRICT—Bishop Morrison.

New Mexico, Albuquerque, N. M., Sept. 28.
N. W. Mexican Mis. Durango, Mex., Oct. 11.
Central Mexico Mis. City of Mexico, Oct. 26.
Mexican Border Mis. Laredo, Tex., Nov. 2.
German Mission, Grassyville, Tex., Nov. 9.

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THURSDAY, - - - - - MAY 11, 1899.

EDITORIAL.

MORE BEREAVEMENTS.

Surely this year has brought more bereavements to the households of our preachers than any recent year. Every week brings tidings of death in some family. Last week, Bro. Routten and his wife were called upon to part with their only daughter. She was seventeen years old, and up to a few months ago she was a picture of health, and there was every indication of many years. But last October she began to show symptoms of poor health, and although she improved greatly, yet she never recovered fully, and in February she was taken with the sickness which confined her to her bed until her death, on May 2. The writer saw her the week before she died, and stayed with her for nearly an hour. Although she suffered so much, especially from weakness, she was quiet and uncomplaining. She had then been at death's door two or three times, but she showed no fear or trouble, and seemed to be patiently enduring the will of God. Her parents and brothers were devoted to her, and had they not known God as their Father, and hers, their grief would be desolating indeed, but they are Christians and trust in God, and have cast their burdens upon Him.

Ruby's girl friends at the Institute were very fond of her, and several of them, with her Sunday-school teacher, Miss Zilla Mapp, went from Blackstone to the funeral, which was held in Richmond, conducted by Rev. J. C. Reed, assisted by other ministers of the city.

Upon receipt of the news of her death, the faculty and students of B. F. Institute held a meeting and after remarks by the Principal, a committee was appointed, which reported the following

resolutions, which were adopted by a rising vote:

WHEREAS, Our Heavenly Father has taken out of this world the soul of our former school mate, Ruby Routten, and has taken her to Himself forever, be it
RESOLVED 1: That while we cannot murmur at any action of our Heavenly Father, yet we shall greatly miss our friend and school-mate, who had become dear to us during our associations together.

RESOLVED 2: That we deeply sympathize with her family and sincerely pray that our Father's love may so surround them that they may be continually comforted.

RESOLVED 3: That we will earnestly endeavor to profit by this dispensation of God's Providence, and try to so live that when He shall call us we may be ready.

RESOLVED 3: That a copy of these resolutions be sent to the family of our departed friend and a copy be sent to the SOUTHERN METHODIST RECORDER for publication.

COMMITTEE: ZILLA A. MAPP,
BESSIE L. CROWDER,
M. LOUISE TILGHMAN,
N. VERA O'BRIEN,
ETHEL M. PEETE,
ANNIE B. CROWDER.

The papers announce the death of the mother of Bro. W. F. Hayes. May the community of sorrow draw the brotherhood more closely together. "Casting all your care upon Him, for He careth for you."

BIRTHDAY PRESENT.

The RECORDER will celebrate its 7th Birthday by offering the paper from now till Sept. 1st for FIFTY CENTS PER YEAR. A 12 page illustrated weekly paper for one year for only FIFTY CENTS. Send in a club.

EXTRAORDINARY OFFER!

On the third page of this issue a statement is published concerning the "American Illustrated Monthly Magazine." This is a monthly magazine, of which Dr. J. W. Lee is one of the editors. It is fully described on the third page. THE EXTRAORDINARY OFFER is to furnish this excellent magazine, coming once every month, and the METHODIST RECORDER coming once every week for \$1.00 for a whole year!

FARMVILLE DISTRICT CONF.

The Farmville District Conference will be held at Crewe, July 26-28. Rev. R. A. Compton will preach the opening sermon, and Rev. W. W. Royall, D. D., the sermon on Missions. The Educational programme will be under the direction of Rev. James Cannon, Jr.

J. H. Riddick.

CONFERENCE ORPHANAGE.

The sub-committee of the Virginia Annual Conference met at the office of J. P. Pettyjohn & Co., Lynchburg, May 1st. Present, Rev. A. Coke Smith, D. D., Messrs. P. T. Barrow and E. G. Moseley. The following resolution was adopted:

"RESOLVED: That the Chairman be requested to announce through the press within the bounds of the Virginia Conference the readiness of the Committee to receive propositions (or suggestions) for the location of the Orphanage. Same to be received up to May 22, 12 M.: to be addressed to E. G. MOSLEY, Sec., DANVILLE, VA."

NOTICE.

I have one set of "McClintock and Strong Cyclopaedia" in cloth binding which I will sell for \$25.00. And one set of the "Sermon Bible" which I will sell for \$10.00. JOHN L. BRAY.

CAPEVILLE, VA.

NOTICE.

The ninth annual meeting of the Woman's Home Mission Society, Virginia Conference, will be held in Farmville, Va., May 23d, beginning Tuesday evening at 8 o'clock. We hope that all officers, District secretaries, and a delegate from each auxiliary will be present. Auxiliaries that have not already elected delegates will please do so at once, and everyone expecting to attend the meeting will please notify Mrs. J. R. Martin, Farmville, Va.

MRS. H. E. WALL, Rec. Sec.

RELIGIOUS NEWS.

CONFERENCE.

The Methodist ministers held their weekly meeting at Epworth Church yesterday, President Edwards presiding, and Rev. Charles I. Stengle opening the proceedings with prayer. The following reports of Sunday services were made in response to a call of the Churches:

Epworth, Rev. W. J. Young, D. D.—One new member received, one penitent.

LeKies' Memorial, Rev. W. T. Williams—Four new members received on profession of faiths, making fourteen additions within the last three weeks.

Union Mission, Rev. Charles I. Stengle—Three conversions Sunday night. He also reported the conversion in a store yesterday of one of the train dispatchers of the Seaboard Air Line.

Cumberland-Street, Rev. H. E. Johnson, D. D.—One conversion.

Queen-Street, Rev. S. C. Hatcher—This pastor delighted his brother ministers by informing them that Rev. A. G. Brown, D. D., presiding elder of the Norfolk district, was deriving much benefit from his stay at Clifton Springs, New York.

Monumental, Portsmouth, Rev. L. B. Betty—The outlook for a revival is encouraging.

Wright Memorial, Portsmouth, Rev. R. B. Blankenship—Received 12 new members on profession of faith, and had seven conversions Sunday night, making a total of forty-three, the result of the revival services.

Port Norfolk, Rev. J. T. Carey—Received eleven new members on profession of faith.

Park View, Portsmouth, Rev. W. R. Proctor—Received four new members and had four conversions. Revival services still in progress.

Rev. R. M. Chandler and Geo. H. Spooner offered resolutions of sympathy to Rev. J. T. Routten and family on the death of their only daughter, which were unanimously adopted and ordered to be spread upon the minutes and a copy be forwarded to the family.

The meeting then discussed at length the paper presented several weeks ago by Rev. W. A. Crocker, on the causes of decline in the net increase of membership in the Church. The consensus of opinion was that the views set forth in the paper were in the main correct. —Norfolk "Virginian-Pilot."

The closing services of a series of meetings held at Queen-Street M. E. Church were attended Sunday night by a large and appreciative audience. Rev. S. C. Hatcher preached an earnest and effective sermon from Rev. 3:20, after which three persons went forward to the altar and professed conversion, and

several reconsecrated themselves.

It was a matter of general regret that circumstances suggested the closing of the meetings, which have been much enjoyed and highly beneficial to those who attended. The preaching was entirely by the pastor, who has succeeded in winning the interest and esteem of the community and a warm place in the hearts of his own flock. As a result thirty-two persons made a profession of faith, most of whom will unite with Queen-Street Church.—Norfolk "Virginian-Pilot."

One of the greatest gatherings which ever assembled in this city was the union meeting of all the evangelical Christians of Richmond and Manchester held at 4 o'clock Sunday afternoon in the Academy of Music. Every seat was taken, hundreds stood in the aisles, and many were unable to obtain admittance on account of the dense crowd.

Upon the stage were seated the majority of the ministers of Richmond and Manchester, every denomination being represented by one or more. The choir of one hundred persons which sang at Trinity Church during the Methodist centennial celebration, also occupied seats on the stage, and was under the direction of Prof. Mitchell.

MINISTERS PRESENT.

Rev. R. A. Goodwyn, pastor of St. John's Episcopal Church, presided, and the services were conducted in turn by Rev. Dr. R. P. Kerr, Rev. Dr. W. G. Starr, Rev. H. C. Garrison, Rev. C. A. Marks, Rev. Wm. A. Barr, Rev. Jere Witherpoon, Rev. W. R. L. Smith, and Revs. J. R. Thornhill and Spencer, of Manchester.

The meeting was held pursuant to a resolution offered at the March meeting of the Ministerial Union by Dr. Kerr. It was divined to express "Our Vital Oneness in Christ," and each of the addresses was devoted to the theme of unity.

The meeting opened with the singing of the long metre doxology. Nearly every voice took up the familiar tune, and the big building was filled with the solemn melody. Then followed the Lord's prayer and the Apostles' creed, repeated in unison, and the singing of familiar hymns, the congregation standing.

Rev. Dr. Kerr was the first speaker, his subject being the "Basis of Christian Unity." Dr. Kerr spoke with deep feeling, and made an eloquent plea for true union. He spoke of the magnificent audience present, and said that it proved the power of the Church.

To illustrate the oneness of all believers, Dr. Kerr said that once while travelling in the East a little girl had met him and addressed some remarks to him in her language. He could not understand her, and she then said: "Jesus, Jesus."

"I knew," said the speaker, "that she was claiming kinship with me, and I could only take her hands in both of mine and reply: 'Jesus, Jesus.'"

"Who could not love a Presbyterian after that speech of Dr. Kerr's," said Rev. Dr. W. G. Starr, as he rose to follow him.

Dr. Starr's subject was "The Benefit

(CONTINUED ON NINTH PAGE)

The Junior Recorder.

RICHMOND AND BLACKSTONE, VA., MAY 11, 1899.

THE SUNDAY SCHOOL.

LESSON VIII, SECOND QUARTER, INTERNATIONAL SERIES, MAY 21.

Text of the Lesson, John xviii, 15, 27.
Memory Verses, 23-25—Golden Text, John i, 11—Commentary Prepared by the Rev. D. M. Stearns.

[Copyright, 1899, by D. M. Stearns.]

15. "And Simon Peter followed Jesus." In Math. xxvi, 58, it is said that Peter followed Him afar off, and when any follow Him that way instead of following fully we may expect to see some work of Satan in such a one. The dogs do not need to run after the sheep which keep close by the shepherd. It is only the wanderers which need to be barked in. Matthew also says that Peter went in and sat with the servants. He put himself in bad company. He is in great danger.

16. "Peter stood at the door without." John went out and spoke unto her that kept the door and had Peter come in a little nearer. Before this and immediately after His arrest all the disciples forsook Him and fled, even as Jesus had said, "Ye shall be scattered, every man to his own and shall leave me alone" (John xvi, 32). But Peter and John must have soon returned. Peter in his great weakness and John in his great love seemed in many ways the nearest to Christ of all the disciples.

17. "Art not thou also one of this man's disciples? He saith, I am not." Thus spake the damsel that kept the door, and thus Peter replied. Peter, who had said: "Although all shall be offended, yet will not I. If I should die with Thee, I will not deny Thee in any wise" (Mark xiv, 29, 31). How little we know our own hearts or realize how weak we are and what we might do if left to ourselves.

18. "Peter stood with them and warmed himself." He stood with the servants and officers who had made a fire of coals to warm themselves, for it was cold. The expression "it was cold" seems to me to go along with that in chapter xiii, 30, "It was night." If they call to mind any time in your own life when with you, either literally or figuratively, or both, it was night—so dark and cold and lonely—you will better understand. To our Lord it was from the earthly side so dark and lonely, but His comfort was His Father's presence and approval.

19. "The high priest then asked Jesus of His disciples and of His doctrine." As if it had been some friendly call that Jesus had made upon him, while all the time there was murder in his heart and he was probably rejoicing that at last he had this man in his power who had set aside their traditions, broken their Sabbath days, defied their power and plainly told them that they were hypocrites, blind guides, whitened sepulchres. Our Lord Jesus had proved that He was Israel's Messiah, sent of God, and that God was with Him, and the high priest knew, as Nicodemus knew, that no one could do what Jesus did unless God was with him (chapter iii, 2).

20. "Jesus answered him, I spake openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort; and in secret have I said nothing." Even the people had said: "Lo, He speaketh boldly, and they say nothing unto Him. Do the rulers know indeed that this is the very Christ?" (John vii, 26.) The officers also said to the chief priests and Pharisees. "Never man spake

like this man" (John vii, 46).

21. "Why askest thou Me? Ask them which heard Me what I have said unto them; behold they know what I said." Yes, and the high priest himself knew enough of what Jesus had said, for many a time had he and the other priests and the Pharisees talked of the sayings of Jesus, but the teaching was too holy for them; the light was too strong for their eyes; they could not bear it. They taught the commandments of men, but Jesus taught the word of God. They preferred their traditions to the word of God.

22. "One of the officers which stood by struck Jesus with the palm of his hand." The margin says "with a rod." How difficult it is to understand all this, and to see the true High Priest standing as a criminal before the legal high priest, who was in reality no priest of God at all, and then to see this officer of the law lift his hand and smite his Creator! But they did not know what they were doing.

23. "Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou Me?" It was a mild protest to a great wrong and to most unjust treatment. Even a great criminal is by the law and the officers of the law protected till his case is heard, and no one dare touch him. Against our Lord nothing was proved yet; He was not even properly on trial.

24. "Now Annas had sent Him bound unto Caiaphas, the high priest." John does not dwell longer upon His ill treatment before Caiaphas, the false witnesses, the blindfolding and spitting and buffeting. Perhaps, like the agony in Gethsemane, it was more than he could write about. Matthew, Mark and Luke saw it not; they only heard it from others; but John saw it all, it was very real to him, he could not forget it, and to write it would be to live it all over again. He could not stand it; it was not required of him, else he would have done it. Do not fail to notice what Jesus said to the high priest about His second coming, for it will surely come to pass (Math. xxvi, 64).

25. As Peter warmed himself at the servants' fire one said unto him, "Art not thou also one of His disciples?" And the second time he denied and said, "I am not." The steps in Peter's downfall seem to be self confidence and boasting, following afar off, keeping the company of the ungodly and enjoying the warmth of their fire. They are written for our warning that we may avoid them all. They are partly summed up in Ps. i, 1.

26, 27. A relative of the man whose ear Peter cut off said, "Did not I see thee in the garden with Him?" And for the third time Peter denied, and immediately the cock crew. The Lord had told Peter that he would deny Him thrice ere cock crew (Luke xxii, 34), and so it came to pass. It was Satan sifting Simon, but with God's permission for Simon's good, for Satan had to ask for it, but Jesus' prayer prevailed for him (Luke xxii, 31, 32). Matthew says that Peter's second denial was with an oath, and his third with cursing and swearing (Math. xxvi, 72, 74). At the third denial the Lord turned and looked upon Peter, and Peter remembered the word of the Lord, how He had said unto him, "Before the cock crow thou shalt deny Me thrice." And Peter went out and wept bitterly (Luke xxii, 61, 62). No word had our Lord from Him, and no message had Peter from Him till that kind word after the resurrection from the angel by the women, "Go your way, tell His disciples and Peter (Mark xvi, 7), Peter being the only one mentioned by name.

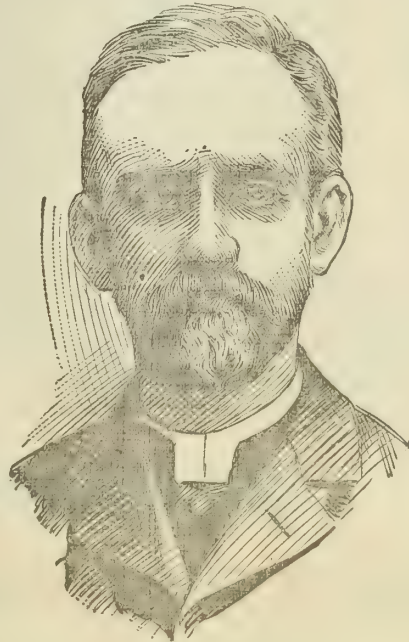
EPWORTH LEAGUE.

Topic For the Week Beginning May 21, "The Gift of Power."

Text, Acts i, 1-8.

A Secretary of Wesley Guild.

The Wesley guild is to Methodism in England what the Epworth League is to Methodism in America. Rev. Simpson Johnson is one of the secretaries and is



REV. SIMPSON JOHNSON.

well known on both sides of the water. He has filled some of the most important circuits of the Wesleyan church in England and has during all his ministerial career been in close touch with the young people. His services as a speaker are in great demand. Those who were present at the Toronto convention will not soon forget him. He is in his prime, being about 45 years of age.

Power.

It does not consist in any particular position. He who has it makes positions where none before existed. It does not largely lie in opportunity, but the man of power seizes and controls opportunities. It is not dependent on physical conditions in any great degree, but changes conditions to meet its need. It is not in voice or manner, not in expression or gesture, but back of all these and under all. Power lies in the inner soul. It is in consciousness, in the real self, and controls all faculties. Whoever has it seems to himself to be able to see more clearly, feel more intensely and act more determinedly. Strength comes to him, enthusiasm warms him, impulses drive him. Speak and act he must and will whatever may hinder. The strength seems to him to be that of some force not himself, and yet he holds it and uses it while it still holds and uses him.

Higher Grading.

For some years a movement has been

(CONTINUED ON EIGHTH PAGE.)

A COWARDLY FOE.

BIBLE TRUTHS FOR BUSY FOLK.



"GIVE HIM SOMETHING TO EAT IF THERE IS ANYTHING LEFT OVER."



THE DAY OF JUDGMENT.

THE Pompous Man, with the heavy gold watch chain, is very fond of telling how much pew rent he pays, and how large his subscriptions to missions is, and how often he lets the cook give left-over victuals to a tramp at the back door. He really supposes that he is a most charitable person, and he really imagines, in some way or other, that the money and the cold victuals he gives away, are going to make things all right for him upon the judgment day.

He was talking to Uncle Bez about it, yesterday, and he manifested great pride in his charity.

"Yes, sir," said the Pompous Man, stroking his heavy watch chain, "I enjoy giving. Of course, I don't miss it very much, but I think I'd give something even if I did feel it a little. Charity is the greatest virtue, and the Lord said: 'Inasmuch as ye have done it unto one of the least of these,' you know. So I always tell the cook, when she comes in to tell us there's a hobo at the back door, to give him something to eat if there's anything left over. He might as well have it as to throw it into the garbage barrel. Yes, sir, 'the greatest of these is charity.'"

"Yes," said Uncle Bez, in his gentle way, with that quizzical smile about his mouth; "yes, charity is the greatest of virtues, but you know charity doesn't consist entirely of doing and giving; there's a great deal of being and feeling in it. If I were in want and distress, some people's handshake and smile and 'God bless you,' would do me more real good than a present of

\$50 from some other people. Charity isn't all in giving.

"And I am afraid," Uncle Bez went on, "that some people don't fully understand Christ's account of the Judgment Day, in which He spoke of feeding the hungry and clothing the naked. You remember that He said that on that great day when the King came in His glory, He would separate His people as a shepherd separates his sheep from the goats. Christ is the Good Shepherd, and He knows His sheep, and He sets them on His right, because they are sheep, because they are His own, because He knows them. A shepherd doesn't have to make a minute examination every night of all the flock, to tell which are sheep and which are goats; He doesn't have to recall how the flock has acted during the day; He knows the sheep, and He gathers them all carefully into the fold. So Christ sets His children on His right—not because of what they have done; their good deeds, their charity has not earned them the right to be placed there—no, He puts them there because they are His own, and He knows them. But He reminds them of their good deeds, just as a mother when she tucks her little child snug in his bed at night, kisses the little one and says, 'You have been a good boy today,' so Christ reminds His children of their love and faithfulness. And just as the happy, unconscious child who has not been spoiled by too much training, might look up and ask, 'Why, mamma, what have I done to be good today?' so Christ's children, in surprise, ask when they have had

the privilege of feeding, and clothing, and visiting the Master. They had not been conscious of their good deeds; they had not opened an account book with the Lord; they hadn't kept tally on their charities; they hadn't counted what they had done to themselves for righteousness. They had done good deeds because they, themselves, were good; they had loved their brethren, because their hearts were full of love. Their deeds had not made them God's children; they did good because they were His children.

"And the goats were sent from Him—not because of their failure to feed Christ's brethren, but because they were goats. Christ says to them: 'Depart from Me, I know ye not.' They are not His children.

"So, if I were you," said Uncle Bez to the Pompous Man, who still fumbled his watch chain, "I wouldn't count too much on the amount of money you pay to the church. That really is a very minor matter. Charity is more than giving. We must first have the love of God in our hearts; we must first become one of His children, and then our deeds, our instincts and our lives will be right. Christ said, 'He that abideth in Me and I in him, the same bringeth forth much fruit.' And that is the only way that fruit can be brought forth. If the heart is right, there'll be no danger about the deeds. Don't you really think that is of the first importance?"

And the Pompous Man fumbled his big watch chain and said he supposed it was.

JOHNSTONE MURRAY.

REDIGIOUS NEWS.

(CONTINUED FROM FOURTH PAGE)

to the World of Manifesting our Unity." The speaker enumerated in clear and eloquent terms the benefits which must flow from such unity. He said:

"God drew the line long years ago. Christ retraced it in the fifteenth and sixteenth verses of the seventeenth chapter of the Gospel of St. John. The world is to be found on one side of it; the Church is on the other. The business of the Church is to save the world. If the work be hindered we must investigate until we find the cause. If that cause be a lack of brotherly kindness among professing Christians, it must be removed out of the way. A sectarian can be a Churchman but never a Christian. A sinner, with the hundred eyes of Argos to help him, can find faults and flaws in the practice of what is taught by the Church of God, but he ought never to discover a lack of love between those who profess to serve a God of Love.

"If the people of God in all the evangelical denominations display in personal experience that spirit of brotherhood which ought to characterize the followers of Christ, certain results will be visible among fair-minded men outside the Church of God. 1. They will give evidence of a conviction of the reality of our profession of faith. 2. They will reverence the doctrines which produce such wonderful transformations of character. 3. They will suspend their opposition to this saving work of the Church in the world. 4. In many instances they will make public a deliberate choice to honor Christ and be numbered with His people.

"A Church bound together by the strong bond of Christian fraternity is a divinely-appointed ante-chamber to the Kingdom of Heaven."

Rev. H. C. Garrison, of the Christian Church, spoke on "Unity Shown in the Work, Hymns, and Prayers of Christians." He delivered a striking address, with an eminently practical application.

"There are many small towns," said Mr. Garrison, "which could support one strong Church, which now have half a dozen weak ones."

He favored the brushing aside of all minor differences so that all denominations might work together for the advancement of religion.

Rev. C. A. Marks, pastor of the First English Evangelical Lutheran Church, spoke feelingly on the subject, "Christian Unity a Foretaste of Heaven."

The subject of Rev. William A. Barr, was "Christian Unity a Proof of the Divinity of Our Lord."

Like Mr. Garrison, Mr. Barr thought that all unessential differences should be done away with that the world might see a truly united Church.

The closing address was delivered by Rev. Dr. W. R. L. Smith, pastor of the Second Baptist Church, and was on the subject of "Christian Unity and the Outpouring of the Holy Spirit."

After prayer by Rev. Dr. Thornhill, the doxology was sung, and Rev. Mr. Goodwin pronounced the benediction. —Richmond "Times."

The Sabbath school of Monumental M. E. Church, this city, is a model one indeed, as the following record will show:

Sunday morning, notwithstanding the inclement weather, every one of the nine officers of the school answered the roll call, while out of 38 teachers, all were present except three, one of whom was confined at home by sickness, and the other two were out of the city.

There are 38 classes in the school, and

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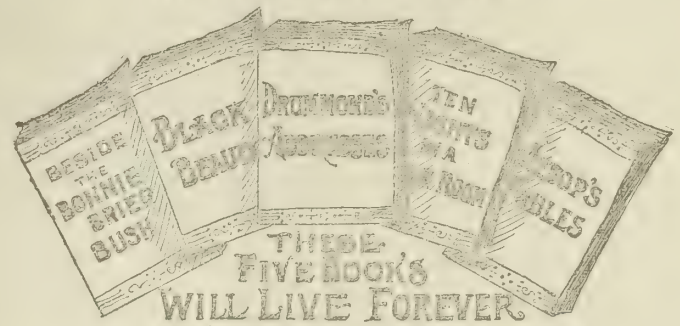
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of that number only four showed for the month of April a percentage for attendance as low as 60 per cent. Six classes are credited with a percentage from 60 to 70. Six more with 70 to 80; eleven with 80 to 90; eight with 90 to 100, and three with the magnificent percentage of 100.

The basket collections of the school for April were \$55.—"Virginian-Pilot."

The mission established by Central M. E. Church, between Cottage Place and Scottsville, was opened Sunday afternoon under very flattering circumstances. The Sunday-school was organized at three p. m., with a membership of 113 teachers and scholars. The following officers were elected: Superintendent, R. Bohlken; Secretary, J. E. Thompson; Treasurer, L. B. Lester; Librarian, R. M. Diggs; Organist, Mrs. Kenyon. The other officers will be elected next Sunday.

The necessary literature will be furnished by Central school and the classes will be organized and teachers assigned them next Sunday. At 4 p. m. the Rev. R. F. Beadles preached the first sermon in the new building to an overflowing audience. The sermon was a strong one and left its impress on the congregation. Mr. Beadles will preach at the mission every Sunday afternoon at 4 o'clock, and there will be a prayer meeting service held every Thursday evening at 8 o'clock.—Norfolk "Landmark."

The Danville "Register" says: At a meeting of the Epworth League city union, held at Main-Street M. E. Church, a resolution was adopted, inviting the Lynchburg District Epworth League to meet in conference with the Danville District Leaguers. The date and program are to be arranged by the secretaries of the Lynchburg and Danville districts. The president was authorized to appoint a committee on entertainment from the various leagues of the city. A large crowd is expected at the joint conference of the Leaguers.—Lynchburg "News."

At Wright Memorial Church there were seven conversions and twelve persons connected themselves with the Church. The afternoon praise meeting was the greatest meeting ever seen in that edifice. Last night Rev. L. P. Bransford preached to a good audience on the "Prodigal Son."

Rev. Dr. A. Coke Smith will deliver the annual address before the literary societies at the commencement exercises of Randolph-Macon Academy, at Bedford City, Monday, June 8.

The revival services during the week at Park View M. E. Church have been very interesting and profitable, congregations have been large, and there have been conversions nearly every night.—Norfolk "Landmark."

The Whealon Methodist Church will be dedicated to the services of God on the second Sunday in this month, May 14. Rev. J. P. Stump, of Fredericksburg, assisted by Rev. J. O. Babcock, of Lancaster circuit, will conduct the

When the proposed new Methodist Church at Newport News is built one of the handsomest features of it will be a beautiful window, which will be presented by the Epworth League. It will cost several hundred dollars, its exact cost not having been yet ascertained.

Ten members joined Central M. E. Church Sunday morning and, though the revival services have closed, there were three conversions Sunday night.—Norfolk "Landmark."

Rev. Dr. J. B. Hawthorn has accepted the call to Grove-Avenue Baptist Church, Richmond, and will begin his work in September.

Rev. Dr. A. Coke Smith, pastor of Court-Street Methodist church, and one of the most eminent preachers in the South, will leave on Wednesday for Johns Hopkins Hospital, Baltimore, where he may place himself in the hands of physicians there for treatment, after which he will probably take a short rest at some health resort. The Doctor has not been strong for some time, and during the past winter has suffered severely from the grip.—Times.

Dr. R. N. Sledd was sick while at the meetings in Nashville last week, and in returning stopped off in Atlanta on Friday morning. He is quite sick and is being treated at the Grady Hospital. He was better on Monday morning.—Wesleyan Advocate.

GENERAL NEWS.

Under date of April 1, 1899, the Acting Assistant Attorney General for the Post Office Department gave quite a lengthy opinion, ruling that chain-letters and chain investment schemes are violations of the postal laws relating to lotteries and frauds.—Richmond "Dispatch."

The Methodist Church now possesses 20 houses of worship in Old Rome, one of which is worth \$200,000. Other denominations are also gaining ground in the eternal city.

The missionaries of the world receive less money in one year to save the world than the smokers of the United States burn up in one month, viz: \$13,000,000 a year for missionaries, and \$15,000,000 a month for the smokers.

Canada has 87,000 Epworth League members, who have undertaken the support of twenty-one missionaries.

Hoke Smith, Secretary of the Interior under President Cleveland's second administration, is superintendent of the Sabbath school of the North Avenue Church, Atlanta, Ga., a new organization recently formed by a colony from the First Church in that growing city.

Andrew Carnegie, when a hard working lad was invited by one Col. Anderson, of Allegheny, Pa., to read books from his library. He then resolved if Fortune ever favored him, he would lend books to poor people. As a result, he has already expended \$6,000,000 for libraries, and has promised \$2,000,000.

With 74,000 inhabitants, Iceland has only one policeman. No liquor is allowed to be sold, except in the capital, Reykjavik, where, by the express order of the king of Denmark, there are two places where liquor is sold. The sole duty of this policeman is to arrest such drunken sailors or visitors as threaten the public peace.

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GRATUITOUS AND UNSOLICITED COMMENDATIONS.

Leading Business College South of the Potomac river.—Philadelphia Stenographer.

The great success of the Smithdeal College is due to honest work and the deep interest the instructors take in the pupils.—Richmond Dispatch.

Prof. Smithdeal is a deadly enemy of educational shams and superficial methods of teaching.—Practical Age, Moline, Ill.

We do not hesitate to single it out as an example for all such institutions.—Western Trade Journal, Chicago, Ill.

The results accomplished speak for themselves, and will bear comparison with those accomplished by any similar institution in any part of the country.—Mercantile and Financial Times, New York City.

This school has long been recognized as a leading one, and we are glad to see that winning from the press and people the praise it so richly merits.—Progressive Farmer, Raleigh, N. C.

This college is well-known and stands high in business circles.—Portsmouth Star.

Everybody has heard of Smithdeal Business College, but comparatively few know its great value in fitting young people for successful business life.—Richmond Times.

Your institution has been chosen as the one best representing its class in your State.—Register Publishing Company, Ann Arbor, Mich.

It is a first-class school in every respect.—South Boston Times.

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George P. Adams

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STIFF MUSCLES.

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STIFF KNEES.

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PAIN IN THE BACK,

PAIN IN THE SHOULDERS,

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All pains cured
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Pain Cure.

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Unfailing
and pleasant.
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Syrup.

Anti-Bilious Liver Pills,

A VALUABLE REMEDY FOR LIVER COMPLAINT, BILIOUS AFFECTIONS, HEADACHE, AND ESPECIALLY SICK HEADACHE, PAIN IN THE SIDE. STOMACH, BACK OR INTESTINES, GIDDINESS, DIMNESS OF SIGHT, WEAK NERVES, LOSS OF APPETITE, COSTIVENESS, DYSPEPSIA, DERANGEMENT OF THE KIDNEYS, AND ALL DELICATE FEMALE COMPLAINTS.

DR. DAVID'S LIVER PILLS are offered to the public as the best cure for a disordered liver known, and but one trial is needed to convince the most skeptical of this fact.

These Pills are very mild and harmless in their action upon the Liver and Bowels, and where persons are suffering with any Bilious Affections, Headache, especially Sick Headache, Costiveness, Dyspepsia, or any disease of the Liver or Stomach, they should always have a box of them near at hand, and take them by directions found on the box.

The verdict of everybody that has taken Dr. David's Liver Pills is, "They are the best and most pleasant Pills I ever took." All sufferers should give them a trial. Price 25 cents a box; five boxes for \$1.00. For sale everywhere. Ask for Dr. David's Liver Pills, and have no other. Sent by mail on receipt of price.

OWENS & MINOR DRUG CO.,

RICHMOND, VA.

GROWN WITH "HARD CASH" GUANO

On the Farm of Joseph M. Hurt, by J. P. Pettus.---Average Length of Leaf, FORTY INCHES.



MARCH 1st, 1899.

TESTIMONIALS:

MARCH 1st, 1899.

TEST MADE BY WALKER CLUB. the Bellefonte Guano was applied.

TINKLING, Lugenburg Co., Va
To the Blackstone Guano Co.,
Blackstone, Va.

Gentlemen:—A committee of the Walker Club, composed of John O. Bragg and F. S. Manson, Jorgenson, and Theo. Orgain, Tinkling, Va., have examined the results of the fertilizer test made for the club on my farm with ten of the best brands of granos. On plot No. 1, old lot land, ten brands of fertilizers were applied, each at the rate of 300 pounds per acre, the ten sections carefully marked and treated alike. The committee picked out the section on which your Bellefonte Guano was used as the one showing the best results. On plot No. 2, four acres of new ground from old field fine land, four brands were used. Here the committee also found the best results, very decidedly, in the acre on which

Yours truly,
L. A. HARDY.

I have sold the tobacco made on the four acres mentioned above. The tobacco made on the acre on which the Bellefonte was used brought thirty-four dollars and fourteen cents (\$34.14) more than the tobacco made on either of the other acres. This acre, as far as I know, had no advantage over the other three acres, either in cultivation or natural fertility, or any other way. I know the tobacco did not get mixed in cutting, curing or shipping.

L. A. HARDY,
Committee for W. A. U.

I have used the several brands of guano made by the Blackstone Guano Company, for ten years and have tested them by brands of other makes on the same field and truthfully say that I think the Bellefonte and Hard Cash are unsurpassed for tobacco. It gives

me pleasure to recommend the Blackstone Guano Co's. Guano to the farmers of Southside Virginia.

JOS. M. HURT.

Nottoway County.

Gentlemen:—I used your Bellefonte Guano last year along with another brand and sold the tobacco from the Bellefonte at an average of \$19 per hundred, and the tobacco grown with the other brand at an average of less than \$12, showing a difference of \$7 per hundred in favor of Bellefontaine Guano. This ought to be enough to show what I think of Bellefonte Guano.

V. C. LOVE.

Danville, Va.

Gentlemen:—I have used your Guanos for the past ten years, and they have given me perfect satisfaction. I consider the Bellefonte the best I ever used, and shall use it the present year.

FRANK WHITE.

Nottoway Co.

Gentlemen:—I used your Bellefonte Guano last season along with other brands and am thoroughly convinced that it is the best I ever used. I have sold one barn of tobacco raised with the Bellefonte at an average of \$15 around, lugs and all, which is a high average for shipping tobacco.

V. O. ANDREWS.

Dinwiddie, Co.

Blackstone Guano Co.—Gentlemen:—I bought of your agent, Mr. J. J. Mason, and used your Bellefonte Guano last season and am well pleased with the results. I have used a great many brands and think I can truly say it is the best I ever used, especially in the last ten years. Will say to my farmer friends that I think it a great mistake to use a low grade guano to save a few dollars in the ton at the expense of a larger difference in each hundred pounds of tobacco grown.

Very respectfully,
EDWIN T. JACKSON,

SOUTHERN METHODIST RECORDER--

60 CENTS A YEAR IN CLUBS OF 5.

SOUTHERN METHODIST RECORDER.

Established 1893.

DEVOTED TO THE SPREAD OF SCRIPTURAL HOLINESS.

Vol. VII. No. 19.

REV. JAMES CANNON, JR., Editor,
Blackstone, Va.

BLACKSTONE AND RICHMOND, VA., MAY 18, 1899.

\$1 a Year.—Clubs of 5, 60c. Each

EDITORIAL.

BIRTHDAY PRESENT.

The RECORDER will celebrate its 7th Birthday by offering the paper from now till Sept. 1st for FIFTY CENTS PER YEAR. A 12 page illustrated weekly paper for one year for only FIFTY CENTS. Send in a club.

THE GENERAL MISSION BOARD.

We give in this number a full account of the proceedings of the General Mission Board, at Nashville. It gives much information and will repay a careful reading.

THE BISHOPS STOOD SIX TO FOUR.

The following is taken from the "Nashville American" of May 15, and if a correct report, as the editor thinks it to be, as it was sent him by a prominent member of the last General Conference, it shows more clearly what the situation is in the Episcopal College, and inspires a greater feeling of hope than the deliverance given out by the College of Bishops as a body. The extract from the "American" follows:

"The following are the resolutions defeated by a vote of six to four in the College of Bishops at its recent discussion of the acts of their Book Agents by which the claim of \$288,000 for injuries due to the Publishing House during the war was successfully prosecuted:

"The first resolution was as follows:
"RESOLVED: That this Board of Bishops, now in session, invite our Book Agents, Brothers Barbee & Smith, to a brotherly and religious interview with us, with the hope of inducing them to voluntarily vacate their respective offices in the interest of the Church which they, in common with ourselves, both love and serve.

("Signed:)" "J. S. KEY,
"H. C. MORRISON,
"O. P. FITZGERALD,
"W. A. CANDLER."

"The following resolution was introduced after the first one had failed:

"RESOLVED: That we call for the immediate reassembling of the General Conference of 1898 that it may take in hand and adjust the unfortunate conditions which have arisen from the process employed in collecting the claim of our Publishing House against the United States Government.

("Signed:)" "J. S. KEY,
"H. C. MORRISON,
"O. P. FITZGERALD."

"While Bishop Candler's name is not signed to the last resolution, he voted for it."

The editor had expected to give extended comment upon the paper of the Bishops, published last week, but as, owing to the length of it, the paper of the Book Committee cannot be given in this number, only one or two observations will be made this week.

(1.) The deliverance of the Bishops, published last week, meant what it said, and its utterances cannot be nullified by such an utterance as the editor of the Richmond "Advocate" made last week.

This utterance, whether meant to be so or not, was a reflection upon the character of the College of Bishops. It makes them as bad as Barbee and Smith. When the point is reached that our Bishops, as well as our Book Agents, write one thing and mean another, then the time will have come to lose all faith in our Church organization. The Bishops say—"We recognize the distinguished courtesy of the United States Senate in its dealings with the Church and its desire to protect the beneficiaries of the Church." The Richmond "Advocate" says—"This paragraph is a polite way of noticing senatorial hypocrisy." The "Advocate" has from the beginning thrown dirt and stones at the Senate, and many persons have been led by such writing to spend their indignation on the Senate. Now the Bishops come out and state that the Senate has treated the Church with such "distinguished courtesy" as to merit public recognition by the Bishops. This statement of the Bishops is so contrary to the statements made by the "Advocate" to its readers that its force had to be broken in some way, and it is done by informing the Church that the Bishops, in a deliverance on the most serious question which has ever disturbed our Church, deliberately said the "distinguished courtesy of the Senate," when they meant "Senatorial hypocrisy." In order to save itself, the "Advocate" seems to be willing to make the Bishops a set of ironical hypocrites.

The editor rejoices to say from definite information that no such thought is implied or intended by the Bishops, but they mean just what they say.

(2.) The Bishops appear to be unwilling to assume any responsibility in the matter, but leave the situation about as they found it, except that it is now clear that the men who favored conservatism of Conference action on the ground that we could leave the whole matter to the "goodly judgment of our beloved Bishops" can no longer hope for anything from the Bishops. They have left the matter to the Book Committee, which by its conduct is equally as bad as Barbee & Smith, and to the Annual Conferences. THEY HAD THE RIGHT TO CALL A SESSION OF THE GENERAL CONFERENCE, and this editor thinks they should have done so. As they have not done so, it cannot be done till the Conferences do so.

(3.) The present deliverance of the Bishops should be compared with the

previous deliverance of last summer. They asserted in the first deliverance that under certain conditions they would take steps to return the money to the United States Government. They could not do this without a General Conference. But in this last deliverance they say that they are not members of the Book Committee and cannot interfere in its work. But they can do exactly what they would have been obliged to do in case they thought their conditions to have been met. They can call a General Conference, as the four Bishops are said to have desired.

(4.) There is no way now to clear the Church of this disgrace but by General Conference action. The Book Committee will not condemn themselves. The Tennessee Conference has passed the character of Dr. Barbee. The Board of Bishops, by a majority of two, (not unanimously, it can be said with thankfulness), has declined to take further action. The only recourse is to a session of the General Conference. This would have to be called by the Annual Conferences. The Nashville District Conference and the Atlanta Preachers' meeting have already voted for this method. It is the only hope left.

NASHVILLE DISTRICT CONFERENCE ADOPT STRONG RESOLUTIONS.

The very first gathering of Methodists held since the recent action of the Methodist official bodies was the Nashville District Conference, which closed its sessions in this city yesterday. Before adjourning the Conference, by a large majority, passed the most drastic resolutions which have been offered since the agitation began.

By a vote of 24 to 14, the Conference adopted the following resolutions after a warm discussion:

"WHEREAS, Under the action of our Bishops the Publishing House Claim matter is relegated to the Church at large, acting through the General Conference, therefore, be it

"RESOLVED: That the delegates to our Annual Conference be, and they are hereby, instructed: First, to vote for calling a special session of the General Conference; second, to vote for a new set of delegates to said session; third, to vote for persons as such delegates who disapprove of the methods resorted to by the servants of the Church in procuring the passage of the bill in the United States Congress appropriating \$288,000 to our Church, and who will use their efforts to purge our Church of the shame and disgrace that has been brought upon it."

The resolutions, as introduced, were signed by John L. Nolan, James Whitworth, J. L. Wright, B. Jackson and P. H. Wade.—"Nashville American," May 14, '99.

NOT SATISFIED.

ATLANTA PREACHERS WANT PUBLISHING HOUSE MATTER RECONSIDERED.

ALLANTA, GA., May 15.—The Methodist ministers of Atlanta passed resolutions calling for the appointment of a committee to urge upon the forthcoming Annual Conferences a movement for an extra General Conference to reconsider the Publishing House matter. The preamble states that there is great dissatisfaction with the way in which this matter has been disposed of.—"Leader."

DR. PALMORE SUED

The North Carolina Christian Advocate's Nashville correspondent says: "In the midst of the church work of the week there has been quite a sensation. E. B. Stahlman, the Publishing House attorney for the collection of the War Claim, entered a libel suit for \$50,000 in the Circuit Court May 3d, against the editor of the St. Louis Christian Advocate. Notice was served upon Dr. Palmore, while he was attending a meeting of the Board of Missions. Mr. Stahlman is reported as saying that several other similar suits will follow."

It is greatly to be hoped that this action taken against Dr. Palmore will not be dropped, but that it will be pushed through to the end. Then Barbee and Smith, Stahlman, the Book Committee, and certain Senators and Representatives will be put on the witness-stand, and the Church at large will see the pitiable condition of our representatives. The more light turned on the better. Thousands of our people do not yet know the true facts in this case. If the policy of silence had not been followed by the Conference organs, the wave of moral indignation would have been so great as to have swept all before it. Let the suit proceed.

PUBLICATION OF QUARTERLY CONFERENCE ROUNDS.

The METHODIST RECORDER was established in the city of Lynchburg in April, 1893, chiefly through the instrumentality of J. P. Pettyjohn, Esq., with Dr. E. M. Peterson as editor. The presiding elder of the district at that time was Dr. J. P. Garland. The FARMVILLE DISTRICT METHODIST was established in May, 1893, with Rev. James Cannon, Jr., as editor. Rev. T. H. Campbell was presiding elder of the district. The two papers were consolidated in 1894, under the name of THE METHODIST RECORDER, with Rev. James Cannon, Jr., as editor, and Dr. E. M. Peterson and Revs. L. S. Reed

and T. H. Campbell as associate editors. The paper was considered to be the special organ of the two districts, and in a report adopted by the Virginia Conference in the city of Richmond in the year 1895, it was called the "organ of the Farmville and Lynchburg districts." The people of these districts had subscribed to the paper in large numbers, and expected to find in it the special items of news pertaining to their districts. In course of time the Norfolk District Methodist suspended, and by arrangement with the publishers, the METHODIST RECORDER agreed to fill out the unpaid subscriptions. Not very long after, the Eastern Shore Methodist decided to suspend, and in open District Conference an arrangement was made with the RECORDER to finish out all unexpired subscriptions. Thus it came to pass by a natural process, that the RECORDER circulated within the bounds of the Lynchburg, Farmville, Norfolk, Portsmouth, and Eastern Shore districts. Gradually it became known beyond these limits, and subscriptions were received from other districts, until the paper now circulates in every district of the Conference, although very slightly in the Danville district, which furnishes a low-priced paper to its people. For some years the Quarterly Conference rounds of the Farmville and Lynchburg districts have appeared in its columns, Bros. Campbell and Riddick, of the Farmville, and Bro. Littleton, of the Lynchburg, having sent them to the office. Later, Bro. Campbell sent for some time the rounds of the Petersburg district. Some of our subscribers in other sections, seeing these notices, spoke to the editor, and some wrote, asking that he publish notices of Quarterly meetings in their districts, as they liked to know some time ahead, and they did not want, or did not feel able, to take the "Richmond Advocate," the only paper which did publish them. The type-setting of the Quarterly Conference rounds is more troublesome than other matter, and it was a question of no personal moment to the editor, but after a number of requests had been made he decided to do so. He had no thought that any objection would be raised, and copied them as he copied any other official notice, signing the name of the elder to them. He had never thought, nor does he think now, that an official notice, published in a paper becomes the property of that paper. It is simply a medium by which it is given to the public. After it has once been given to the public it becomes public property. The Bishops publish the list of Annual Conferences after the May meetings in the Nashville "Advocate" and they are copied as official notices throughout our connection. The RECORDER did exactly the same way with the Quarterly Conference rounds. Some of the elders had told him they preferred him to do that rather than to make out a second list. That any question should be raised by any one because the editor published Church notices at the request of his readers, without giving credit to the paper in which the notice first appeared, had not crossed his mind, and he is glad that he could not conceive that anyone would raise so small a question. But having heard that the

question had been raised, and that it had been intimated that some of the elders objected, the editor immediately sent a letter to all the elders except Bro. Wright (in whose district there is a low-priced paper and comparatively few copies of the RECORDER circulated) and Bro. Riddick, who had just sent his rounds in writing.

The following is an exact copy of letter sent to all the elders:

BLACKSTONE, VA., April 14, '99.
REV. R. T. WILSON,
PETERSBURG, VA.

DEAR BROTHER WILSON:—The subscribers to the RECORDER in different sections of our Conference desire me to publish in our paper the Quarterly Conference rounds. I have not troubled the presiding elders by requesting them to send copies to me, but, supposing that none of them would object, I have simply taken the printed notices from the "Richmond Advocate" and published them in our paper. There has been an intimation, however, that this has been regarded as improper, and that the presiding elders do not want their rounds published in the RECORDER. I write therefore to inquire whether you have any objection to the publication of the Quarterly Conference rounds in the RECORDER, and if you have not, whether you will send us the rounds written out, or whether you will authorize us to copy them from the "Advocate" without putting you to the trouble of making out more than one slip. This matter, as you will perceive, is not at all a personal matter with the editor of the RECORDER, but it is simply a matter of giving information to those members of our Church who subscribe to the RECORDER, and have no other paper from which to learn when the Quarterly Conference meets.

With best wishes for your success in the great work which has been committed to you, I am,

Yours sincerely,
JAMES CANNON, JR.

To this letter the following written replies were received:

PETERSBURG, VA., May 9, '99.
REV. JAMES CANNON, JR.,
BLACKSTONE, VA.

DEAR BROTHER CANNON:—Enclosed please find my appointments for the "third round," which I prefer to send you direct. * * * * *

Fraternally yours,
R. T. WILSON.

CHARLOTTESVILLE, VA., April 20, '99.

DEAR BROTHER:—Certainly, copy my list of Quarterly meetings from "Advocate." The more widely the appointments are known the better.

I trust that Blackstone Female Institute is closing up well.

Very truly yours,
J. S. HUNTER.

PORTSMOUTH, VA., April 19, '99.

DEAR BROTHER:—Certainly, I have no objection whatever to the publication of my notices in the RECORDER, nor to your copying them from the "Advocate."

Fraternally,
W. C. VADEN.

RICHMOND, VA., 805 East Clay st., }
April 21, '99. }

REV. JAMES CANNON, JR.,
Editor SOUTHERN RECORDER,
BLACKSTONE, VA.

DEAR SIR:—In reply to your letter of the 14th instant, I beg leave to say that it has been a long-established custom for the presiding elders of the Virginia Conference to publish their appointments in the "Richmond Christian Advocate," the organ of the Conference, and I know of no reason for departing from this custom.

I regard the publication in the organ of the Conference as proper and sufficient, and see no reason for additional publication.

If, however, in the interest of your paper, you desire special permission to

copy my notices from the "Advocate," then I refer you to its editors.

Respectfully,
J. POWELL GARLAND.

(The last paragraph of this letter is evidently intended to be a bit of humor, as the writer of the letter knew, of course, that published matter, unless copyrighted, can be copied by any paper without obtaining "special permission" from editors. Only matter of unusual value is copyrighted. Quarterly Conferences, even when held by the most experienced elders, have not been thought to be proper subjects for copyright heretofore.—EDITOR.)

518 Clay street,
LYNCHBURG, VA., April 19, '99. }
REV. JAMES CANNON, JR.,
BLACKSTONE, VA.

DEAR BROTHER:—I have received yours of April 14th, in respect to the publication of my rounds as P. E. of the Lynchburg district, in the RECORDER.

I do not propose to have anything whatever to do with the publication of matter in the RECORDER. The owner, or owners, and the editor can do as they please in that respect so far as I am concerned. My rounds will be furnished by me, as always heretofore, to the Church organ in our Conference, the "Richmond Christian Advocate."

What you copy from that paper is no affair of mine.

Sincerely yours,
PAUL WHITEHEAD.

(Inasmuch as the RECORDER was established in Lynchburg and has a number of subscribers in the district, Bro. Littleton for four years, up to last November, regularly sent his rounds to the RECORDER for the information of its readers. Not receiving any from the present elder, the letter was sent him, as to all others, with the above result.—EDITOR.)

BLOXOM, VA., April 20, '99.
REV. JAMES CANNON, JR.,
BLACKSTONE, VA.

DEAR BRO:—Yours of April 14th received yesterday. My Quarterly meetings are not only published in the authorized organ of our Conference, the "Richmond Christian Advocate," but also our county paper, and timely notices given of them in the congregations by the pastors; hence nothing is gained by, and I can see no need of, their publication in your paper—the RECORDER.

With thanks for your kind wishes, I am,
Fraternally yours,
W. E. JUDKINS.

(As the Eastern Shore "District Methodist" published the presiding elder's appointments (although they were published at the same time in the "Advocate," and "timely notices given of them in the congregations by the pastors"), and as the editor of the RECORDER made a public agreement with the District Conference at Harborton to fill out the unexpired subscriptions, he continued to publish these notices, especially since the subscribers and friends of the RECORDER have steadily increased in this, the home district of the editor.)

ASHLAND, VA., April 26, '99.

REV. JAMES CANNON, JR.,
Editor SO. METHODIST RECORDER,
MY DEAR MR. EDITOR:—Your communication of the 14th instant is at hand. In reply I will say that it has been my custom to send all communications of public interest to the Church, to the "Richmond Advocate," the official organ of our Conference. I have considered such notice as sufficient. As far as I can recall, I have made no objection to other parties publishing my notices, nor do I now object, provided due courtesy is shown, and credit is

given, to the Conference organ, from which they are copied.

I am, with sincere regards,
T. H. CAMPBELL.

(In reference to the above letter, the editor would state that up to the last few months, Bro. Campbell has sent notices of his rounds to the RECORDER ever since its establishment, in 1893.—EDITOR.)

WALKERTON, VA., April 29, '99.
REV. JAMES CANNON, JR.

DEAR BROTHER:—After thinking about what I said to you in Richmond this week with regard to publishing my Quarterly meetings in your paper, have come to the conclusion that you may have misunderstood me.

You have not until lately asked if I had any objections to my Quarterly meetings appearing in your paper, but published them as you pleased. I shall in the future, as in the past, send list to "R. C. Advocate," organ of the Virginia Conference, and have no right to authorize anyone to copy from it. If anyone do so, he is responsible to said paper. Yours fraternally,
JOS. H. AMISS.

(Our readers will please take note and bear us witness in days to come that, although it first saw the light in our columns, the editor of the RECORDER did not originate this new "statute of limitation" upon the rights of a presiding elder. He does think that eight years successively is long enough, but even such a radical "ecclesiastical demagogue" as he is, never dreamed of limiting the power of the presiding elder to such an extent that the elder would not have the right to authorize anyone to copy the Quarterly Conference appointments from a Conference organ. The editor cannot go that far in the matter of limitation, and should anyone attempt to pass such a law, the editor will feel obliged to oppose it and to defend the eldership from such limitation of its power. It is a common thing for persons to send notices to papers and request other papers to copy.—EDITOR.)

The editor did not receive a letter from Dr. Brown, but saw him in person. Several months ago in a conversation he had authorized his rounds to be copied from the "Advocate," as it would save two writings, but as the question had been raised, a letter had been sent to him, as to all the others. In this last interview he said that he could not imagine who could have stirred up such a trivial question, that he certainly had not, and that he authorized me again to copy his rounds as published in the "Advocate," his only concern being that as he occasionally made changes a careful watch be kept to see if any changes had been made.

As noted above, no letter was sent to Bro. Wright, who is on a district where the RECORDER does not circulate, or to Bro. Riddick, who sends his appointments regularly to the RECORDER.

The above correspondence speaks for itself. It is published as the best way to let our readers know why the Quarterly Conference rounds of the Lynchburg district (which we have published for years), West Richmond, Rappahannock, Petersburg, and Eastern Shore districts will no longer be published in the RECORDER. Our readers may draw any conclusions they please from these letters. The editor

draws but one public conclusion, namely: THE RECORDER, WONDERFUL TO RELATE, HAS SURVIVED THE SHOCK. ALTHOUGH THESE ELDERS WILL NOT FURNISH THE DATES OF THEIR CONFERENCES FOR ITS COLUMNS IT IS STILL ALIVE, AND HAS DETERMINED TO SIGNALIZE ITS SEVENTH BIRTHDAY BY REDUCING THE PRICE OF THE PAPER TO FIFTY CENTS PER YEAR FROM NOW UNTIL SEPTEMBER THE FIRST.

CORRESPONDENCE.

UNDER SHEPHERDS,
FEED MY SHEEP

(BY HERBERT T. BACON.)

At no time are our secular papers watched with keener interest than when a new President takes his seat. Among the matters most closely observed is "whom will he appoint to constitute his Cabinet? Whom will he appoint over the Treasury? Over the Army? Israel was an agricultural people. The wealth of the people largely consisted of herds of cattle and flocks of sheep, and when taxes were paid fleeces of wool were used as "circulating medium," and special attention was given to the state of the flocks that the State and the King should suffer no damage. When a new King came to the Throne and appointed his Cabinet there was an appointee whose business it was to look after this important interest. Hundreds of under-shepherds were under the control of this chief shepherd by whom they were appointed to office and by whom they were retained if found faithful and competent or dismissed if found faithless or inefficient.

The prophet compares our Lord to a shepherd: "He shall feed His flock as a shepherd." The psalmist says: "The Lord is my shepherd." Christ says of Himself: "I am the Good Shepherd. The Good Shepherd giveth His life for His sheep." The Apostle Peter calls Him the "Chief Shepherd."

Truly blessed are they whom the Lord chooses as His under-shepherds, counts them faithful, and calls them to His ministry, admits by the door into the fold, and says to them: "Go feed my sheep, succor the tempted, strengthen the weak, comfort the sorrowing; lo, I have sent thee, I will be with thee."

The coming together of the flock of Christ on the Sabbath day, to the eye of sight and sense, is men and women resting from worldly labor to hear a sermon, but to the eye of faith, it affords a sweet and pleasant interview with the great Shepherd and Bishop of souls, Himself who has said: "Where two or three are gathered together in my name, there am I in the midst of them."

As the shepherd gets near to the sheep when he feeds them, with his own hand caressing them, in tender words calling them pet names, and as the sheep are safe and blest when he ministers to them, so it is when Christ calls

his people together to be fed on the Sabbath day.

Almost worn down by Satan's temptation during the past week, feeling his hot hand on his soul, almost ready to say, "It is useless to pray, God does not hear my prayer," one goes up to hear of Him who, tempted like as we are, is able to succor them that are tempted, he resists the devil and he flees from him.

One comes who says, "I have had no delight in my Bible, no comfort in its promises, no nearness to God in prayer; like Mary, I have sought an absent Lord, like her, I find Him in His Father's house, and I am cheered, full of peace and joy."

Another comes, whose bowed form, clad in the mourner's garb, shows that she has lately hidden some dear face behind the coffin lid, but through strength received this day, she kisses the rod and cries, "Thy will be done."

The sinner recollects some black deed that would brand him with disgrace and shame if made public and starts as is the Judge had made it known from the book of His remembrance from the judgement seat.

Under-shepherds feeding the sheep of the Chief Shepherd! What word has such comfort and such power in it as theirs!

PLAN OF EPISCOPAL VISITATION, 1899.

FIRST DISTRICT.—Bishop Wilson.

Japan Mission, East Osaka, Aug. 24.
Korean Mission, Seoul, Sept. 16.
China Mission, Soochow, Oct. 19.
Western Virginia, Ashland, Ky., Sept. 6.
Holston, Bluefield, W. Va., Oct. 11.
Virginia, Petersburg, Va., Nov. 15.
South Georgia, Dublin, Ga., Dec. 6.

SECOND DISTRICT.—Bishop Granbery.

Denver, Durango, Colo., Aug. 10.
Western, Elk City, Kans., Aug. 17.
Missouri, Fayette, Mo., Aug. 30.
St. Louis, Bonne Terre, Mo., Sept. 13.
Southwest Missouri, Neosho, Mo., Sept. 20.

THIRD DISTRICT.—Bishop Hargrove.

West Texas, San Marcos, Tex., Nov. 1.
Northwest Texas, Cleburne, Tex., Nov. 9.
North Texas, Honey Grove, Tex., Nov. 22.
Texas, Marlin, Tex., Dec. 6.
East Texas, Timpson, Tex., Dec. 14.

FOURTH DISTRICT.—Bishop Duncan.

Montana, Boulder, Mont., Aug. 29.
East Columbia, Heppner, Oregon, Sept. 7.
Columbia, Myrtle Creek, Ore., Sept. 21.
Los Angeles, Redland, Cal., Oct. 12.
Pacific, Oakland, Cal., Oct. 26.

FIFTH DISTRICT.—Bishop Galloway.

Tennessee, Columbia, Tenn., Oct. 18.
Arkansas, Springdale, Ark., Nov. 15.
Little Rock, Fordyce, Ark., Nov. 22.
White River, Searcy, Ark., Nov. 29.
Louisiana, Monroe, La., Dec. 6.

SIXTH DISTRICT.—Bishop Hendrix.

Brazil Mission, Petropolis, Brazil, July 27.
North Georgia, Lagrange, Ga., Nov. 29.
North Carolina, Washington, N. C., Dec. 6.

SEVENTH DISTRICT.—Bishop Key.

Kentucky, Carlisle, Ky., Aug. 30.
Louisville, Glasgow, Ky., Sept. 6.
Indian Missions, S. McAlester, I. T., Nov. 1.
W. North Carolina, Concord, N. C., Nov. 22.
South Carolina, Orangeburg, S. C., Dec. 6.

EIGHTH DISTRICT.—Bishop Fitzgerald.

Illinois, Clay City, Ill., Sept. 13.
Memphis, Brownsville, Tenn., Nov. 15.
Mississippi, Vicksburg, Miss., Dec. 13.

NINTH DISTRICT.—Bishop Candler.

North Alabama, Birmingham, Ala., Nov. 22.
North Mississippi, Greenwood, Miss., Nov. 29.
Alabama, Mobile, Ala., Dec. 6.
Florida, Maiticello, Fla., Dec. 13.

Baltimore, Washington, D. C., April 3.

TENTH DISTRICT.—Bishop Morrison.

New Mexico, Albuquerque, N. M., Sept. 28.
N. W. Mexican Mis. Durango, Mex., Oct. 11.
Central Mexico Mis. City of Mexico, Oct. 26.
Mexican Border Mis. Laredo, Tex., Nov. 2.
German Mission, Grassyville, Tex., Nov. 9.

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IN THIS ISSUE—THE RECORDER
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put of many factories, have recently been formed, some and other similar organizations are projected. It is not our purpose to discuss here the influence of these trusts, whether beneficial to public interests or otherwise; but we wish to announce to our readers that

WE HAVE ENTERED A COMBINATION

which is not prejudicial to any interests, but which, on the contrary, is directly in favor of every reader of this paper.

HERE IS THE PLAN A splendid illustrated MONTHLY, devoted to the cause of Methodism throughout this broad land and called THE AMERICAN ILLUSTRATED METHODIST MAGAZINE, is published in St. Louis, with offices in New York and Chicago. It is the peer of the best of the popular magazines in illustration, literature, and typographical excellence, and is designed to be to the Methodist membership of about six millions in America, what the popular secular magazine is to the general reading public. The Magazine is not a competitor of any of the other Church periodicals; it is general in its scope. It is the ONLY ILLUSTRATED METHODIST MAGAZINE PUBLISHED MONTHLY IN THE UNITED STATES, and occupies a field distinctly its own. Its aims and purposes are of the highest. Its ideals are: THE PUREST IN LITERATURE, THE HIGHEST IN ART, THE NOBLEST IN METHODISM. It is a worthy exponent of the great Church it so ably represents.

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—Columbus (O.) Dispatch.

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—Atlanta (Ga.) Constitution.

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REV. JAS. CANNON, Jr., Editor.

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THURSDAY, - - - - - MAY 18, 1899.



EDITORIAL.

BIRTHDAY PRESENT.

The RECORDER will celebrate its 7th Birthday by offering the paper from now till Sept. 1st for FIFTY CENTS PER YEAR. A 12 page illustrated weekly paper for one year for only FIFTY CENTS. Send in a club.

EXTRAORDINARY OFFER!

On the third page of this issue a statement is published concerning the "American Illustrated Monthly Magazine." This is a monthly magazine, of which Dr. J. W. Lee is one of the editors. It is fully described on the third page. THE EXTRAORDINARY OFFER is to furnish this excellent magazine, coming once every month, and the METHODIST RECORDER, coming once every week, for \$1.00 for a whole year!

NOTICE.

The ninth annual meeting of the Woman's Home Mission Society, Virginia Conference, will be held in Farmville, Va., May 23d, beginning Tuesday evening at 8 o'clock. We hope that all officers, District secretaries, and a delegate from each auxiliary will be present. Auxiliaries that have not already elected delegates will please do so at once, and everyone expecting to attend the meeting will please notify Mrs. J. R. Martin, Farmville, Va.

MRS. H. E. WALL, Rec Sec.

CONDITION OF DR. BROWN.

In a card received on Monday, written by himself to the editor, Dr. Brown states that he is improving, and that he hopes to be present at the Norfolk District Conference, which is to be held at Lambert's Point, beginning July 12. This will be good news to the brethren, who will be glad to know that his sickness is yielding so speedily to the treatment employed.

DISTRICT CONFERENCES.

West Richmond will meet in Centenary Church, Richmond, May 30th, at 9 a. m.

Portsmouth will meet at Franklin, July 12th, at 9 a. m.

Norfolk will meet at Lamberts Point July 12th at 9 a. m.

Eastern Shore will meet at Drummondtown, July 17th, at 8 p. m.

Rappahannock will meet at King George C. H., July 19.

Richmond will meet at Gloucester Point, July 25th.

Farmville will meet at Crowe, July 26th.

DR. ROBERT N. SLEDD.

Surely this has been a year of mourning, and now the climax appears to have been reached. What man stood higher among us in the qualities and gifts which make a faithful, effective minister of the Lord than Dr. R. N. Slodd? His character as well as his talents shone out pre-eminently. He was a great preacher and a great pastor, a combination not always found in one person. His great intellectual ability gave him great weight with his people as a pastor, and his watchful pastoral care gave his sermons added power with his flock. From the beginning of his ministry to its close he served the Church in important positions, and he did the work assigned him with faithfulness and great success. He had trained his mind so carefully and prepared himself so thoroughly and persistently for his work that his public ministry was always helpful and stimulating. He was in great demand among his brethren for special occasions, and his sermons and addresses were not only polished in style and strong in thought, but they were also delivered with vigor and real fervor, and his face which was rather quiet, sometimes almost sad in repose, in preaching lighted up until sometimes it fairly shone and glowed. He was the best known preacher in our Conference throughout the State and Church at large. He had been sent as a delegate to the General Conference a number of times, and twice received a large number of votes for the Bishopric. Had it not been for his retiring, unassuming disposition there is little doubt that he would have been elected. He was sent by the College of Bishops as Fraternal Messenger to the Canadian Church several years ago. He was rarely heard on the floor of any body, Annual or General Conference, except when performing some duty which had been definitely assigned to him. His greatest service to our Conference, outside of the regular pastorate, was rendered as president of the Conference Mission Board. His management of its affairs has been both prudent and progressive, and his reports were never merely routine, lifeless documents, but were strong, earnest, convincing appeals which showed careful thought and preparation. For several years he has represented this section on the Board of Missions and is the Vice-President of the Board. He was an A. M. of Randolph-Macon College, and a trustee of the college and Vice-President of the Board.

A special from Atlanta to The Times, says.

"Rev. Dr. R. N. Slodd, the well known and beloved Virginia pastor, died suddenly this morning at 11 o'clock at the Grady Hospital of typhoid fever. He was taken with bilious fever Friday morning while passing through Atlanta en route home from the bishops' meeting in Nashville, and was taken to a hotel, but his condition becoming more serious he was removed to Grady Hospital. At first Dr. Slodd rallied some, and the hospital physicians entertained strong hopes of his recovery, but typhoid fever had developed, and since early morning he sank rapidly, the end coming peacefully shortly before noon.

"Dr. Slodd was given every possible attention while in Atlanta, and since Saturday his son, Professor Andrew Slodd, and his daughter-in-law, have been constantly at his bedside. His son married a daughter of Bishop Warren Chandler, of Georgia, only a few weeks ago. The noted divine met death this morning with a smile, no murmur escaping his lips, and as the end drew near, he raised his hands and called for God's blessing to rest upon his loved ones. He referred tenderly to his congregation in Danville, and with a sweet smile the gentle spirit drifted away.

"The Evangelical Ministers Association of Atlanta called in a body in the afternoon to view the remains, and numbers of friends have paid tributes of respect during the day. The body was escorted to the train at midnight by many friends."

The funeral services were held at Main-Street Church, Danville, at six o'clock on Tuesday evening. They were conducted by Bishop Granbery, under whose ministry he made a profession of religion, assisted by Drs. Whitehead and Tudor, all of whom made short and appropriate addresses, in addition to the usual burial service. The notice of death and funeral did not appear until Tuesday morning, and so very few of the Conference were able to be present. Besides the presiding elder and the pastors of Danville, there were present, Revs. J. J. Lafferty, H. C. Cheatham, W. J. Twilly, and James Cannon, Jr. After the services the body remained in the Church till midnight when it was carried to the depot, and thence by the Southern road to Powhatan county, where it was interred in the family burying ground.

There is great sorrow in many parsonages in the Conference. The preachers trusted and honored him, and brethren cannot but wonder who can fill his place. May it be said of him, as it was said of Abel: "He being dead yet speaketh."

The following facts are given, taken mostly from the Conference Sketches:

He was the son of James V. and Ann P. Slodd, and was born in Powhatan county, Virginia, on the 19th of December, 1833. His father was of English and his mother of French descent—the former of Methodist and the latter of Baptist parentage. His earliest religious instruction and impressions were received in the school of Methodism. His education began and was continued until his seventeenth year, in such schools as his neighborhood afforded. In 1851, he entered Randolph-Macon College and graduated with distinction four years later.

In March, 1855, he was converted and joined the Church, under the ministry of Rev. J. C. Granbery, then college chaplain. Immediately after graduation, he became principal of the Clarksville Male Academy, which position he held one year.

In September, 1855, he was married to Miss Fannie Carey Greene, of War-

ren, North Carolina, who died about a year ago, leaving him five grown children, three sons and two daughters to mourn his loss.

In the year 1856, he returned to Randolph-Macon, and devoted himself to the study of theology under Dr. William A. Smith, then President of the College.

In November, 1857, he was received into the Virginia Annual Conference.

He served Churches in all our cities having been pastor of the following charges: Suffolk, Albemarle Circuit, Market-Street Church, Petersburg; Court-Street, Lynchburg, and Centenary, Richmond, twice; Trinity, Richmond, one term; Granby-Street, Norfolk, four years; Washington-Street, Petersburg, two years; Centenary, Norfolk, three years. His last appointment was Main-Street Church, Danville, where he was closing his fourth year at the time of his demise. Dr. Slodd has also filled the office of Presiding Elder.

THE BOARD OF MISSIONS.

The Board of Missions of the M. E. Church, South, convened on the 3rd at the Methodist Publishing House, Col. E. W. Cole, presiding.

The report of the Secretaries, Drs. W. R. Lambuth and J. H. Pritchett, was read by Dr. Lambuth. It reviewed the work done in the several foreign fields during the past year. In the summary it states that Rev. H. L. Gray, formerly of the China Mission, joined the Mexico Mission; Rev. H. T. Reed and wife, Rev. J. A. G. Shipley, and Miss Florence Keiser were sent to China; Rev. R. A. Hardie and wife, of the Canadian College Mission in Korea, were accepted in the field; Miss Anna B. Lanier was sent to the Japan Mission; Rev. G. N. MacDonald was sent to Havana; Rev. H. W. Baker and wife to Matanzas; Rev. W. E. Smith and wife to Cienfuegos; Rev. H. B. Someilan and wife to Santiago. Besides these, Rev. Thad E. Leland, at Havana, and Messrs. C. A. Nichols and E. E. Hubbard at Matanzas are co-operating as teachers. Dr. C. A. Fulwood, superintendent, was in charge of the Cuban work on the mainland.

The Secretaries recommend the following:

"In view of our depleted numbers and the providential preparation of that great field, we recommend the strengthening of our force in China at the earliest possible day.

"That a careful scrutiny be made of the new treaties, which will go into effect this year in Japan, especially in so far as they relate to the tenure of property.

"That the needs of our training schools in foreign lands be laid before the Boards of Education of the Annual Conferences, with the request that a percent of their portion of the Twentieth Century Fund be a grant in aid of those institutions in which our native converts are being prepared for the ministry.

"That suitable action be taken with reference to the approaching Ecumenical Conference on Foreign Missions, to be held in New York City, Saturday, April 21, to Tuesday, May 1, 1900."

The statistics of the foreign missions in all the fields are as follows: One hundred and twenty-eight missionaries, 87 native preachers, 147 local helpers,

THE JUNIOR RECORDER.

RICHMOND AND BLACKSTONE, VA., MAY 18, 1899.

THE SUNDAY SCHOOL.

LESSON IX, SECOND QUARTER, INTERNATIONAL SERIES, MAY 28.

Text of the Lesson, John xviii, 28, 40. Memory Verses, 38-40—Golden Text, John xix, 4—Commentary Prepared by the Rev. D. M. Stearns.

[Copyright, 1899, by D. M. Stearns.]

28. "Then led they Jesus from Caiaphas unto the hall of judgment." In Math. xxvii, 2, it is written that they led Him away and delivered Him to Pontius Pilate, the governor. Some of these self righteous people, with murder in their hearts, would not enter Pilate's house lest they should be defiled, for they desired to eat the Passover. They did not know that the true Passover Lamb was being put to death by them and that their Passover, like their Sabbaths and all their feasts, was a mere form—a husk without a kernel, chaff to be burned up. What is your religion? In what do you trust? Is it in some church or creed or ceremony, or is it in Jesus only and His precious blood?

29, 30. "If He were not a malefactor, we would not have delivered Him up unto thee." This from them in reply to Pilate's question, "What accusation bring ye against this man?" It is easy to call Him an evildoer, but impossible to prove it. They must, however, say something, and having yielded themselves to the devil he will suggest many a lie to them. In all His life He never said or did a wrong thing except in the eyes of those who hated Him. He knew no sin.

31. "Take ye Him and judge Him according to your law." Thus said Pilate, to which they replied, "It is not lawful for us to put any man to death." So they confess that they have determined that He must die, and they only desire that Pilate will attend to it for them. It would not do for them to say how long ago they had made up their minds to kill Him as soon as possible. It might show their hearts toward Him too plainly. If it was unlawful for them to put any one to death, how was it that only a little later they found no difficulty in stoning Stephen?

32. "That the saying of Jesus might be fulfilled, which He spake, signifying what death He should die." The Jewish mode, according to their law, was stoning, but Jesus had said that He should be crucified (Math. xx, 19). This was typified by the serpent of brass lifted up on a pole (Num. xxi, 9; John iii, 14) and was plainly described in Ps. xxii, 16, "They pierced My hands and My feet." The law said, "Cursed is every one that hangeth on a tree," and Christ hath redeemed us from the curse of the law being made a curse for us (Deut. xxi, 23; Gal. iii, 13).

33. "Art Thou the King of the Jews?" Pilate's question to Jesus when He entered the judgment hall again. The wise men from the east came with the inquiry, "Where is He that is born King of the Jews?" The prophets had foretold a Messiah who would sit on David's throne as King of Israel (Math. ii, 2; Isa. ix, 6, 7; Jer. xxiii, 5, 6; Ezek. xxxvii, 22), but what did Pilate know of these things and why did he ask this question? Were not the Jews subjects of Caesar?

34. "Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of Me?" Of course Jesus knew why he asked it, for He knew what is in man. He knows the things that come into our minds, every one of them (John ii, 25;

Ezek. xi, 5). He had a reason for asking Pilate, for He does nothing without a cause (Ezek. xiv, 23).

35. "Pilate answered: Am I a Jew? Thine own nation and the chief priests have delivered Thee unto me. What hast Thou done?" It is unusual to have a prisoner and have no charge against him, and unusual also to see the judges, as in the case of Caiaphas and Pilate, asking the prisoner to tell what he has done. Was ever seen on earth such a travesty on justice as in this case?

36. "Jesus answered, My kingdom is not of this world." How often this word of Christ is used to try to prove that our Lord shall never have a kingdom on this earth except that which He is now said to have in the hearts of men—a very poor sample of a kingdom truly, judging from the lack of subjection to Him everywhere manifest! But one might as well say that the believer has no business on earth because he is not of this world. That is the very reason that he is here—in the world, but not of it, that he may glorify God in it. His origin is not earthly, for he is not a child of God until born from above, and Christ is here speaking of the origin of His kingdom, as He Himself explains in the last clause of this verse, "Now is My kingdom not from hence." It will be as truly a kingdom on this earth as was Babylon, Medo-Persia, Greece or Rome, but it will not be set up by force of arms, but by the mighty power of God, the same that brought Israel out of Egypt, divided the Red sea and the Jordan and subdued Canaan before them.

37. "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth beareth My voice." Thus Jesus replied to Pilate's question, "Art Thou a king, then?" He was the truth, sent by the God of truth, filled with the spirit of truth. Yet we are called upon to spend three weeks in this eighteenth chapter of John, full of a record of the works of the devil through Judas and the rulers Caiaphas and Pilate and even Simon Peter, and the wonderful words of truth in chapters 16 and 17, some of the most wonderful words on record, we are asked wholly to omit.

38, 39. "I find in Him no fault at all." Such was Pilate's testimony again and again. Judas also confessed that he had betrayed innocent blood (Math. xxvii, 4). Pilate's wife called Him a just man and urged her husband to have nothing to do with condemning Him. But Pilate had Him on his hands and must either condemn Him or release Him. The latter he wished to do, but had not the courage to do it. He hopes for a way out of his difficulty by suggesting that as it was his custom to release unto them a prisoner at Passover he should now release unto them Jesus. As an alternative he mentions a notable prisoner named Barabbas, probably thinking that, he being so wicked, the people will not ask to have him released, but will at once choose Jesus. He knows not the destroyer who was behind the scene that day, nor did he know that he himself was making choice between God and Satan.

40. "Not this man, but Barabbas." Thus they deliberately chose a murderer and rejected the Prince of Life. They preferred darkness to light and Satan to God. They did what they always had been doing as a nation since they were brought out of Egypt—turned their backs upon their Redeemer and leaned upon an arm of flesh, for when Pilate said, "Told your king!" they cried, "We have no king, but Caesar!" (John xix, 14, 15.)

EPWORTH LEAGUE.

Topic For the Week Beginning May 28, "Established in Heart"—Text, Rom. i, 11-12; Ps. cxli, 1-10.

"His heart is fixed, trusting in the Lord."

Doubt gives the death stroke to all resolution. Confidence alone is strong. He that hesitates is lost for any enterprise. Conviction, assurance, firm faith and trust—these drive the wheels of progress. What one believes firmly he is apt to regard with feelings intense in proportion to his trust. Things once settled definitely do not often allow of much after debate. The mind has come to clear ideas, the heart is fixed, and the course of action decided upon—there how much easier it is for one to live!

Distressing doubts find no place for entrance; vacillation is banished, strength of purpose and joyousness of soul grow, because the course is clear and consistent.

Most of the discontent of life, the unhappiness and misery, would be banished if only each person would settle for himself once and forever his belief in God and purpose to serve Him obediently. It would require will power and submission, but it would give liberty and contentment. It would change sighs into songs and weariness into restfulness.

The expressions of supreme and unquestioning trust in God heard from aged saints often sound strange to half hearted disciples, but they are true to fact and should be natural to all followers of Christ. If He is the Saviour, trust Him fully, obey Him absolutely, love Him devotedly.

Many wish they might have more love for Christ, but never use the means of increasing the love they do have. Serve Him diligently, and love will increase. Trust His word, and faith will grow. Rest in His promises, and the heart will be fixed.

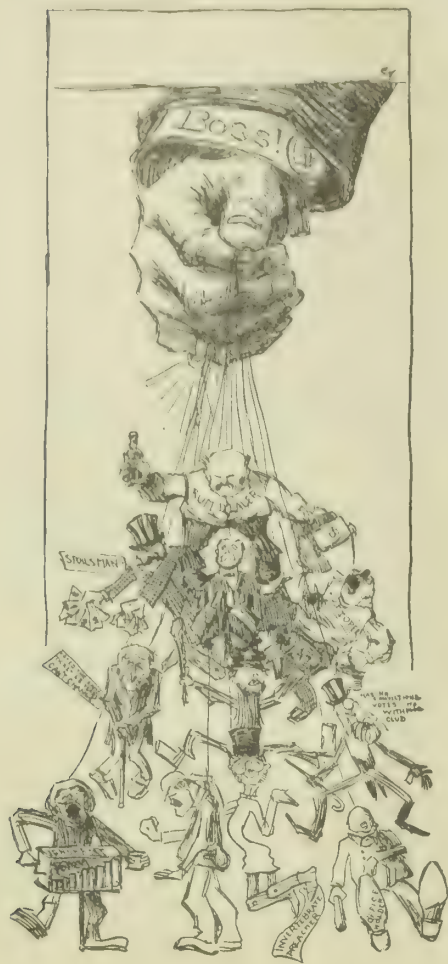
Our Schools.

The public schools are justly the pride of the republic. But they cannot supply all our need. The conference seminary, college and university are needed also. Whatever the coming years may bring we shall need for a long time our denominational schools. The associations formed during the stay of the young people at the academy and college shape their whole future life. The advantages which our own schools offer to the children of Methodist homes outweigh all the benefits to be found in those of other churches or of the state. It is of vast importance that our young people choose their life associates from those who have been trained under similar influences to their own. If Methodist principles are right, then it is unwise to neglect to teach them to our young people.

Every church should have a deep regard for its young people who are away from home attending any of our schools.

(CONTINUED ON EIGHTH PAGE.)

A POLITICAL WIRE PULLER AND HIS PUPPETS.



AN UNPLEASANT IMPUTATION.

In the town where Dr. Emmons was pastor, there lived a physician who was a pantheist, and took pains to let every one know it. He had made frequent boast that he could easily conquer Dr. Emmons in argument, and one day came his chance. He and the doctor met at the house of a sick man.

"How old are you, sir?" asked the physician, brusquely.

"Sixty-two," replied Dr. Emmons, quietly, although his eyes showed his surprise. "May I ask your age in turn?"

"I've been alive since the creation, in one form or another," said the physician, curtly.

"Ah, then, I suppose you were with Adam and Eve in the Garden of Eden?" inquired the doctor.

"Certainly," came the reply.

"Um!" said Dr. Emmons, placidly, meditating on the other's face. "I always thought there was a third person there out some have differed from me."

THE CONVERSION OF CHIEF JUSTICE CHASE.

The account of the conversion of the eminent Chief Justice of the United States was given recently by Bishop Newman in introducing a communion service in San Francisco, and was published in the California Christian Advocate, as follows:

I had observed, when I was pastor of the Metropolitan Church, Washington, that when I was administering the communion, Chief Justice Chase always retired. I was impressed that I ought to talk to him about the matter, so I asked him why he did not come to the sacrament, to which

he replied, "I am not a Methodist, and I am not good enough."

Said I, "We will omit consideration of the former point, and speak of the latter." Then I turned to the communion invitation, and read, "Ye that do truly and earnestly repent of your sins"—"Stop right there," said the Justice. And for a mortal hour we talked upon repentance.

Awile after this, as I was administering the communion, Mr. Chase was present. After all had communed who seemed to wish to do so, I waited still, and said: "Is there another who wishes to come? If you feel worthy, you are not fit to come. If you feel unworthy, but repent of sin and trust in Christ, come." With that, the Chief Justice arose, and, with face resting upon his bosom, he came to the altar, but instead of kneeling, he fell upon the carpet. Thus we lingered, for a soul was seeking God. By and by I administered the communion to him. Finally he rose upon his feet, with head erect, and the smile of forgiving grace on his face.

Not long after, Judge Miller, on the eve of his departure for Europe, came to see Mr. Chase. The latter, being about to go several miles to see a faithful domestic, took Mr. Miller in his carriage with him. Miller turned and said to him, "How are you?"

Said he, "Brother Miller, I am well in mind, feeble in body, but Christ is my satisfying portion. I have given up all to him."

"Well," said Miller, "I wish I could say that. I have been trying for eighteen years to solve that problem. I am a Unitarian, but have not solved it yet."

Said Chase, "I have solved it, and Christ is my satisfying portion." They parted. Judge Miller sailed for Europe, and Chase went to New York. He returned on Monday to the home of his daughter, spent the evening with some friends, and retired. In the morning, when he was called, there was no answer. The Chief Justice was dead. When discovered, his head was resting upon his right hand, and he looked as if sweetly sleeping.

COULD WE BUT SEE OURSELVES AS OTHERS SEE US.



"No; I wouldn't want to have anything to do with any of this here temperance business; I can't afford to have my personal liberty interfered with."

WORTH QUOTING

In commenting on the need of every-day religion, Watchword and Truth says: "God's grace is great, but it cannot do much for the Christian who is only trying to serve the Lord an hour or two a week."

"Trusts are forming on every side," says The Midland. "Business men see the advantage of co-operation. Is there no lesson here for the church? When rivalry between the churches shall cease, then profits or results will increase."

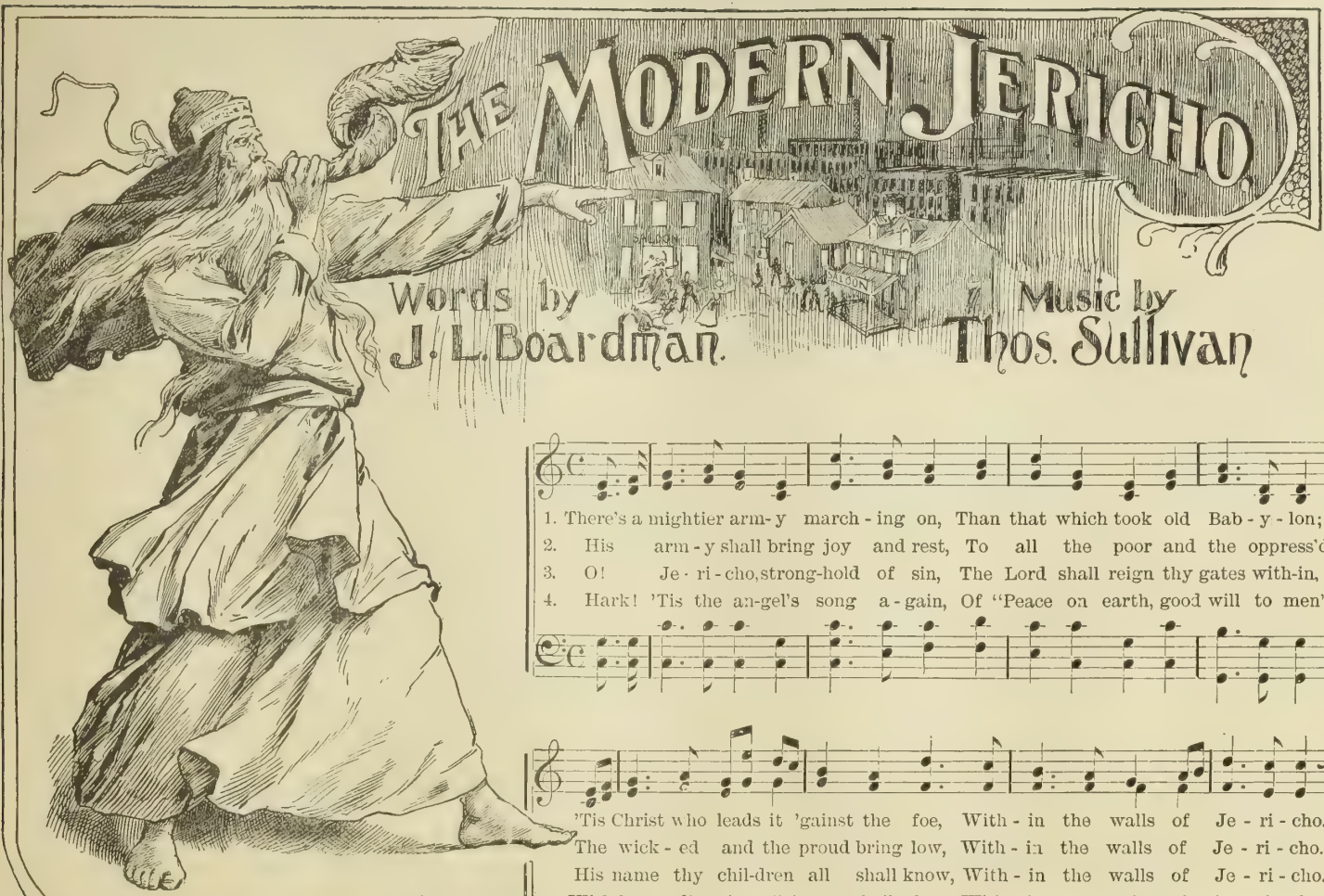
Describing character, The Sunday School Times says: "True wealth is not what my estate amounts to, but what I amount to. Character is the only eternal security. Jesus had no beatitudes for earthly success, such as gold or power."

Concerning union in missionary efforts, The Advance says: "Missionary work is doing much to bring the various Protestant denominations into substantial Christian union. The army of the Living God should present a united front when it faces the vast hosts of heathenism."

The Methodist Church is buckling on its armor. Zion's Herald says: "A mighty weapon truly will be the twenty millions we purpose to put into Christ's hands, as our thank-offering before the century closes. The war chest must be filled if the campaign against sin and misery is to be successfully carried on."

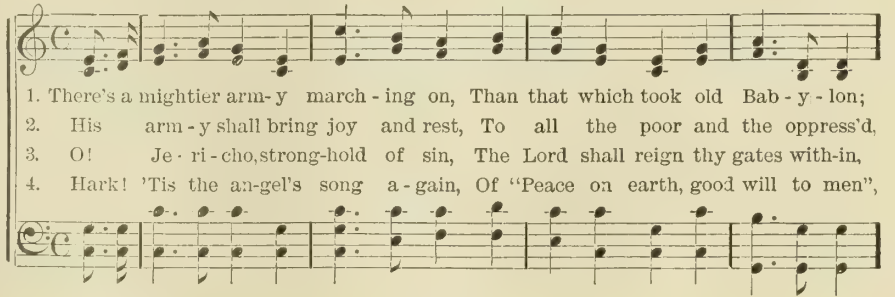
The evils of rigid sectarianism is thus commented on by The Christian Register: "There are too many denominations, and in some places, too many churches. Everywhere there is too much sectarianism. Let us dispense with superfluities in religion and get down to the real things which make real men and women."

In its recent temperance issue, The Epworth Herald said in an editorial: "The brewery is America's greatest oligarchy. It has grown fat and sleek and strong. Before it the multitude bows. The combined liquor interest of the country has our rulers by the throat. It has Congress by the throat. It has state legislatures by the throat. It has governors and mayors and aldermen and editors and even ministers, by the throat."

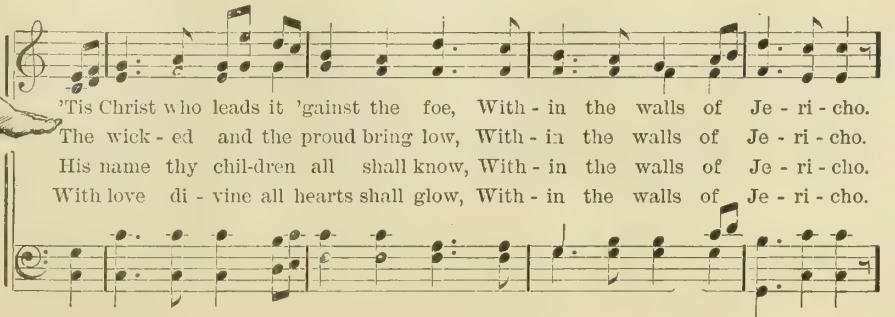


Words by
J. L. Boardman.

Music by
Thos. Sullivan

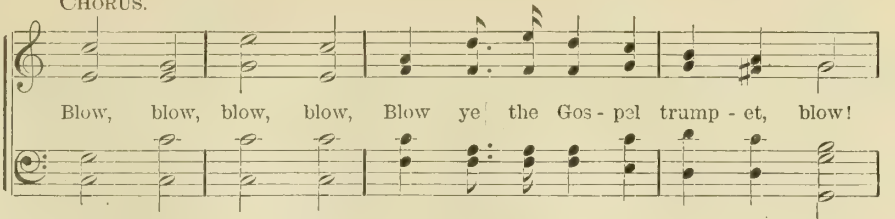


1. There's a mightier arm-y march - ing on, Than that which took old Bab - y - lon;
2. His arm - y shall bring joy and rest, To all the poor and the oppress'd,
3. O! Je - ri - cho, strong - hold of sin, The Lord shall reign thy gates with - in,
4. Hark! 'Tis the an - gel's song a - gain, Of "Peace on earth, good will to men",

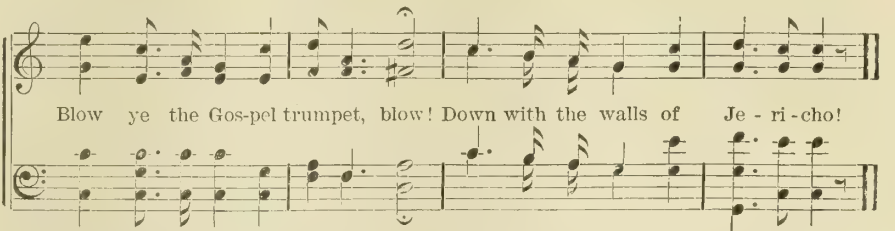


'Tis Christ who leads it 'gainst the foe, With - in the walls of Je - ri - cho.
The wick - ed and the proud bring low, With - in the walls of Je - ri - cho.
His name thy chil - dren all shall know, With - in the walls of Je - ri - cho.
With love di - vine all hearts shall glow, With - in the walls of Je - ri - cho.

CHORUS.



Blow, blow, blow, blow, Blow ye the Gos - pel tramp - et, blow!



Blow ye the Gos - pel trumpet, blow! Down with the walls of Je - ri - cho!

5 Sinners shall hear the Savior's voice,
And in His wondrous love rejoice,
Salvation like a river flow,
Within the walls of Jericho.

6 Religion shall be shorn of pride,
And love of self be crucified,
Each heart shall feel another's woe,
Within the walls of Jericho.

7 Ye soldiers of a heavenly King,
March on, and glad hosannas sing,
With Christ triumphant you shall go,
Within the walls of Jericho.

8 Away with doubt, away with fear,
Fight on, thy victory is near;
Soon shall the Gospel trumpet blow
Above the walls of Jericho.

Have I not
commanded
thee? Be strong
and of a good
courage; Be
not afraid,
neither be thou
dismayed; for the
Lord thy God is
with thee whither -
soever thou goest

Joshua I. 9



Let your good thoughts get into your hands.

The walls of sin totter when we use the weapons of God.

"Fear thou not, for I am with thee," is a tower of strength in the day of battle.

In the morning thank God for what he will do, and at night thank him for what he has done.

It is wrong theology that will induce a man to travel farther to see his mother dead than alive.

Don't let the tear of pity for sufferers in other lands, blind our eyes to rum's victims at our own door.

EPWORTH LEAGUE.

(CONTINUED FROM FIFTH PAGE.)

Our young people can find no better schools than those of their own church. The Woman's college of Baltimore is the leading institution of its kind in the world. Our new university at Washington is destined to take like high rank.

Ten Years of Growth.

May 15, 1889, in Cleveland, O., the Epworth League had birth. The story, so often told, of the delegates from the five Young People's societies of Methodism meeting to effect a union, never grows wearisome. The difficulties were seemingly insuperable. The solution was unexpected and providential. The League was phenomenal in its growth. Ten years have served to bring it to a solid basis. Its powers and limitations are better known than ever before. It is not to be expected that it can increase in numbers so rapidly in the future as in the past years, because all parts of worldwide Methodism are now well organized, and there is not much room for new chapters. But the age of consolidation and upbuilding and development has come.

Whatever may have been the misgivings of some as to the usefulness of the League and the wisdom shown in its organization, it is now clear that it has been of immense benefit to the church in bringing the young people into fuller knowledge of religious and churchly life and training them in Christian activity.

A Wise Answer.

A bright young man of wealth and social position, but with bad habits, recently asked a young woman to be his wife. Many girls would have felt flattered and have accepted him. Her answer was sharp and decided. "You say I have qualities you wish in the woman who is to be your wife. I do not know as to that. But there are habits I do not have, and I cannot accept a husband who has them. I do not smoke, nor swear, nor indulge in wine. I am not in debt. I do not spend my days in idleness or walking the streets with silly, unthinking girls nor my nights with questionable associates. As you have most of these habits, I am not willing to become your wife. Nothing but misery could come of such a union." It was wisely thought and bravely spoken.

Resistance.

It needs power to resist the influences at work for sin around us on every side. Young Christians are especially subject to these allurements. An attitude of firm determination based on fixed principles carefully wrought out in hours of calm thought is the essential safeguard against the attacks of worldliness. The higher one gets in social circles the more difficult it becomes to live the humble, consistent life followed in days of poverty and obscurity. The late Secretary Windom said: "You don't know what pressure is brought to bear on us here in Washington to live the same life all the days of the week, but I never have and I never will accept any kind of an invitation on Sunday. The world crowds me hard six days of the week, and I cannot afford to let it have this one."

WATCH AND BE SOBER

MOTTO OF THE BRITISH ARMY TEMPERANCE ASSOCIATION

In the Advance on Khartum Lord Kitchener Spilled the Liquor of the Camp Followers—Total Abstinents Make the Best Soldiers.

The most admired men in London are the members of the First battalion of Grenadier Guards, recently back from the victories in the Sudan. Wherever they go the soldiers are feted and feasted with all the hospitality shown to our own American troops on their return from Santiago. I was talking to some of the heroes of Omdurman in Wellington barracks, adjoining Buckingham palace, writes a correspondent of The New Voice, and asked in particular regarding the temperance principles for which this battalion is noted, in common with most of the forces lately under Lord Kitchener in his march upon Khartum.

"Yes, it is true that Lord Kitchener ordered all outside liquors confiscated and destroyed, and that our campaign was conducted without the use of the army canteen," said Lieutenant E. F. O. Gascoigne and Corporal Fred Martin, both of whom saw heavy fighting with the Grenadiers. "A lot of Greek merchants were following up our troops, carrying cases of rum, contrary to the orders of General Kitchener. Our commander is a strong temperance man, and he held a consultation with his officers and doctors, with the result that the casks of liquor were captured and had holes bored in them, the rum running out on the desert sands."

"Did the soldiers grumble at this?"

"Not a bit. They knew the danger of alcoholic stimulants in that hot country, and understood it was for their protection. Our men showed excellent good sense all through our six weeks' operations, which constitute perhaps the most notable temperance campaign the British army has ever prosecuted. Little liquor was carried outside the medicine cases, as of course it was in the first place impossible to transport by the camel trains anything more than was absolutely necessary, and then so many of the men have taken the pledge that a canteen would do a small business in beer or porter."

"I have many times proved for myself what a blessing total abstinence can be for the soldier," continued Corporal Martin, who wears an advanced medal of the Army Temperance association. "In all of our hard campaign up the Nile I kept to the front, and never once had to call upon the doctors for help, while I have many times noticed that even the moderate drinkers fall out early on a hard march, especially in the hot countries."

It is well worth while, in this connection, to tell something of the work being done to keep John Bull's soldiers in trim on the drink question.

"Watch and Be Sober," is the motto of the Army Temperance association, which has a membership of over 23,000 men in the service in India, which means one-third of the white troops there, and 14,000 in the home service, including the British Isles, Australia, Canada and the West Indies. A new branch has lately been organized among

the Canadian artillery at Quebec.

The first army temperance movement was started in India 30 years ago as the Soldiers' Total Abstinence association, and about ten years ago it was reorganized by Lord Roberts, then commanding the Indian forces. Officers bear testimony to the good results of temperance work, for out of 1,800 court martial proceedings last year, only 93 of them were against total abstainers, whereas their numerical pro rata was about 600. Twenty per cent less of the total abstainers apply for hospital treatment than of the canteen's patrons.

Lord Wolseley, the commander in chief of the English army, is a strong advocate of military temperance, and in the Red river expedition enforced prohibition after the fashion that General Kitchener has just done on the Nile. One of the most notable war office papers of the year is that issued in Lord Wolseley's memorandum to officers, ordering them to better attend to the morality of the troops, and especially recommending that they lead the way by setting a good personal example before their men. The following is one paragraph of the memorandum:

"It will be the duty of company officers to point out to the men under their control, and particularly to young soldiers, the disastrous effects of giving way to habits of intemperance and immorality. The excessive use of intoxicating liquors unfits the soldier for active work, blunts his intelligence and is a fruitful source of military crime."

To Illustrate Drink Evil.

The Belgian secretary of the interior has published a call for competitive designs to represent the horrors of inebriety. The competition is open to everybody, four pictures being required, on these subjects: A scene in a drunkard's home, showing in detail unhappy and broken family life. The happy home of a total abstainer. The wrecked nerves and physiological chart of a drunkard's system and a similar chart of a temperate man.

For each picture a prize of 1,000 francs is announced, the meritorious pictures to pass into the possession of the government, to be photolithographed and copies to be placed in all public places and halls.

Pledge For Boys.

I pledge my brain God's thoughts to think,
My lips no fire or foam to drink
From alcoholic cup
Nor link with my pure breath tobacco's taint,
For have I not a right to be
As wholesome, pure and free as she
Who through the years so glad and free
Moves gently onward to meet me?
A knight of the new chivalry
For Christ and temperance I would be
In nineteen hundred. Come and see!

—Frances E. Willard.

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9,503 members—an increase of 462—230 Sunday schools, 689 officers and teachers, 8,375 pupils, 48 Epworth Leagues, 1,660 members, 275 organized Churches, 10 self-supporting Churches, 102 Church buildings with a value of \$164,995.57, parsonages, with a value of \$81,674, eight boarding schools with 34 teachers and 1,000 pupils, 17 day schools with 11 teachers and 483 pupils, nine school buildings valued at \$50,853, five hospitals valued at \$14,440; patients treated, 15,689. Total value of mission property, \$388,639; collections, \$13,403.88.

There was an increase of 462 members, which brings the total membership up to 9,503, with about 30,000 adherents.

During the year the publication of the "World for Christ" was suspended.

The "Review of Missions" has over 18,000 circulation and steadily increasing.

Dr. J. H. Pritchett read the twenty-first annual report of the Woman's Board of Foreign Missions to the General Board, submitted by Mrs. S. C. Truehart, corresponding Secretary.

Statistics of the work at home show 34 Conference Societies, 270 District Societies, 3,453 Auxiliary Societies. Collections for the year ending March, 1899, \$83,552.68, a loss of \$3,000; subscribers to the "Woman's Missionary Advocate," 11,886; subscribers to the "Little Worker," 15,606, nearly double that of last year.

Statistics of work of Woman's Board in foreign fields is as follows:

China: 20 missionaries, 59 assistant teachers, 43 boarding and day schools, 2,500 pupils, 31 Bible women, 2 Bible schools, 2 hospitals, 86 scholarships.

Korea: 2 missionaries, 5 assistant teachers, 32 pupils.

Mexico: 17 missionaries, 57 assistants, 25 scholars, 2,687 pupils, 14 scholarships, 19 Bible women.

Brazil: 11 missionaries, 28 teachers, 88 schools, 277 pupils.

Indian Mission: The work grows rapidly and successfully. There are 10 teachers, helpers and missionaries, over 100 pupils, 2 schools, 1 hospital, and 1 Bible woman.

Cuba: The work opened there a few months ago. One missionary and 1 helper have been sent there, and one school, with 32 pupils, has been established.

The report of the Committee on Estimates, composed of T. P. Weakley, J. D. Hamilton, J. H. Pritchett, and W. R. Lambuth, shows that there is \$207,606.72 subject to appropriation. The total amount asked for is \$332,016; total amount recommended, \$205,150. The total expenses during the past year amounted to \$16,600. The committee recommends that \$350,000 be apportioned among the several Annual Conferences for collection.

Rev. W. E. Towson, of Japan; Rev. J. M. Gross, of the Indian Mission Conference, and Rev. M. Dickey, of Brazil, were introduced as returned missionaries. Prof. P. A. Roderiguez, official translator of the Board, was introduced by Dr. Lambuth. He spoke for a few minutes on Cuba and Porto Rico.

The following resolution was adopted: "RESOLVED: That, as a Board, we recognize with much satisfaction the work of Prof. P. A. Roderiguez in translating important Christian literature, into the Spanish language."

A committee was asked for by Dr. Pritchett to consider the condition of

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By T. S. ARTHUR.

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UNSUBSCRIBE TO

THE SOUTHERN

METHODIST RECORDER.

the Harrel Institute, Muskogee, Ind. Ter. Bishop Key, Bishop Duncan, and Dr. Pritchett were named as the committee.

Bishop Wilson, just returned from Asiatic fields, spoke of the need of more money and more workers there.

The following appropriations were made: China Mission, \$27,162; Korea Mission, \$7,650; Japan Mission, \$31,714; Central Mexico Mission, \$21,137; Mexican Border Mission Conference, \$13,850; Indian Mission Conference, \$10,948; Northwestern Mexican Mission Conference, \$12,650; Brazil Mission, \$30,400; Cuban Mission, \$5,000; Pacific Conference, \$2,900; Los Angeles Conference, \$4,092; Columbia Conference, \$2,630; East Columbia Conference, \$2,630; Denver Conference, \$4,529; Montana Conference, \$3,231; Western Conference, \$1,593; New Mexico Conference, \$4,176; German Mission Conference, \$2,268. Total amount appropriated to the mission fields, \$188,550. A permit was granted to the Bishops to raise a sum not exceeding \$7,000 to supplement the work there. Bishop Candler, who is in charge of this field, was granted authority to raise \$30,000 to build a Church in Havana, and to establish two additional missions.

In the afternoon the time of the Board was taken up in routine business, and in consideration of the report of the Committee on Estimates and the apportioning of the amounts to the different Conferences.

THE DEBT.

The committee appointed to report upon the missionary debt respectfully make the following statement of amounts received on the debt of the Board of Missions of the Methodist Episcopal Church, South:

Amounts received from April 1, 1896, to April 1, 1897—From subscriptions, \$947.43; from bequests, \$6,281.27; total, \$7,228.70.

Amounts received from April 1, 1897, to April 1, 1898.—From subscriptions, \$70,459.43; from bequests, \$17,899.52; from permanent donations, \$26,962.72; total, \$115,321.67.

Amounts received from April 1, 1898, to Nov. 12, 1898.—From bequests, \$3,461.60; from subscriptions, \$6,046.88; from permanent donations, \$1,825; total, \$11,333.48.

Total amount received to Nov. 12, 1898, \$113,834.35.

W. R. LAMBETH,
G. W. CAIN,
J. D. HAMILTON.

BISHOP MORRISON'S STATEMENT.

The above report shows \$133,884.35 paid November 12, 1898, the date at which I had guaranteed the payment of the debt of \$130,000. Hence the debt was not only paid at the time pledged, but there yet remains, in addition to its payment, in negotiable notes, good subscriptions, and one annuity yet to be given, about \$17,500 still to be collected. The annuity of \$5,000 given by Dr. Palmore, and said by a Nashville paper to have been given "with a string to it," was given by my urgent request in lieu of a subscription of \$1,000, which he had previously made; and on this annuity of \$5,000 he has never been paid one cent of interest, though he paid the money on the 12th day of October, 1887.

This matter was looked into by a committee and on a motion made to return

the money (\$5,000) to Dr. Palmore, who readily consented to receive it, but the motion to refund was tabled without a dissenting vote. H. C. MORRISON.

QUARTERLY CONFERENCES.

THIRD ROUND.

RICHMOND DISTRICT.

May 28, at night, St. James.
June 4, 11 a. m., Union Station.
4, at night, Harker Memorial.
11, 11 a. m., West End Memorial.
11, at night, Asbury.
11, 4 p. m., Henrico, Laurel Hill.
12, 11 a. m., " " "
18, 11 a. m., Central.
18, at night, Fifth-Street.
25, 11 a. m., Broad-Street.
25, at night, Denny-Street.
July 2, 11 a. m., Trinity.
2, at night, Fairmount-Avenue.
2-3 4 p. m., Chickahominy, Corinth.
9, 11 a. m., Washington-Avenue.
9, at night, Chestnut-Street.
15-16, 11 a. m., Charles City, Chapel.
21, at night, West Point.
22-23, 11 a. m., East King and Queen.
Shackleford's.
23, 4 p. m., Gloucester, and 24, 11 a. m.
28, 11 a. m., Gloucester Point.
29-30, 11 a. m., York, Zion.
30, at night, Williamsburg.
Aug. 5-6, 11 a. m., New Kent, Tabernacle.
12-13, 11 a. m., W. New Kent, Providence.
R. T. WILSON, P. E.

CHARLOTTESVILLE DISTRICT.

May 19, Belmont.
21-22, Batesville, Bethel.
28, Charlottesville.
June 2, Culpeper Circuit, Hopewell.
4-5 Culpeper.
7, Orange, Palmyra.
9, Woodville, Mount Airy.
11-12, Madison, Mount Zion.
16, Rockfish, Bethany.
17-18, Amherst, St. James.
21, West Amherst, Bethany.
24-25, Mt. Pleasant.
30, Scottsville, Mt. Zion.
July 2-3 Nelson, Montreal.
8-9 Louisa, Zion.
9-10, Fluvanna, Salem.
15-16, Albemarle, Brown's Cove.
19, Greene, Standardville.
22, Gordonsville, Barboursville.
23-24, Milton, Mt. Chapel.
J. S. HENTER, P. E.

SECOND ROUND.

PORTSMOUTH DISTRICT.

May 21-22, Boykin's.
27-28, Benn's.
28, at night, 29, Ebenezer.
June 2-4, Smithfield.
3-4, Isle of Wight.
11, morning; 12, Hampton, 1st Church.
11, night; 12, Hampton, West End.
W. C. VADEN, P. E.

NORFOLK DISTRICT.

May 21, 11 a. m., Lambert's Point.
21, 3:30 p. m., Oaklette and Gilmerton, Gilmerton.
28-29, East Norfolk, Bethel.
June 3-4, Fox Hill.
ALEX G. BROWN, P. E.

FARMVILLE DISTRICT.

May 20-21, Lunenburg.
21, at night, W. Lunenburg, C. H.; 22, 7-28, W. Buckingham, C. H.
28, Buckingham, Brown's, 4 p. m.; 29, J. H. RIDDICK, P. E.

FARMVILLE DISTRICT CONF.

The Farmville District Conference will be held at Crewe, July 26-28. Rev. R. A. Compton will preach the opening sermon, and Rev. W. W. Royall, D. D., the sermon on Missions. The Educational programme will be under the direction of Rev. James Cannon, Jr.

L. B. RIDDICK.



THIS COLLEGE

is now located in its own grand new building, n. e. corner Broad and Ninth streets, Richmond, Va. Constructed of iron, granite, and gray brick, 40 x 124 feet, four stories above basement, it is one of the handsomest and most substantial buildings in the country. The oldest Business College in the State, and the only one owning its own building. With one exception, this is true of the whole South.

For thirty years this school has been preparing young people for practical business life. It teaches Single, Double Entry and Joint-Stock Book-keeping, Penmanship, Shorthand, Typewriting, Telegraphy, English, &c. Send for catalogue, showing its splendid methods in preparing its students for business, and its success in securing positions for them, and for new building discounts.

GRATUITOUS AND UNSOLICITED COMMENDATIONS.

Leading Business College South of the Potomac river.—Philadelphia Stenographer.

The great success of the Smithdeal College is due to honest work and the deep interest the instructors take in the pupils.—Richmond Dispatch.

Prof. Smithdeal is a deadly enemy of educational shams and superficial methods of teaching.—Practical Age, Moline, Ill.

We do not hesitate to single it out as an example for all such institutions.—Western Trade Journal, Chicago, Ill.

The results accomplished speak for themselves, and will bear comparison with those accomplished by any similar institution in any part of the country.—Mercantile and Financial Times, New York City.

This school has long been recognized as a leading one, and we are glad to see that is winning from the press and people the praise it so richly merits.—Progressive Farmer, Raleigh, N. C.

This college is well-known and stands high in business circles.—Portsmouth Star.

Everybody has heard of Smithdeal Business College, but comparatively few know of its great value in fitting young people for successful business life.—Richmond Times.

Your institution has been chosen as the one best representing its class in your State.—Register Publishing Company, Ann Arbor, Mich.

It is a first-class school in every respect.—South Boston Times.

G. M. SMITHDEAL, President,

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GROCERIES A SPECIALTY.

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Thousands are willing to testify to its merits, saying it is the best Liniment they ever used.

RHEUMATISM.

NEURALGIA.

HEADACHE.

STIFF NECK.

STIFF MUSCLES.

STIFF JOINTS.

STIFF KNEES.

SCIATICA, LUMBAGO,

PAIN IN THE BACK,

PAIN IN THE SHOULDERS,

PAIN IN THE SIDE.

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Dixie Nerve and Bone Liniment . . .

OWENS & MINOR DRUG CO.,

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Seay, Bagley Co.,

Have received large and attractive lines of

Ladies' Spring Dress Goods . . .

Percales, Prints, Covert Cloths.

Men's and Boys' Clothing,

Douglas and Zieglers
Shoes and Slippers, | Neckwear.

Thompson's Glove-Fitting and R. & G. Corsets.

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ASSETS, \$408,344.07.

This is a Home company; Invests its money at Home; helps Home industries, and solicits Home patronage.

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ROBERT LECKY, Jr., Ass't Sec'y.

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Suffolk; OLIVER, ELLIOTT & SOWERS, Agents, Cræwe; H. L.
WATTS, Agent, Portsmouth; J. T. WEST & BRO.,
Agents, Waverly; GEO. W. DEY & SON, Agents, Norfolk;
W. E. HURT, Agent, Blackstone, Va.

DO YOU NEED MONEY

To Build a Home or Pay Off Old Debts? If so write to the undersigned. Best References Furnished.
Time made to suit the borrower.
Money loaned at lowest rate possible.

FARMVILLE BUILDING & TRUST CO.

Do You Need Anything in the Furniture Line?

—Buy From—

W. T. DOYNE,

Main Street, Farmville, Va.

Will sell anything you want for furnishing your house at a lower price than can be bought for elsewhere. Chamber suits in Oak, Walnut, and Imitation Hard Woods; Springs, Mattresses, etc.; Buffets, Side-boards and China Presses, Extension Tables and Chairs of every description. Baby Carriages in great variety, and

PRICES LOWER THAN EVER!

When in Farmville call and examine our stock before purchasing elsewhere.

It Will Pay You !

TO SEND A POSTAL CARD FOR OUR PRICES ON

Cane Mills, Cider Mills,

Buggies and Harness.

—In Fact—

Everything in the Hardware and Implement Lines

WE HAVE THE GOODS AND PRICES TO SUIT.

Harris-Dillard H'dw're Co.,

BLACKSTONE, -- VIRGINIA

All pains cured
by Dr. David's
Pain Cure.

Dr. David's

Unfailing
and pleasant,
Dr. David's Cough
Syrup.

Anti-Bilious Liver Pills,

A VALUABLE REMEDY FOR LIVER COMPLAINT, BILIOUS AFFECTIONS, HEADACHE, AND ESPECIALLY SICK HEADACHE, PAIN IN THE SIDE. STOMACH, BACK OR INTESTINES, GIDDINESS, DIMNESS OF SIGHT, WEAK NERVES, LOSS OF APPETITE, COSTIVENESS, DYSPEPSIA, DERANGEMENT OF THE KIDNEYS, AND ALL DELICATE FEMALE COMPLAINTS.

DR. DAVID'S LIVER PILLS are offered to the public as the best cure for a disordered liver known, and but one trial is needed to convince the most skeptical of this fact.

These Pills are very mild and harmless in their action upon the Liver and Bowels, and where persons are suffering with any Bilious Affections, Headache, especially Sick Headache, Costiveness, Dyspepsia, or any disease of the Liver or Stomach, they should always have a box of them near at hand, and take them by directions found on the box.

The verdict of everybody that has taken Dr. David's Liver Pills is, "They are the best and most pleasant Pills I ever took." All sufferers should give them a trial. Price 25 cents a box; five boxes for \$1.00. For sale everywhere. Ask for Dr. David's Liver Pills, and have no other. Sent by mail on receipt of price.

OWENS & MINOR DRUG CO.,

RICHMOND, VA.

GROWN WITH "HARD CASH" GUANO

On the Farm of Joseph M. Hurt, by J. P. Pettus.---Average Length of Leaf, FORTY INCHES.



MARCH 1st, 1899.

TESTIMONIALS:

MARCH 1st, 1899.

TEST MADE BY WALKER CLUB. the Bellefonte Guano was applied.

TINKLING, Lunenburg Co., Va.

To the Blackstone Guano Co.,
Blackstone, Va.

Gentlemen:—A committee of the Walker Club, composed of John O. Bragg and F. S. Manson, Jorgenson, and Theo. Orgain, Tinkling, Va., have examined the results of the fertilizer test made for the club on my farm with ten of the best brands of guanos. On plot No. 1, old lot land, ten brands of fertilizers were applied, each at the rate of 800 pounds per acre, the ten sections carefully marked and treated alike. The committee picked out the section on which your Bellefonte Guano was used as the one showing the best results. On plot No. 2, four acres of new ground from old field fine land, four brands were used. Here the committee also found the best results, very decidedly, in the acre on which

I have sold the tobacco made on the four acres mentioned above. The tobacco made on the acre on which the Bellefonte was used brought thirty-four dollars and fourteen cents (\$34.14) more than the tobacco made on either of the other acres. This acre, as far as I know, had no advantage over the other three acres, either in cultivation or natural fertility, or any other way. I know the tobacco did not get mixed in cutting, curing or shipping.

L. A. HARDY,
Committee for W. A. C.

I have used several brands of guano made by the Blackstone Guano Company, for ten years and have tested them on land of other makes on the same field and truthfully say that I think the Bellefonte and Hard Cash are unsurpassed for tobacco. It gives

me pleasure to recommend the Blackstone Guano Co's. Guano to the farmers of Southside Virginia.

JOS. M. HURT.

Nottoway County.

Gentlemen:—I used your Bellefonte Guano last year along with another brand and sold the tobacco from the Bellefonte at an average of \$19 per hundred, and the tobacco grown with the other brand at an average of less than \$12, showing a difference of \$7 per hundred in favor of Bellefontaine Guano. This ought to be enough to show what I think of Bellefonte Guano.

Danville, Va.

Gentlemen:—I have used your Guanos for the past ten years, and they have given me perfect satisfaction. I consider the Bellefonte the best I ever used, and shall use it the present year.

FRANK WHITE.

Nottoway Co.

Gentlemen:—I used your Bellefonte Guano last season along with other brands and am thoroughly convinced that it is the best I ever used. I have sold one barn of tobacco raised with the Bellefonte at an average of \$15 around, lugs and all, which is a high average for shipping tobacco.

V. O. ANDREWS.

Dinwiddie, Co.

Blackstone Guano Co.—Gentlemen:—I bought of your agent, Mr. J. J. Mason, and used your Bellefonte Guano last season and am well pleased with the results. I have used a great many brands and think I can truly say it is the best I ever used, especially in the last ten years. Will say to my farmer friends that I think it a great mistake to use a low grade guano to save a few dollars in the ton at the expense of a larger difference in each hundred pounds of tobacco grown.

Very respectfully,
EDWIN T. JACKSON,

SOUTHERN METHODIST RECORDER--

60 CENTS A YEAR IN CLUBS OF 5.

SOUTHERN METHODIST RECORDER.

Established 1893.

DEVOTED TO THE SPREAD OF SCRIPTURAL HOLINESS.

Vol. VII. No. 20.

REV. JAMES CANNON, JR., Editor,
Blackstone, Va.

BLACKSTONE AND RICHMOND, VA., MAY 25, 1899.

\$1 a Year.--Till Sept. 1st, 50.

RELIGIOUS THOUGHT.

**Gems Gleaned From the Teachings
of All Denominations.**

It is doing for others, sacrificing for others, that makes people Christlike.—Rev. James Sentry, Presbyterian, Denver.

The Husband.

According to the New Testament, the husband is the head of the house. It is the condition of unity.—Rev. C. W. Bridgeman, Episcopal, New York.

An Inestimable Service.

He does an inestimable service who clears the human mind of error, even if he does not put a truth in its place.—Dr. Minot Savage, Unitarian, New York.

Flower of Love.

The flower of love finds all soil congenial and will shed its fragrance where every other seed withers and dies.—Rev. J. T. Brushingham, Methodist, Chicago.

More to Die For.

I believe that however much there is to live for and struggle for on this side of the grave there is infinitely more to die for.—Dr. Coyle, Presbyterian, Oakland, Cal.

Our Sins.

If one come to know his sins as God sees them, it will make him humble and charitable and sweet and grateful.—Rev. C. H. Pettibone, Congregationalist, Denver.

The New Civilization.

We must face the inevitable. The new civilization is to be urban, and the problem of the twentieth century will be the city.—Rev. Dr. Samuel H. Greene, Baptist, Washington.

Christian Usefulness.

There is no form of legitimate employment that does not furnish necessary conditions for the highest development of Christian unselfishness.—Rev. J. E. Cullom, Church of the New Jerusalem, Denver.

Most Blessed House.

The most blessed house is that of our own inner self, if we have only been built up a spiritual house in the skill and might, the yearning and grace, of the Lord Jesus Christ.—Rev. Dr. E. D. Walker, Presbyterian, St. Louis.

The Christian Church.

The Christian church and Christianity itself owe their continuance in the world and their present existence to the impression that Jesus made upon the minds of his disciples.—Rev. J. T. Egbert, Congregationalist, Minneapolis.

Source of Man's Success.

The study of history and biography both reveal that a fortunate series of unexpected circumstances rather than a chain of carefully premeditated plans is the source of many a man's success.—Rev. Harry N. Wilson, Presbyterian, Idaho Springs.

An Epoch in History.

The Philippine expedition marks an epoch in history. It means that our conception of our mission to the world is to be enlarged and that in the manifest providence of God it is called upon to propagate the rights of man.—Rev.

E. Nelander, Lutheran, San Francisco.

Christ In Our Lives.

Christ will come, not to the stately edifice or to the cathedral, but to the man alone. He constantly stands at the door and knocks, and if any man wills it he will come in. He will come into your life and lift up your being.—Rev. Dr. Thomas C. Hall, Presbyterian, Chicago.

Creed of Negations.

Every man has a creed. I doubt whether there is a creedless person living in the world. If you reject all creeds, you simply believe in not believing and hold a creed of negations. Some people doubt their faith and believe in their doubts.—Rev. A. C. Dixon, Baptist, Brooklyn.

Jesus and His Truth.

In order that men may be brought to full, holy, spiritual life Jesus, as the embodiment of his truth, is necessary. The mind and heart of man are completely touched only when truth is brought to its personal relations in a perfect being.—Rev. A. A. Rice, Universalist, Los Angeles.

Sight For Scenes of Truth.

Poor, blinded men need a good, square gaze at the Christ of Galilee. No more peep through formulaary creed or Christian culture, but eye to eye, face to face. No simple doctoring of sightless sockets should satisfy. Sight for the scenes of truth is what men need.—Rev. E. R. McCauley, Lutheran, Pittsburg.

Value of Time.

Time is God's own gift to man. Time affords opportunities for getting good and doing good. These opportunities improved make the soul rich on earth and glorious through all eternity. But these opportunities not improved leave the soul to feed on the husks of vanity here and then thrust it down to waste away amid the gnawings of an everlasting want beyond the grave. Time is that little space allotted to man through which he may pass up to be the companion of angels and his Creator, God, or through which he may go down to the regions of darkness, the abode of spirits lost. Time is like an hourglass filled with golden grains of sand. As each sparkling mite falls through it may add one hour to a noble Christian life here and a glorious immortality in heaven, or it may subtract one hour from the little space that separates between a life of sin on earth and the torments of that hell "where the worm dieth not and the fire is not quenched."—Rev. C. H. Stocking, Methodist, St. Louis.

SPECIAL OFFER!

All persons who owe back subscriptions can pay up all back dues, and have the RECORDER till January 1st, 1900, by sending \$1.00 Now.

BIRTHDAY PRESENT.

The RECORDER will celebrate its 7th Birthday by offering the paper from now till Sept. 1st for FIFTY CENTS PER YEAR. A 12 page illustrated weekly paper for one year for only FIFTY CENTS. Send in a club.

THE BISHOPS' ADDRESS.

TO THE PREACHERS AND MEMBERS OF THE METHODIST EPISCOPAL CHURCH, SOUTH:

Your chief pastors call you to the observance of a Week of Prayer, beginning Sunday, June 25th, and including Sunday, July 2d; Friday to be kept as a fast-day.

The nineteenth century is far spent, the twentieth is at hand. The time summons us to serious thought. A hundred years pass before us for review. We are confronted with the problem what preparation we should make to meet the responsibilities and opportunities of the new century. We should close well the passing, that we may begin well the coming age.

CONFESSION AND GODLY SORROW.

The General Minutes of the past year show a decrease of preachers and members, 8,633, and of Sunday-school scholars, 14,939; a decrease also in ministerial support and in benevolent contributions, except for domestic missions and Church extension. Falling off in membership is a new thing to us. It was preceded by a lessened rate of increase for a few years. Any check to our steady and rapid advance demands candid and earnest consideration. May it be the occasion, not of censoriousness and prophecies of evil, but of self-searching and repentance to salvation. Let us humble ourselves before God, that His mighty hand may exalt us. Short-comings and losses should teach us wisdom, and stir us up to vigilance, zeal and diligence.

THANKSGIVING AND REJOICING.

Partial and temporary checks should not interrupt grateful praise for the ceaseless and overflowing mercies of God and joyful acknowledgement of the wonderful progress of the Church since 1800. He crowneth the century with His goodness. The love of God makes the conscience more acute and the heart more tender, deepens abhorrence of sin, intensifies desire to please Him in all things, and incites to glad, energetic, tireless obedience and service. To us belongs through grace, not doubt, but full assurance of faith; not the spirit of bondage, but the spirit of adoption; not despondency, but the inspiration of hope in the God of hope; not the torment of fear, but the triumph of love which casts out fear. Behold what great things God

has wrought for and by us, and bless and magnify His name. In the name of our God we will set up our banners. The joy of the Lord is our strength. He gives us beauty for ashes, a garment of praise for heaviness. Hallelujahs fill our lips. Joy, hope, and courage are the dominant and abiding marks of His people. They march on from strength to strength, from height to height, from victory to victory. Let them that love the Lord be as the sun when he goeth forth in his might.

THE BRIGHTEST OF CENTURIES.

The nineteenth is the best century the world has ever seen, and the present generation enjoy the best part of the century. We do not shut our eyes to existing evil, nor exaggerate existing good, in declaring the present state of the earth a vast advance on all her past history in wealth, knowledge, power, culture, morals, humanity, and true religion: The darkness of the darkest spot is not so dense as it was a hundred years ago; if the dayspring from on high has not yet visited it, there are, at least, signs that the light approaches. The most favored spot is happier to day than ever before. Christendom is in advance of the rest of the world, but is fast carrying the spirit and means of progress into heathendom. Christian nations have entered all lands with their commerce, railways, schools, literature and missions. Nearly every Church is aggressive, missionary, confident of conquering the world for Christ.

OUR SHARE IN THE BLESSING.

This New World is professedly Christian from ocean to ocean and from pole to pole. The whole hemisphere acknowledges the only true God and His Son Jesus Christ. No country has greater cause for gratitude than these United States. Its population has multiplied during the century from five to six millions. Its western border has moved from the Mississippi to the Pacific. Its wealth is said to surpass that of any other country. It ranks among the foremost powers of the world. May we be as eminent in virtue, piety and good works as we are in privileges.

No form of Christianity has prospered more than Methodism. In this western soil it has specially flourished. The Minutes of 1800 report its total strength in America, from Georgia to Upper Canada, "white and colored members, 64,394." The Methodists of every name in the United States now exceed six millions.

Our own Church has been greatly blessed since its separate organization. In 1846, she had 455,217 members; in 1860, 749,068. In 1866 there were 425,404 white members; now there are 1,458,259; from both counts preachers are excluded.

These numbers are significant. They suggest, but do not express,

the magnitude of our blessings. We cannot call one by one the roll, and listen as each tells the story of his own experience of grace. We cannot follow each minister in his evangelical labors, enter the happy homes of our people, mingle in the worship of every Church, look upon the many myriads of scholars in the Sunday-Schools. Heaven, too, has drawn largely from our communion during the century; they are praising God in nobler strains above.

WELCOME TO THE TWENTIETH CENTURY.

With eager desire and hope we anticipate the advent of the next century. Brighter be its hundred sections of world history than the record of all preceedings times! The new century will have its own needs, burdens, dangers. Ours is the responsibility, as far as we may, to lessen its inheritance of woe and to supply it with resources for the accomplishment of a grand work to the glory of God and the welfare of our race. Generations to follow should have cause to exclaim, Thank God for the Church of the nineteenth century! Let us prepare the way of the Lord among the nations.

Brethren, we ought to equip our own beloved Church for larger and better work. We should hand down to our sons and daughters a heritage not only vaster in extent, but also richer in quality, than we received from our fathers. As the result of evangelical growth and maturing for so many years, the Christianity we transmit should be purer, wiser, more lustrous, stronger in faith, more fervent in zeal, richer in the graces of the Holy Spirit, better furnished for every good work than the Christianity of 1801. Knowing the time, it is high time to wake out of sleep, to put on strength and beauty, to be a mightier and holier factor in the civilization and regeneration of our country and of our world. A million and a half of lights, holding forth the Word of Life, should cause a brilliant and far-reaching illumination. A million of Christian citizens, leaving out all minors, should be a felt power for good in all our land. What may not be achieved by the right use of so large a capital of the sanctified brain and heart and muscle and property of a million and a half of Southern Methodists! We say that we are the Lord's; that all we have and are belongs to Him; that the end of life is to glorify God in our bodies and souls. Let us mean and live what we profess.

Preachers and pastors, stir up the gift of God that is in you; stir up the Church of which you are leaders; be examples, teachers, evangelists, flaming torches; by your faith and zeal rebuke the sluggish and encourage the timid. Laymen, fill the houses of worship, teach or learn in the Sunday-schools, help in the Epworth League, set up the family altar, consecrate your children in baptism, bring them up in the nurture and admonition of the Lord, and send them to our institutions of learning, commend religion by your spirit, speech, and behavior, give your personal influence and help to every good cause. Sisters, be zealous in your Home and Foreign Mission Societies and in all good works. Backsiders, return, and God will heal all your iniquity; lukewarm professors, pray that fire from Heaven may kindle your love; half-hearted believers, make a full conse-

cration and seek a full blessing. Save sinners singly, for there is joy in Heaven over one sinner that repents; Save them in multitudes as at Pentecost. Let these closing years witness peace, unity, holiness, and active, hopeful enthusiasm in all our connection, an auspicious augury at the dawn of the new century.

A THANK OFFERING.

No Church, no discipline can be complete without the grace of giving. Gifts must speak our gratitude. Thank offerings should bear proportion to benefits received. God has great claims on the Church He has so richly blessed and increased. He loves a cheerful giver; therefore, give without grudging, not of necessity, but of choice; not sadly, but with a glad heart; not with hesitation, but with a ready mind. Give from a sense of duty until you learn the blessedness of giving, and to give spontaneously as the spring sends forth its waters. He that sows bountifully shall reap bountifully. God is bountiful, and you are children of God. Convert your corruptible treasures into incorruptible. Glorify God with your means, and He will count Himself your debtor. Everything given for the love of God is a loan which He will repay without fail and with largest interest.

The pressing need of the day, says the General Conference, is to free from debt, improve and endow our institutions of learning. The Church cannot succeed without schools at home and in foreign fields. Education should be the handmaid of religion; it may be the foe. Culture should not be infidel, nor heretical, nor worldly, but sound, spiritual, divine. Let us see that Methodism shall offer to both sexes schools unsurpassed in mental training and wholesome influence. We want an educated ministry and an educated laity. Our schools have been of inestimable service, though clogged and restricted by debt and poverty; poor, yet making many rich. The present numbers and aggregate wealth of our Church suffice to secure adequate relief and enlargement. Within the eighteen months which remain to this century a million and a half dollars, or more, should be placed in our treasury, the free-will offering of a devout and grateful people. This can and should be done without diminishing the annual collections. It is a contribution to the twentieth century, that we may be partners in a greater work for God and humanity than our age has wrought. Let no one stand in the way or fail to do his part and get his share of blessing. Speak no word of discouragement nor keep silence, but let each cheer his neighbor. As God has prospered you, so give. The millionaire should give his draft for myriads of dollars; he will, if he has more faith and delight in God than he has in mammon; if it hurts to part with his money for the love of Christ, the pain is a sign of spiritual sickness, and he should seek at once the good Physician. Rich men, men whose estate falls far below a million should give each his thousands. Men of competence should give each his hundred or perhaps hundreds, equaling by their larger number the wealthier class. Fifties, twenties tens and fives should pour into the lap of the happy Church from her many loving children. Poverty, rich in faith, though not in gold, should

give dollars or dimes. The smiling child should totter forward with his nickel. Let all give with one accord, as an expression of gratitude and consecration, as children of the same Father and heirs of the same kingdom. "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

"Now, He that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness."

J. C. GRANBERY,
In behalf of the College of Bishops.

GIVE THEM CHRIST.

(BY REV. R. H. BENNETT.)

There are many kindnesses to our fellows which the golden rule might suggest and inspire but they are all included in our giving them CHRIST. For the scriptures assure us that in possessing Him we have "all things."

The Bible exhausts the figures of human speech in attempting to tell even a little of what Christ is to a human soul, and then gives up the attempt with that exclamation of blessed despair—"It hath not entered into the heart of man to conceive the things that God hath prepared for them that love Him."

Have we like sheep gone astray? He is our Shepherd to search for us on the mountains and lead us home. Do we need a sacrifice? He is the Lamb slain from the foundation of the world. Are our hearts polluted? He is the fountain for sin and uncleanness. Are we defenceless? He is a sword. Do we search for a foundation which shall abide when the solid earth trembles and vanishes from beneath our feet? He is the corner stone and other foundation can no man lay. Is the way dark? He is the Light of the world. Is this life a passage thro' wilderness dangers? He is our guide even unto death. Do we long for a road through this trackless forest? He is the way from our hearts to God's. Puzzled by the clamoring of creeds and the conflict of authorities, do we in despair cry out with Pilate, "What is truth?" He is the truth. If we say we see the way and perceive the truth, but have no power to walk in the one or follow the other, then He is the life, giving us ability so to do. If the vital principle itself grows weak within, He is the bread to revive and sustain it and the living water to refresh. Do we lie shivering and chilled with the miasma of worldliness and sin in our veins? He is the sun of righteousness to arise upon us with healing in His wings. If there be watchers in the sick chamber or hearts that ache in the long night, beaming through the casement window in the early dawn, He is the bright and morning star. Do we search our book of origins for the genesis of all things and question nature as to her birth and pedigree? By Him were all things made and without Him was not anything made that was made. Are we summoned to admire the pomp and pageants of the mighty monarchs of earth? He is the King of Kings. Do we hear of Gods many and Lords many among the heathen? He is the Lord of Lords, and God of Gods. Do we cry that there is one unconquerable

enemy before whose insatiable thirst for blood the mightiest of earth have fallen? We hear Him cry triumphantly as the tomb opens to release Him it sought in vain to hold—"O death! I will be thy plague. O grave! I will be thy destruction." "He that believeth in me shall never die."

He is our wisdom, our righteousness, our sanctification, our redemption. He is our example, our justification, our mediator, our propitiation. He is our peace. He is our immortal hope. He is our Alpha and Omega, our all in all. "Jesus, my Shepherd, Husband and Friend, My Prophet, Priest and King, My Lord, my Life, my Way, my End, Accept the praise I bring."

Is it not worth while to give a man such an infinite gift? For God has ordained that men shall be led to Christ by our personal efforts. I never knew but one man in all my life who found Christ without personal assistance, and he was a Japanese fellow-student who was converted while reading the gospel of Luke in the original Greek as a literary exercise at his native home, far from the reach of any Christian hand or tongue.

What language can describe the awful oversight and neglect of a Christian who lets an acquaintance live year after year by his side with soul shivering day by day and his hope of Heaven steadily perishing, without ever showing him Christ and beseeching him to be reconciled to God? Mr. Spurgeon tells of an unconverted dying man who called his Christian brother to his bedside, and said: "I am dying. I know that I am lost, but I cannot help putting some of my ruin at your door. I believe you to be a Christian, but I do not recollect that you ever solemnly addressed me about my soul. You believed I was perishing, and yet you did not speak to me; therefore as I cannot conceive you to be inhuman—for you was always a kind brother—I suspect you do not believe as you say you do." His brother said; "I was afraid of offending you. I did speak to you once or twice." The brother replied: "You ought to have taken me by the shoulders. You ought not to have let me be lost. I cannot acquit you."

Ah, will men curse us in eternity because we did not well-nigh burst open the door of their hearts and let Christ in—our fellow-workmen, deskmen, business associates, family companions, servants and friends? We ought not to be able to sleep till we have done absolutely all that we can to bring our associates to Christ. Study how to pick the lock of a human heart for God. Scrutinize men's make-up for their approachable side, as we do to secure their patronage in business.

Whitfield used to look at an audience sometimes as he rose to preach and before he said a word burst out crying, because as he explained he saw before him so many strangers lost to the love of God. No wonder that men fell before such love like grain before the cradle.

No danger to ocean navigation is more treacherous than the derelict—a vessel abandoned by its crew and supposed to be sinking, but which floats just on or under the surface of the water. Lights at night tell of the approach of another ship, the thermometer falls at an iceberg's nearness, the chart shows the position of rocks and the sounding line

reveals the shoal, but there is no sign nor voice to ward the greyhound of the derelict until the crash that sends them together to the bottom. So there are many persons in the Church bound for no haven, with no pilot or crew in charge, drifting at the will of the winds and tides of inclination—a dreadful menace to navigators on the high seas of life.

Canon Liddon has a striking sermon on "The Virtue of Elisha's Bones." It is founded on the incident of the corpse which was hurriedly placed in the prophet's tomb by the mourners to escape the Moabites seen coming in the distance. "When the man touched the bones of Elisha he revived and stood up on his feet." There come to some of God's people times of spiritual dearth and deadness, when they are well-nigh ready for the winding sheet. If this message shall fall under the eye of a spiritual corpse, I pray God that the dead soul may touch the memory of some blessed hour of holy delight in the Master's service, of some sick-bed resolutions, of some promise to a father or mother, now in Heaven, of some hope of a life of usefulness and of glory once cherished as priceless—and revive and live with even greater than the former ardor in the service of the Christ.

One of the generals in the Civil war, when leading a charge in the thick of battle, stepped over the body of a dead soldier and in a flash saw it was the body of his own son. With breaking heart, he had only time to throw himself beside the body and clasp it in his arms, crying, "Good-bye, my boy, good-bye." The next instant he leaped to his feet and cried to his soldiers, "Forward, I will lead you sail," and on they rushed to victory.

Oh for such devotion to the work of God among His followers today who read these lines.

THE TOWN OF BLACKSTONE, AND ITS POPULAR FEMALE SEMINARY.

Among the new towns that have sprang up all over the South since the terrible Civil war Blackstone must be included in the number.

When the writer of this sketch lived at Nottoway Courthouse, as presiding elder of the district, there was no such town as Blackstone in the county.

It is understood, that after the war, the old establishment, called Blacks and Whites, gave place to the present attractive city, called by the classic name of Blackstone.

It is surprising to read of its continual growth, its large business transactions and the success of its popular Female Seminary. The management is said to be first-rate and satisfactory to patrons and pupils, and will hold a fair comparison with the best Female schools in the country.

This writer enjoyed a delightful time at old Nottoway Courthouse before the war, and cherishes pleasant memories of loved ones long since passed away. Dr. Campbell made me an excellent neighbor, and so did Frank Fitzgerald, Dr. Jackson, Mrs. Fuqua, Wm. Scott, and many others, but the great reaper has done his work, and I must hope to meet them in the Heavenly world.

If health and strength would justify,

it would give me great pleasure to revisit the same old community, see the new town and look in upon Bro. Cannon and his popular school, but my judgment tells me that the wish is father to the thought.

Thanks be to the Lord for peace and contentment in old age, cheered with the prospect of a Heavenly home in the near future. J. A. R.

PETERSBURG, VA., MAY 18.

LOUISVILLE LETTER.

(BY REV. J. W. MOORE.)

DEAR RECORDER:—I have been intending to write you a letter for some time. My delay is due to that old thief, Procrastination. He has stolen a great amount from me in the past, and I have been threatening to put him on trial for some years. My loss has been the public's gain.

What about Louisville? Louisville is all right. This is a fine field for work. You can find all you want here. I thought the devil was strong in Richmond and that he was especially strong in Norfolk, but he is here even more firmly entrenched. The Christians are a loyal and royal lot, and the Devil's forces are equally as loyal. We have the open saloon and not even the semblance of closing on the Sabbath. Back door, front door, side door, and cellar door all open. We have the open Sunday theatre. Of course all this is against the laws of the Commonwealth, but the saloon-keeper says "hang the Commonwealth, there is a nickel in sight." This state of things will not last forever. Something will turn loose after while.

Louisville is having a great time this month. First we had the Board of Church Extension, which sat for two days and dispatched the usual amount of business. The Board is discussing the feasibility of a Church Insurance Company. The idea seems not only feasible to this writer but absolutely necessary. The Insurance Interests are practically a Trust. In some States so vigorously has the fight been waged against these combines that the Insurance Companies are withdrawing from the State. That they will stay away I do not believe, but it furnishes an excellent opportunity for our Church to take up such work and protect our property. Bishop Keener was too feeble to be present. Bishop Candler delivered an address on Cuba at the Broadway Church that was Candleresque in style. Bishop Haygood and Bishop Candler and Sam Jones are all of the same tree. Sam Jones is only a little more so. They possess that rich Georgia humor, that don't-care-what-you-think style, that freedom from conventionalism, that strength in expression that gives a charm to all that they say. Bishop Candler will be a tonic to hesitating saints and fearful preachers.

Then we have just had the May Music Festival. Sam Jones says that it was too rich for Louisville blood, and that you could not find five hundred in the city who could appreciate it. Whether they enjoyed it or not, Louisville people turned out in large crowds to hear the talent. Financially, it was a great success.

The Baptist Convention is now in session in this city. I would judge that the attendance is larger than it was last

year in Norfolk. The Whitsitt case came up as usual, and perhaps was settled this time by the Board of Trustees. I do not see how the Baptists can get along without a Whitsitt case. It has been a feature of their gatherings and doubtless has drawn together the large attendances. Here in Louisville the sentiment is overwhelmingly for Whitsitt.

The regret is great that the Board should have accepted his resignation. Peace at any price was the sentiment that brought about the acceptance of his resignation. Liberty of thought and of investigation was again denied by the boasted defenders of liberty. I

(CONTINUED ON FOURTH PAGE.)

A Great Combine

Trusts and Combines in many lines of production, and controlling the output of many factories, have recently been formed, some and other similar organizations are projected. It is not our purpose to discuss here the influence of these trusts, whether beneficial to public interests or otherwise; but we wish to announce to our readers that

Capitalized at Millions

WE HAVE ENTERED A COMBINATION

which is not prejudicial to any interests, but which, on the contrary, is directly in favor of every reader of this paper.

HERE IS THE PLAN

A splendid illustrated MONTHLY, devoted to the cause of Methodism throughout this broad land and called THE AMERICAN ILLUSTRATED METHODIST MAGAZINE, is published in St. Louis, with offices in New York and Chicago. It is the peer of the best of the popular magazines in illustration, literature, and typographical excellence, and is designed to be to the Methodist membership of about six millions in America, what the popular secular magazine is to the general reading public. The Magazine is not a competitor of any of the other Church periodicals; it is general in its scope. It is the ONLY ILLUSTRATED METHODIST MAGAZINE PUBLISHED MONTHLY IN THE UNITED STATES, and occupies a field distinctly its own. Its aims and purposes are of the highest. Its ideals are: THE PUREST IN LITERATURE, THE HIGHEST IN ART, THE NOBLEST IN METHODISM. It is a worthy exponent of the great Church it so ably represents.

Some Opinions of Representative Methodists, North and South.

"The American Illustrated Methodist Magazine should be welcomed by the whole Methodist family. Many a number will contain articles worth ten times the subscription price." —Bishop Charles C. McCabe.

"Fair, sweet-toned, appetizing." —Bishop O. P. Fitzgerald.

"Our common Methodism is to be congratulated on this valuable accession to our periodical treasures. I hope every Christian will have this beautiful Magazine." —Bishop John F. Hurst.

"It takes rank with the best for its varied and rich table of contents. A valuable auxiliary to our Epworth League work." —Bishop E. R. Hendrix.

"A periodical absolutely solitary in the field it occupies. It is a joy to the eye, the mind and the heart. It ought to find a place at once in every family circle in the land." —Bishop W. A. Candler.

"A gem among the monthlies of our land." —T. Berry Smith, Central College, Fayette, Mo.

W. T. Harris, of Washington, D. C., United States Commissioner of Education, has this to say of a recent number: "It is one of the most remarkable magazine numbers that I have seen for a long time, and I beg leave to enclose two dollars for two regular subscriptions. I congratulate you."

The Press, Denominational and Secular, Speak in Highest Terms.

"A future of gratifying success and large usefulness is assured it." —St. Louis Globe-Democrat.

"The contributions compare well with those of any other Magazine of the day and its illustrations are excelled by none." —Pittsburg (Pa.) Daily News.

"Interesting and attractive, not only to Methodists but also to the general reading public, for the matter which fills the pages is of a character broader than the title would indicate." —Columbus (O.) Dispatch.

"The prospectus of the Magazine indicates that there is an abundant feast of good things in store for its readers; but the Magazine itself is better than any prospectus." —The Pittsburg (Pa.) Times.

"The scholarship of the Magazine is insured by the editorship of Revs. James W. Lee and Naphtali Leacock, who are known and loved in St. Louis and throughout the West." —St. Louis Post-Dispatch.

"It compares favorably with the best of them, and is a brilliant success from the beginning." —Atlanta (Ga.) Constitution.

"We most heartily commend it to our people as a high-grade periodical, worthy to take its place in every Methodist home." —New Orleans Christian Advocate.

"It will aim to advocate and magnify the things which world-wide Methodism holds in common, and especially to be a factor in the cultivation of fraternal relations between the Methodist Episcopal Church, and the Methodist Episcopal Church, South." —Central Christian Advocate.

"The letter press is superb, the illustrations first-class and the reading matter thoroughly instructive, entertaining and edifying." —Pennsylvania Methodist.

"A triumph of literary talent and mechanical art." —St. Louis Christian Advocate.

"We welcome it, relish it and recommend it." —Western Christian Advocate.

"It takes high rank with the best periodical literature of the day." —Wesleyan Christian Advocate.

"We cannot but give to the Magazine our best wishes, and hope for its great success." —Texas Christian Advocate.

To these might be added hundreds of testimonials from Church officials, pastors and laymen, North and South, all praising the Magazine for its intrinsic worth and its lofty purpose.

"THE ILLUSTRATED HISTORY OF METHODISM," which is being published serially in the Magazine, is a feature of marked interest, and is alone worth the subscription price; but the History is only one of the many interesting and artistic features of each number.

Every Methodist family should be a subscriber. Its price is so small all can afford it, but in combination with this paper an opportunity is offered to secure both publications for little more than the cost of one alone.

The subscription price of THE AMERICAN ILLUSTRATED METHODIST MAGAZINE is \$1.00 a year; the subscription price of this paper is \$1.00 a year. We will supply BOTH one year for \$1.00.

This is our GREAT COMBINE—a TRUST organized solely in the interests of our readers, and which they are invited to join. Do not delay. Take advantage of this remarkable offer at once. It may not remain open long.

Address orders and make remittances payable to

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BLACKSTONE, VA.

SOUTHERN METHODIST RECORDER.

A Weekly newspaper devoted to the spread of scriptural holiness. "For we wrestle not against flesh and blood, but against principalities, against powers against the rulers of the darkness of this world, against spiritual wickedness in high places." "Abstain from every form of evil, and the very God of peace sanctify you wholly."

REV. JAS. CANNON, Jr., Editor.

A larger circulation than any other newspaper in South-side Virginia.

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Obituaries of fifty words or under inserted free. Half a cent a word for all over fifty. Marriage notices not exceeding six lines ten cents. Sample copies to any desired address.

THURSDAY, - - - - - MAY 25, 1899.

EDITORIAL.

BIRTHDAY PRESENT.

The RECORDER will celebrate its 7th Birthday by offering the paper from now till Sept. 1st for FIFTY CENTS PER YEAR. A 12 page illustrated weekly paper for one year for only FIFTY CENTS. Send in a club.

EXTRAORDINARY OFFER!

On the third page of this issue a statement is published concerning the "American Illustrated Monthly Magazine." This is a monthly magazine, of which Dr. J. W. Lee is one of the editors. It is fully described on the third page. THE EXTRAORDINARY OFFER is to furnish this excellent magazine, coming once every month, and the METHODIST RECORDER, coming once every week, for \$1.00 for a whole year!

DEATH OF COL. COLE.

Col. E. W. Cole, the President of our Board of Missions, and one of the leading citizens of Tennessee, dropped dead in New York City a day or so ago. He was perhaps the wealthiest man in Tennessee, and had been prominent in Church circles for many years. The death of the President, and of Dr. Sledd, the Vice-President of the Board of Missions, within ten days of each other, is a noteworthy occurrence.

SEE OUR NEW OFFER ELSEWHERE.

IN THIS ISSUE—THE RECORD.

FOR ONE YEAR FOR 50 CENTS.

A BEAUTIFUL CHARACTER.

Dr. R. N. Sledd, whose death we briefly noticed last week, was a man upon whose character noble minds delight to dwell. There were elements about him that attracted, pleased and inspired confidence. His gentleness of manner was such as to invite hearty communion of thought and feeling, while his strong, vigorous intellect, his clear conception of truth, and his ready and eloquent expression of great principles, combined to make him one of the strongest and most lovable men in our connection. We loved him when first we saw him, and we admired him more and more as we became acquainted with his strong traits of character and rich store of knowledge.

Many years ago he visited our conference in Augusta and preached at St. James Church. His sermon on that occasion impressed us as being emphatically the gospel. Two years ago he preached the baccalaureate sermon at Emory College. That sermon excelled in strong orthodox expression, in sweet spirited and divine unction, in pathos and beauty of diction, and in the broad and eloquent presentation of the great theme in hand. He said to us a few weeks ago, in Nashville, that these sermons with others had been, at the request of many friends, embodied in a book for the use of the public. We are satisfied that whoever gets that book will secure a treasure.

Dr. Sledd, with all his greatness, was a very modest man; but his modesty did not deprive the church of any of his efficiency in service, and that service constitutes a rich legacy to his loved Zion. His going has left a wide gap in our ranks and a sad aching in our hearts.—Wesleyan Advocate.

ON DEATH OF DR. SLEDD.

At the Danville Methodist Preachers' meeting the following resolutions were read and adopted:

Whereas it has pleased the Great Head of the Church to remove our dear brother and co-laborer, Robert Newton Sledd, D. D., president of this body, and pastor of Main-Street M. E. Church, South, from the labors and battles of the Church militant to the rest and joys of Heaven, therefore be it

RESOLVED, 1: That we put on record our testimony to the purity and broadness of his character as he impressed us in this association of pastors, and in the fellowship of our long friendship, and hereby express our deep sense of our personal affliction in his death.

RESOLVED, 2: That we emulate his devotion to duty and steadfastness in purpose to serve God, and aim to follow in his footsteps, and will count it as a privilege to fall as he fell in the quick pursuit of the work of our Master and Saviour, and rejoice that the sunset with him was cloudless and bright.

RESOLVED, 3: That we tender to his bereaved children our sincere sympathies, and assure them of our prayers for their peace and comfort, and that the mantle of his noble character may fall on them.

RESOLVED, 4: That we assure the Main-Street congregation of our deepest sympathy in this time of their great bereavement, and will do all we can to serve them in pastoral work until they can secure a successor to their shepherd whose staff is broken; and that we mourn with them a man, pastor, and preacher who "being dead yet speaketh"—by his purity of character, his exalted charity, his distinguished erudition, and, above all, his faith in God—a loss to our Church in Virginia and the South, as a scholar, a writer, and one of our most distinguished preachers.

RESOLVED, 5: That the Secretary of this Preachers' meeting be requested to forward a copy of this paper to the family of our dead brother and to the prints.

GEO. H. RAY,
T. J. TAYLOR,
J. T. BOSMAN,
F. B. M'PARRAN,
E. L. PEERMAN, Secretary.

THE ORPHANAGE LOCATION.

As was stated in The News yesterday, the industrial orphanage that is proposed to be erected by the Virginia Conference of the Methodist Church, will be built either in this city or Richmond. At the committee meeting at Danville Monday night the selection was narrowed down to a choice between these two cities. The committee will visit Richmond June 6th for the purpose of examining the site there, and it is expected that the choice will be made in that city on that evening.

The Danville meeting was held at the residence of Mr. E. G. Moseley, in that city, and lasted until midnight. There were present Rev. Dr. A. Coke Smith, Mr. P. T. Barrow and Mr. Moseley, constituting the committee, and Rev. Dr. J. Wylie Bledsoe, of the Miller Manual School. A number of gentlemen were present advocating the claims of various cities for the institution.

Richmond was represented by Mr. J. Thompson Brown, who tendered a choice of three large tracts of land of not less than 50 acres each, within the corporate limits of the city.

Messrs. J. Gordon Payne, Camillus Christian and L. G. Bell, as a committee from the City Council of Lynchburg, attended the meeting. These gentlemen made a tender of two large tracts of land from which the committee might select a site, and an alternative proposition of \$5,000 in cash as a fund for the purchase of a site in Lynchburg. Each of the Hill City men made a forceful and earnest talk advocating the claim of the city.

Mr. E. D. Gregory was present from Bedford and offered liberal propositions.

Mrs. J. A. Maskinimie offered a valuable location at Norfolk and situations were offered at Buena Vista and Warrenton.

After hearing all the claims the committee decided to accept the offer by either Lynchburg or Richmond.—News

CLOSING EXERCISES

B. F. INSTITUTE.

Sunday, June 4th, 11 a. m.

ANNUAL SERMON DR. W. V. TUDOR
Richmond, Va.

Monday, June 5th, at 8 p. m.

ANNUAL ADDRESS DR. JOHN MATHEWS
Nashville, Tenn.

Tuesday, June 6th, at 10:30 a. m.

ANNUAL CONCERT

Tuesday, June 6th, at 3 p. m.

ANNUAL MEETING OF B'D OF TRUSTEES

DELIVERY OF DISTINCTIONS, MEDALS,
AND DIPLOMAS.

Tuesday, June 6th, at 8 p. m.

CLASS NIGHT CLOSING EXERCISES

RESOLUTIONS OF RESPECT.

The committee appointed at the First Quarterly Conference of the South Brunswick Circuit to draft resolutions on the death of Rev. W. R. Smithey, respectfully submit the following.

Whereas our beloved friend and brother, and former pastor of seven years' service, departed this life on the 17th day of January, 1899,

RESOLVED, 1: That while we bow in submission to the will of our Heavenly Father, the death of our beloved brother after his departure from our Circuit, has caused us sincere sorrow and regret.

RESOLVED, 2: That we will cherish the memory of his noble Christian character, his godly life, and faithful and able ministry as a precious heritage and inspiration to noble living.

RESOLVED, 3: That we assure the bereaved family of our tender sympathy with them in their great sorrow and loss, and pray each of them may have the consolation and support, the safe care and sure guidance of their Heavenly Father.

RESOLVED, 4: That these resolutions be published in our Conference papers, and a copy of them be sent to the bereaved family.

COMMITTEE: R. R. SEYMOUR,
STEPHEN TILLMAN,
J. E. R. RIDDICK.

LOUISVILLE LETTER.

(CONTINUED FROM THIRD PAGE.)

doubt whether any of the denominations have a right to throw rocks. The Christian scholar had better mind what he finds out about the past, for if he should chance to happen on anything that is unpalatable to the present, his head is likely to adorn a basket and his carcass cast into an Ecclesiastical charnel house. When will we learn some sense and respect Truth more than we respect our "ologies." If Jesus were here on earth I imagine his first sermon would be on the reverence that men should have for the truth, and a ringing condemnation of the traditions of the elders. (To all whom it may concern: Greetings—Be it hereby known that no reference is made to our presiding elders in the term just used, since dating from such ancient times, there ecclesiastical life everything is history and not tradition with them.) Freedom to think is what is needed in all our denominations. THEN WE NEED MEN WHO WILL THINK. One of our distinguished divines said to a man who was talking to him about the questions of our times "that he had not troubled over these things as he had determined to leave those things alone and to simply believe in the standards of the Church." He was an intellectual and moral coward, and had no more the spirit of Wesley and of Fletcher than the disgraced officers of the New York regiment are like Teddy Roosevelt. It is to be earnestly hoped that this Whittitt case will be the last to be recorded in our time of narrowness and bigotry vs. freedom.

Sam Jones and George Stuart are here. They are here by a great majority. Jones's sword is sharper than ever. Age has improved its temper, as well the temper of the wielder. Sam has run no side-show. Buffalo Bill never drew any from his crowd. The May Festival was a dwarf attraction and the Baptist convention may be in town but they do not know it at the tent. The races have been snowed under. Jones is needed here. This is a whiskey town. Wholesale distillers are big men in many of the Churches. GREAT BIG MEN. They are in the ruling and governing bodies of the Church. This is true of the most influential Churches in the city, except the Methodist. Some of the preachers—not Methodists—were opposed to Dr. Jones' coming, and well might they be. The liquor traffic holds itself to be really respectable in Louisville. That Sam has used some plain language in regard to it may well be believed. Jones's spirit is excellent. Age has sweetened it, but age has added to his power to open up the human heart and show its sin. That the press has not done him justice goes without saying. The ethics of the modern

THE JUNIOR RECORDER.

RICHMOND AND BLACKSTONE, VA., MAY 25, 1899.

THE SUNDAY SCHOOL.

LESSON X, SECOND QUARTER, INTERNATIONAL SERIES, JUNE 4.

Text of the Lesson, John xix, 17, 30. Memory Verses, 28-30—Golden Text, Gal. ii, 20—Commentary Prepared by the Rev. D. M. Stearns.

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17. "And He, bearing His cross, went forth." The previous verse says that they led Him, and outwardly so it seemed, but the reality of it was that He went willingly, of His own accord. It was on His part all voluntarily done, and this was typified in the burnt offering which a man offered "of his own voluntary will" (Lev. i, 3). One has said that His being crucified at the place of a skull suggests that apart from Christ crucified all the world is as empty as a skull and as good for nothing.

18. "They crucified Him." They had scourged Him, and upon that torn and bleeding back they laid the cruel cross. Perhaps He stumbled; perhaps He fainted. If so, was it any wonder? Who can tell the agony? What wonder that the daughters of Jerusalem wept for Him as they beheld Him? Perhaps Simon the Cyrenian did not appreciate the honor conferred upon him as he was compelled to turn about and bear the cross after Jesus (Luke xxiii, 26-29), but we may hope that he has been thankful for it ever since.

19. "Jesus of Nazareth, the King of the Jews." Yes, it is all true—as such was He born, as such crucified and as such will He come again in power and great glory (Math. ii, 2; Jer. xxiii, 5, 6). Then there shall be a truly righteous King who will reign over a righteous people, and the capital city of their nation shall be called a city of truth, the throne of the Lord (Isa. xxxii, 1; lx, 21; Zech. viii, 3; Jer. iii, 17).

20. "It was written in Hebrew and Greek and Latin." It was for all the world, and the King of the Jews shall yet be seen to be King of Kings and Lord of Lords (Rev. xvii, 14; xix, 16). Let Hebrew stand for religion, Greek for wisdom and Latin (or Rome) for power, and we have the great truth that apart from the King of the Jews, in His death and resurrection, there is no true religion or wisdom or power. Salvation is of the Jews, and Christ is the wisdom and power of God (John iv, 22; I Cor. i, 24).

21, 22. "What I have written I have written." Thus said Pilate to the chief priests when they urged him to alter the title on the cross. As Herod and Pilate and the Jews and Judas and the devil only performed, all unintentionally and ignorantly, that which the hand and counsel of God had determined before to be done (Acts iv, 28), we may see in Pilate's firmness in this matter an assurance that "Every purpose of the Lord shall be performed" (Jer. li, 29; Isa. xiv, 24).

23. "Then the soldiers, when they had crucified Jesus, took His garments and made four parts, to every soldier a part." These soldiers had no voice or will in the matter; they must obey orders. For these Jesus prayed, saying, "Father, forgive them, for they know not what they do" (Luke xxiii, 34). It seems incredibly awful that literal nails should be driven through the hands and feet of the Lord Jesus! But what shall we say of the love that could thus pray for those who did it?

24. "They parted My raiment among them and for My vesture they did cast

lots." For the coat that was without seam they cast lots, and thus was literally fulfilled Ps. xxii, 18. The soldiers clothed with His clothing because of His death, help us to remember that all believers are clothed with the garments of salvation, the robe of righteousness, by His death and resurrection (Isa. lxi, 10; I Cor. v, 21). The five parts of His clothing suggest the abundance of the provision He has made for us, "exceeding abundant" (I Tim. i, 14; Eph. iii, 20).

25. "Now there stood by the cross of Jesus His mother." By comparing Math. xxvii, 56, and Mark xv, 40, with this verse we conclude that His mother's sister was Salome, wife of Zebedee, mother of James and John. So there were at least four women who were suffering with Him as they watched His sufferings. How could they stand it? How could His mother bear it? Was this a part of the piercing of her heart of which Simeon had spoken in Luke ii, 35?

26. "Woman, behold thy son!" This said Jesus to Mary as He saw her and the disciple whom He loved standing by. The three sayings before the three hours' darkness were "Father, forgive them," "Today shalt thou be with Me in paradise" and this to His mother and John. They tell us of the forgiveness of sins or present salvation, of the glory that awaits us and of provision for all our need while we sojourn here. He who spared not His own Son, but delivered Him up for us all—how shall He not with Him also freely give us all things?

27. "Then saith He to the disciple, Behold thy mother." And from that hour that disciple took her unto his own home." What an honor conferred upon John! And thus Mary has a home with a loving heart to care for her. But why not let one of His brothers, her own children, care for her? We will some day know this also if it is best that we should. Meanwhile we rest in the assurance that He does nothing without a cause.

28. "After this Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst." This was after the three hours' darkness, after all the mocking and jeering of His cruel enemies. It was all nearly over now, but Ps. lxix, 21, remained to be fulfilled. The previous verse in that psalm says that reproach had broken His heart, that those to take pity and comforters He found none.

29. "They filled a sponge with vinegar and put it upon hyssop, and put it to His mouth." How very fully and liberally every word of Scripture concerning His humiliation was fulfilled! So may we expect all concerning His second coming and His glory and His kingdom to be as literally fulfilled. Let us consider every item of His sufferings for us until we are humiliated and wholly devoted to Him. Let us consider every item of the glory to be revealed and our partnership with Him in it until we can make the words of Rom. viii, 18, our very own. May we cry in very deed, "My soul thirsteth for God, for the living God" (Ps. xlii, 2; lxiii, 1).

30. "When Jesus therefore had received the vinegar, He said, It is finished, and He bowed His head and gave up the ghost." His very last words seem to have been "Father, into Thy hands I commend My spirit" (Luke xxiii, 46; Ps. xxxi, 5). Luke says that He cried this with a loud voice, so that He died in His strength. He suffered the full time appointed Him, and the blood and water from His side would seem to indicate the broken heart (John xix, 34).

EPWORTH LEAGUE.

People For the Week Beginning June 4, "Wheat and Tares"—Text, Math. xiii, 24-30.

"Let both grow together until the harvest."

No fact is more apparent than that good and evil are closely mingled in this world. Fault is often found with the church and reflections cast on religion because there are unworthy people in the church membership. It is undeniable that many who have at some time made a profession of religion have fallen far away from their first faith, and are living sinful lives. They do much harm to the cause of Christ. In many cases they should be firmly dealt with. The same is true of some League members. After kind care has been given them and all proper means of persuading them to correct the evil course has failed such persons should be asked to withdraw and, if necessary, should be expelled from membership. This is not in any sense or degree assuming the position of judge of their future and eternal condition. Nor does it in any manner free us from the obligation to do all we can to save such ones from their sins. It simply cuts them off from the participating in the privileges of membership which are allowable only to those who desire them sufficiently to maintain their obligations. No good end is secured in permitting the openly and notoriously wicked to remain members of the church or League, but much harm is done.

To persecute and injure those who are evil is contrary to the spirit of Christ. The promise of a world where there is no sin is given us, but we have no commission or warrant to try to make this world the place by exterminating those whom we disagree with and think in error. God is still the ruler and lets them grow. Inquisitions have committed many murders, but they never benefited the church nor the world. We have not the wisdom sufficient to always discriminate wheat from tares. Doubtless, if we were to try to rid the world of all evil persons, we would in our zeal and ignorance sacrifice some of the purest and best because of our lack of understanding of their motives and work.

It is also quite probable that the presence of the evil and sin of men helps us by spurring us to resist in our own lives the temptations under which we see others fall and also develops our virtues by calling out our energies to reform our fallen friends. This is not paradise, but preparation for it, and however we may weep over sinners and hope for the day of salvation, we may still thank God that we have been allowed to live in a sinful world, since it brought, through the Father's love, a Saviour from sin. Use more effort in trying to be good wheat yourself, and you will have less inclination to spend time

CONTINUED ON EIGHTH PAGE.

LIFE IN LITTLE NUTSHELLS.

BY CHARLES FREDERIC GOSS.



"THE WIRE WOUND ITSELF AROUND POOR OLD SHIVERER'S NECK."



XII. TWO KINDS OF FEAR.



SOME MEN are scared at nothing, and some men are scared at everything, and it is hard to tell which is the bigger fool.

There is a queer, nervous, shaky little body around here, by the name of Shiverer. He has heard so much about the danger of touching a "live wire" that he hardly dares venture out upon the street, ne'er rides upon a trolley car, and would not use a telephone for a thousand dollars.

If you were to see him creeping slowly and timidly along, looking up at the electric car wires and the spider web of copper filaments strung from pole to pole (over which, as along the nerves in a human brain, though it flies incessantly)—blinking, starting, dodging—you would think that he was an escaped lunatic.

He would go round the world to get to his office, before he would step over a "down wire!"

One day he was walking past a "feed store", in front of which an old farmer was unloading a wagon of baled hay. His hold slipped, just as he tried to lift one from the very top of his load and it tumbled to the ground. The jar wrenched it so that a poorly twisted ligament gave way, and the wire thus loosened, wound itself around poor old Shiverer's neck!

He gave a wild yell and fell down in a fit, as suddenly as if he had been electrocuted.

Now, the scriptural injunction to "pass the time of our sojourning in fear," does not, it seems to me, call for just that kind of timidity. I am afraid of a "live wire" myself, and for that matter am shy of even a barbed wire; but I would hate to fall down dead every time I touched a baled wire.

Some men are too timid. Shiverer was. And yet, it is a good thing for a man to keep his eyes wide open for "live wires", for the streets are full of them.

Every now and then you see a man who has run up against one, and a pitiful sight he is! There is a saloon not far from here, out of which you can see a string of them coming any time. The symptoms of the shock are always the same—knees that shake as they walk, tongues that tangle as they talk, bleary eyes, red nose, poverty, disgrace and too often crime.

"What do you suppose is the matter with that poor fellow?" said I to a friend of mine, as we saw a man coming out of a gambling hall, his hat pulled down over his eyes, his face pale as a ghost and his hands thrust deep into his empty pockets.

"Touched a 'live wire'," said he sententiously.

There is such a wire running out of the "stock exchange" into almost every saloon in every city of the country, and there is another one more dangerous still, one end of which is over on the race track.

I know plenty of young fellows that have been burned on that one.

It makes no mark on their faces—at first; but it surely leaves a scar on their consciences, which it scars as if with a red-hot iron.

"If I had a fine, bright boy, I would rather see him take a stroke of lightning full upon his forehead than to get into the habit of touching that race track wire!"

I can find you a thousand fathers and mothers in this city who will say the same.

Did you ever see them stand wringing their hands over a boy that has been brought home drunk from a pool-room, and hear them cry: "We had rather see him in his coffin."

For one, I am not afraid of everything, but I am afraid of some things, I am scared to death of some "live wires."

REPARTEE!

"Those who live in glass houses should not throw stones."

BY EMMA B. DUNHAM.



HE tripped along a wooded path,
A maiden, young and gay;
Quite free from any self-reproach,
She hummed a roundelay.

A little boy comes running by,
With heart that's just as light,
A bird's nest held within his hand,
With eggs of purest white.

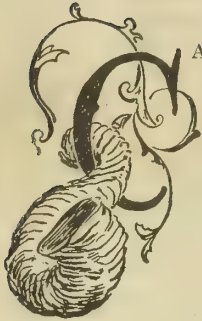
"You cruel, naughty boy!" she cried,
And caught him by the sleeve;
"How could you pain the mother bird?
How could you make her grieve?"

"Now, Miss, to tell the honest truth,
I do not cause her pain.
The nest the mother bird has left;
She will not come again."

"How do you know, you wicked boy,
Why do you tell me that?"
"Because—because—," the lad replied,
"You've got her on your hat!"



FIGS AND THISTLES.



ARMEL faith leads to
Carmel victory.

Self-conquest is the
truest royalty.

Religion and rea-
son never disagree.

Many a God-sent affliction
has been a bridle to check presumption.

The sermon that is born in the preacher's
heart, makes itself at home in the hearer's.

Love is the one universal badge of the
Christian.

Even in private we are over-
heard by God.

Bigotry is not pecu-
liar to religion.

Notoriety is cheap to
get, but dear to keep.

Christ did for man what the
Creator did for matter.

There is nothing truly "God-
forsaken" in the world.

It is always easier to recog-
nize a debtor, than a creditor.

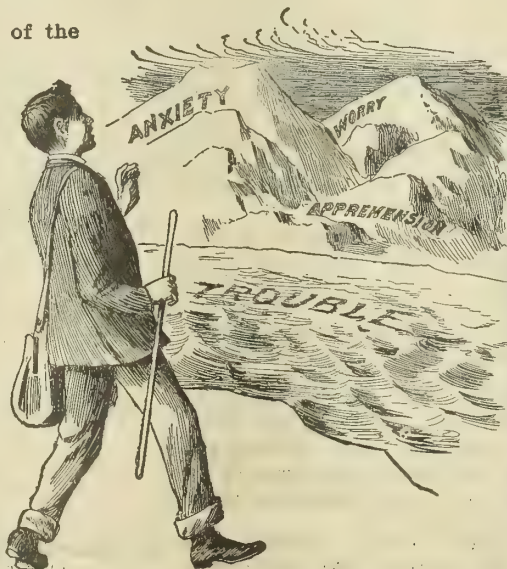
Love's flowers are our feelings; its fruits
are our deeds.

The fairest joys bloom where the bitter-
est tears have fallen.

It does not change the truth to look at
it with colored glasses.

God cannot help the man who does not
feel the need of His help.

The great wonder is not His miracles,
but the Miracle of Himself.



It is better to go home on foot than to
prison in a palace car.

Some men will not worship God because
God will not worship them.

A society gentleman is often a man with
white hands and a black heart.

If you count your meridians from Christ,
you may wander where you will.

It is the goodness you are looking for in
others, that will fill your own life.

The man cannot help being an optimist
who is looking to God all the time.

The fleeting smile of the world may be
purchased at the price of eternal tears.

Religious worship is dying out. People
too often go to church to be entertained.

If no one finds fault with you, remember
that nobody notices the dirt on a poker.

The secret Christian will either fail to
be a secret, or he will fail to be a Chris-
tian.

"Thy kingdom come" will not be an-
swered till you let it come in your own
heart.

The man who wants to work for God
doesn't have to go to an employment
agency.

Many preachers think they are brave be-
cause they whip God's saints and let the
devil alone.

The man who is learning by his mis-
takes, will be a busy student, and, some-
day, a wise one.



SURMOUNTING DIFFICULTIES.

DOUBT says: I can't.

FAITH says: I will.

EPWORTH LEAGUE.

(CONTINUED FROM FIFTH PAGE.)

to ward puning.

The Canadian Superintendent.

One of the most noted, if not the most prominent, men in Canadian Methodism is Dr. Carman. Since the union of all the various branches of the Methodist church in the Dominion there have been no bishops, but he has been general superintendent, which means the same thing, practically, under a different title. He is one of the



REV. A. CARMAN, D. D.

ablest men in the denomination and deservedly held in high esteem. He was born in Ontario, in 1833. He is a graduate of Victoria university. He has been chancellor of Albert university and bishop of the Methodist Episcopal church of Canada before the consolidations. He is deeply interested in the League and during the past season made many addresses to chapters in California during a trip to that state, where flowers were blooming while his own land was white with snow.

Help a Little.

A kind word will often reach a heart seemingly closed to all good influences. It is impossible to tell by outward appearances all a person's feelings. The most hopeless and hardened, as we think them, may, after all, be accessible. Our carelessness and disregard are often as much in fault as their hardness. A touch of sympathy shows a brotherly heart, and this will thaw and warm a soul disheartened and almost discouraged. It costs you some effort to break through your reserve and approach another. It is hard to "talk religion," but if you will try it a little you will find your own interest growing and heart becoming enlisted in the work. For your own sake, for the next one's sake, help a little. Not the big things at first, but the little things of kind greeting and helpful service, are your task.

Sow an act and reap a habit; sow a habit and reap a character; sow a character and reap a destiny.—Thackeray.

Learning without good sense only helps a man to expose his own shallowness more clearly.

TEMPERANCE EDUCATION.

A Test of Its Efficiency in the Army at Santiago.

Fourteen years ago a certain state in the United States enacted a rather loose temperance education law, giving much latitude to school boards and teachers. In one city in that state the teachers said: "We will teach this subject from the positive side, the ideal. We will not tell the children what they should not do, nor much about beer or any other alcoholic drink. We will fill their minds so full of good and beautiful things that there will be no room for the bad." Nine-tenths of those children came from homes where beer is as common as water and saloons abound.

Last April 600 young men from the public schools of that city enlisted in our army. Although not in battle, they returned home to die in great numbers in spite of the best medical skill and care. Investigation shows that these 600 young men, whom the schools had taught nothing of its true nature, landed in Santiago each with a bottle of whisky in his pocket. More than three glasses each was their daily habit.

"Poisoned with alcohol," said the surgeon, "they did not respond to remedies, and had no recuperative power with which to throw off the malaria." They had the legal right to a sound education in the public schools in laws of hygiene, but they died victims of that fatal sophistry which, under the guise of teaching "only the ideal," does not teach all that the law demands and the exigencies call for.

In the same regiment were two companies of young men from other sections of the state, where the temperance education law had been enforced in an honest, straightforward way, with indorsed, well graded textbooks in the hands of the pupils above the primary and with good oral instruction in the lower grades. These young men, abstainers almost to a man, on returning to their native climate quickly threw off the malaria and returned to useful private life.—New Voice.

BEWARE THE ENEMY.

Let No Man Invite Disaster by Indulging in Strong Drink.

Cases of hereditary desire for alcoholic drink exist, but are they as prevalent as we in an excess of charity are prone to count them? This shifting of the responsibility of one's sins on to parents is cowardice, for, even if there are such cases, to each is given a mind. It was not intended to be left dormant by its Giver. It was intended that man should know himself, his limitations and his weaknesses.

Knowing the latter, it is his duty to guard against them. No general would invite the enemy in battle to strike him on his weakest line. Yet he who feels that he has an appetite for strong drink does this when, a young man, he indulges in strong drink. He invites the enemy, knowing that he will be defeated. It is the duty of the mind, then, to resist the fiend. To keep him dormant by following the course of the abstainer and never swerving therefrom—this is his duty.

The place of eternal punishment is paved, we are told, with good intentions, while that of eternal bliss has streets of shining gold. To reach the

latter we must follow the roadway of good deeds. But as charity begins at home, the first deed for the young man who in any way feels himself inclined to love drink is to totally abstain therefrom. In considering this let him remember that tomorrow never comes. We are all here upon this earth, with responsibilities beyond ourselves and our day here. One of the first of these, is that the stream of life remain clear. If, then, there are appetites for strong drink, it is not for us to increase them or to run the risk of doing so by becoming slaves to the habit, or even to try to find out if we have a "hereditary" weakness for intoxicants.—Father Matthew Herald.

Men and Women Drunkards.

Some interesting deductions are drawn in a work just published by Dr. Lawson Tait, a famous English specialist. Among other things he says: "My social experience among men and my professional experience among women draw a most emphatic distinction between drunkards in the two sexes. Men sit down openly with one another and get drunk socially. Women never do this. I never in my life saw a woman get perceptibly the worse for liquor at a dinner table, whereas I have seen scores, if not hundreds, of men do it. I never saw but one woman in my life the worse for a drink at a social dinner party, but then she came the worse for drink perceptibly. A woman, after a certain point, is always a secret drunkard and cunning beyond all description." He also thinks that mental or physical misery is the cause of the "peculiar drunkenness" among women of the middle and upper classes.

Alcohol as a Stimulant.

Dr. Herbert Cuff says regarding the action of alcohol on the heart and pulse: "But, though the pulse is strengthened, the heart is not. That organ is being forced to work harder by the alcohol, and therefore it fills the arteries better than it previously did, and consequently you have a stronger pulse. Alcohol affects the heart in the same way as the whip or spur does a tired horse. Now, just as a too liberal use of the whip or spur, by compelling a horse to work its hardest, finally wears the animal out so a too prolonged stimulation of the heart by alcohol may end in that organ collapsing."

Good Templars in the Sudan.

Several military Good Templar lodges went into the Sudan campaign, and on the Monday following the capture of Omdurman a new Good Templar lodge was instituted at Khartum in the Royal Warwickshire regiment. It is called "Pride of the Sudan" lodge.—Exchange.

DR. W. V. ATKINS

PHYSICIAN AND DRUGGIST.

All Prescriptions compounded by experienced Druggists.

newspaper, especially of the sensational variety, is the lowest of any profession. There are many notable and honorable exceptions. They do not care about giving a true account about any event, but are concerned first of all about giving a readable account. The meeting will close on the 21st.

You see that Louisville is not stagnating. At least I hope that Fourth-Avenue is not. We are now taking our subscriptions for the new Church and hope to begin this summer. We are worshipping now in the lecture-room that cost some \$40,000, and the new Church will cost about \$60,000, which will give us a magnificent plant, as building material, owing to the proximity to the stone quarries, is cheap.

I need not tell you, dear RECORDER, that sometimes my heart gives me a little twinge and a few salt-drops gather in my eyes as I think of the loved ones back in old Virginia. Did ever any pastor serve a nobler people, or did ever any man have more loveable friends than your scribe? God bless them! I live in hope of meeting them again on earth, and then living with them forever in Heaven.

STATEMENT OF BOOK COMMITTEE.

To the Methodist Episcopal Church South—The Book Committee of the Methodist Episcopal Church, South, published in July, 1898, a statement setting forth the facts in connection with the collection of the claim against the United States Government for the use, consumption, injury and destruction of the Publishing House by the army of the United States during the war between the States. That statement containing all the pertinent facts in the case gave assurance to the church that the Book Committee in discharge of the obligation imposed upon it by the church had made a careful and exhaustive investigation into the acts of the Book Agents in the collection of said claim, and also declared it to be the unanimous opinion of the thirteen members composing the Book Committee that the Book Agents in the communications addressed to Senators and complained of as deceptive and misleading had not intended to mislead the Senate of the United States.

Since the publication last July of said statement no new facts bearing on the collection of this claim have come to the knowledge of the Book Committee.

It is true, as we learn from the public press, though not from any communications sent to us, for no such communications have been received, that some Annual conferences have passed resolutions in connection with one or more features of this claim. These resolutions cover three demands or suggestions:

First—The return to the United States Government of the money appropriated in satisfaction of the claim of the church.

Second—The resignation of the Book Committee.

Third—The displacement or resignation of the Book Agents.

The action of any of our Annual Conferences deserves and receives from this committee careful and respectful consideration. At the same time it will be recognized and admitted that in matters with which the church has charged the Book Committee, that committee must in conscience and in discharge of responsibility reach such conclusions as convince the judgment of the individual members of the committee.

In reference to the return of the money appropriated to satisfy the claim of the church we believe that the resolution adopted by the United States Senate February 21, 1899, in which resolution it is declared that no injury was done the United States, so definitely settles that question as would make any further agitation of it improper. In addition to the fact the Book Committee,

even if so disposed, has never had the power to return this money, being precluded from taking such a step by the express terms of the sixth restrictive rule.

Touching the suggestion or request of some that the Book Committee should resign we have only this to say, that having been charged by the general church, whose servants we are, with very responsible duties, we do not deem a difference of opinion between ourselves and others, who have not been charged with our responsibilities, a sufficient ground for such a step; and indeed the resignation of the Book Committee is impossible under the law of our church, for there is during the intervals of the General Conference no one authorized to accept such resignation, nor any authority to appoint a new committee. It seems, on the contrary, to be our duty to continue hereafter, as hitherto, in the conscientious discharge of the duties of the office to the best of our ability. The General Conference, to which alone we owe our official existence, laid certain responsibilities on its Book Committee and committed certain functions to it. The committee has shirked no responsibilities; has assumed no functions not committed to it.

Some Annual Conferences, less than one third of the whole number, asked for the removal of the Book Agents. About thirty communications have been received by us some requesting, others demanding the removal of the agents. Some of these communications were from District Conferences, stewards' meetings and preachers' meetings, though most of them were from individuals. It should be noted that two thirds of these communications came from one State, more than three fourths from two States, and but three came from individuals outside of three States. It should be noted further than many of these communications largely agree in form and language, showing that they are the results of a printed circular extensively distributed for the declared purpose of influencing the judgment of this committee, and of thus effecting the removal of the Book Agents. A copy of this circular is in possession of the Book Committee. Only two of these communications and those from individuals, came from the bounds of annual conferences that are not reported to have asked for the removal of the Book Agents. Consequently it will be sufficient to reply to the resolutions of these conferences as being the larger and more representative bodies, and inclusive of district conferences, stewards' meetings, preachers' meetings, and individual members.

After this committee had published in July of last year its deliberate and unanimous judgement that the Book Agents had not intended to deceive or mislead United States Senators, the responsible Presiding Elder legally appointed an Investigating Committee to inquire into the moral conduct of Dr. Barbee. This Investigating Committee, after long and careful inquiry, unanimously reported that no trial was necessary. The Tennessee Conference, of which Dr. Barbee is a member, after a discussion extending over more than two days, passed his character without a dissenting vote.

It has been stated to the Book Committee that Dr. Barbee's character was passed with the expressed implied agreement or understanding on his part that he would resign his position as Book Agent. Dr. Barbee denies that he was in person or otherwise a party to such agreement or understanding, or had any knowledge of such agreement or understanding. This denial was scarcely necessary, for the very intimation that the Tennessee Conference was capable of being a party to such an agreement or understanding would be a most unjust reflection on the integrity of that conference.

It will not be claimed by any well informed member of our church that annual conferences have any jurisdiction over the Book Committee. Requests from such conferences can be only advisory, not mandatory. This committee has an open ear for advice from conferences or from individual members of any

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church, and gives it patient, careful and respectful consideration. But the responsibility for the determination of such questions as have, by the supreme power of the church, been laid on this committee, and alone on this committee, must be left to the conscience and judgment of the individual members of the committee. This responsibility could not be shared with others even if the committee were so inclined.

As no charge of immorality is pending against either of the agents which would authorize this committee to proceed under paragraph 431 of the Discipline, if this committee has authority to remove the agents it must be under paragraph 427, giving power to the Book Committee "to suspend the Book Agents in the intervals of the general Conference for misconduct or inefficiency in office." This committee has long since deliberately and unanimously declared its judgment on this point. No less than four regularly constituted church tribunals, being all the tribunals to which the church has given jurisdiction, either over the acts or the moral character of Dr. Barbee, have unanimously held that he was not guilty of misconduct in office.

Recognizing the binding authority of the judgment of our regularly constituted church tribunals in matters over which they have jurisdiction, and that the agents have already answered to every such tribunal in the church, and have been acquitted of any intention to do wrong in connection with the prosecution of the Publishing House claim, the Book Committee regards this question as settled, and feels bound by this settlement. It could not, therefore, if it would, remove the agents for misconduct. To do this would be not only to go behind our law and overturn it, but would also be an unlawful impeachment of the verdicts of those alone qualified to determine responsibilities committed to them by the General Conferences.

We do not understand the charge of inefficiency in office to have been made by any one against the Book Agents.

The sole legitimate conclusion we can reach, or that in our opinion can be reached by those subject to the Discipline of the church, is that the charge against the agents is res adjudicata.

To go outside the law of the church for any purpose would be to break down all protection given to our preachers and members, and this committee respectfully but firmly declines to do what it believes to be unauthorized and unlawful.

The Senate of the United States adopted, February 21, 1899, a report in which it is stated that many Senators regarded the fee paid to the attorney employed by the Book Committee to collect the aforeaid claim as "excessive and unreasonable," and "a waste and improper use of the fund" appropriated by the Government in discharge of its obligation to the church.

The report further implies that the aforesaid contract, so far from guarding the interests of the beneficiaries of the Publishing House, for the safe guarding of which interest the church has appointed the Book Committee, had wrought an injury to these beneficiaries.

The following facts will probably be sufficient to convince the church that the contract was legal, customary, and reasonable; and that the Book Committee in a conscientious and just manner has cared for the interests committed to its trust.

Three times, viz: 1870, 1874 and 1878, the General Conference authorized the necessary steps to be taken to remedy, as far as possible, the great wrong done the beneficiaries of the Publishing House by the unjust seizure, retention and use of its property, and the General Conference also approved the steps taken to collect such a sum of money from the Government of the United States as would in some measure reimburse the church.

In addition to the payment of more than \$11,000 to one of our preachers to cover his expenses for years while he worked to induce Congress to do us justice, different Book Committees entered into contracts with attorneys to collect

QUARTERLY CONFERENCES.

THIRD ROUND.

RICHMOND DISTRICT.

- May 28, at night, St. James.
June 4, 11 a. m., Union Station.
4, at night, Harker Memorial.
11, 11 a. m., West End Memorial.
11, at night, Asbury.
11, 4 p. m., Henrico, Laurel Hill.
12, 11 a. m., " " "
18, 11 a. m., Central.
18, at night, Fifth-Street.
25, 11 a. m., Broad-Street.
25, at night, Denny-Street.
July 2, 11 a. m., Trinity.
2, at night, Fairmount-Avenue.
2 3 4 p. m., Chickahominy, Corinth.
9, 11 a. m., Washington-Avenue.
9, at night, Chestnut-Street.
15-16, 11 a. m., Charles City, Chapel.
21, at night, West Point.
22-23, 11 a. m., East King and Queen, Shackleford's.
23, 4 p. m., Gloucester, and 24, 11 a. m.
28, 11 a. m., Gloucester Point.
29-30, 11 a. m., York, Zion.
30, at night, Williamsburg.
Aug. 5-6, 11 a. m., New Kent, Tabernacle.
12-13, 11 a. m., W. New Kent, Providence.

R. T. WILSON, P. E.

FARMVILLE DISTRICT.

- June 4-5, Cumberland, Hobson's.
10-11, Burkeville, Smyrna.
17-18, Prospect, Olive Branch.
18, Farmville, at night.
24-25, Amleia, Providence.
July 1-2, Hyco, Virgilina.
8-9, South of Dan.
16-17, Prince Edward, Mt. Pleasant.
18, Charlotte, Reese's.
22-23, Clarksville, Ephesus.
26-28, District Conference, Crewe.
27, Quarterly Conference, Crewe.
30-31, Blackstone, St. Mathew.
Aug. 5-6, Chase City, Easter's.
6, Boydton, at night.
12-13, South Hill, Pleasant Grove.
13, N. Mecklenburg, Salem, 4 p. m.; 14.
19-20, Mecklenburg, Sardis.
26-27, W. Lunenburg, Grace.
27, Lunenburg, William's, 4 p. m.; 28.
Sept. 2-3, Buckingham.
3, W. Buckingham, 4 p. m.; 4.
J. H. RIDDICK, P. E.

CHARLOTTESVILLE DISTRICT.

- May 19, Belmont.
21-22, Batesville, Bethel.
28, Charlottesville.
June 2, Culpeper Circuit, Hopewell.
4-5 Culpeper.
7, Orange, Palmyra.
9, Woodville, Mount Airley.
11-12, Madison, Mount Zion.
16, Rockfish, Bethany.
17-18, Amherst, St. James.
21, West Amherst, Bethany.
24-25, Mt. Pleasant.
30, Scottsville, Mt. Zion.
July 2-3 Nelson, Montreal.
8-9 Louisa, Zion.
9-10, Fluvanna, Salem.
15-16, Albemarle, Brown's Cove.
19, Greene, Standardsville.
22, Gordonsville, Barboursville.
23-24, Milton, Mt. Chapel.
J. S. HENTER, P. E.

SECOND ROUND.

PORTSMOUTH DISTRICT.

- May 21-22, Boykin's.
27-28, Benn's.
28, at night, 29, Ebenezer.
June 2-4, Smithfield.
3-4, Isle of Wight.
11, morning; 12, Hampton, 1st Church.
11, night; 12, Hampton, West End.
W. C. VADEN, P. E.

NORFOLK DISTRICT.

- May 21, 11 a. m., Lambert's Point.
21, 3:30 p. m., Oaklette and Gilmerton, Gilmerton.
28-29, East Norfolk, Bethel.
June 3-4, Fox Hill.

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STATEMENT OF BOOK COMMITTEE.

(CONTINUED FROM TENTH PAGE.)

this claim. The contract under which we were at last, and after many years, successful in securing partial remedy for the wrong inflicted on the beneficiaries of the Publishing House by the authority of the United States was, except as to the amount of the contingent fee to be paid the attorney, an exact copy of a previous contract had been approved by Judge E. H. East, of Nashville, Tenn., at that time the Chairman of the Book Committee, and recognized as one of the leading and ablest lawyers in the States of Tennessee, and, indeed, in our church. The Hon. A. H. Garland, of Arkansas, formerly Attorney General of the United States, pronounced the contract with the attorney who succeeded in collecting the claim to be legal, customary and reasonable. That this is a correct opinion, so far as concerns the legality of the contract, is further attested by the fact that the Senate Committee did not even utter a hint against that legality.

The report of the Senate Committee made July 8, 1898, shows that effort was made to induce evidence to prove that the contract with our attorney was legal, and the fee paid neither unusual nor exorbitant. This evidence was rejected, the point being raised that the investigation should be confined to the question of misrepresentation. Mr. Clay said: "I thought the sole question was in reference to misrepresentation."

The Chairman, Mr. T. Her, said: "That is what I announced—the misrepresentations which have been made by anybody with reference to securing the passage of the bill—not as to the merits of the bill or as to the value of the services rendered."

Mr. Pasco said: "If any outrage were perpetrated by the contract it was upon the church, and that is a matter which the church itself must investigate. The only matter for the committee to investigate is whether the committee was misrepresented on the Senate by the willful misrepresentations of the parties engaged in this matter. If there was an outrage perpetrated upon the church the church is capable of following that up and acting upon it, but the Senate has not intrusted it (that is the Senate Committee) with that investigation."

On such ground the proffered evidence as to the reasonableness of the fee was rejected. Yet, in its report the committee does not undertake to pass judgment upon the fee as "excessive and unreasonable," and the implication is plainly made that the Book Committee was unfaithful to its trust in that it failed "to protect the beneficiaries from what many Senators regard as a waste and improper use of the fund" and from what the Senate Committee characterized as "excessive charges and extortion."

The Investigation Committee thus passes judgment upon a matter into which it refused to inquire, which was not submitted to it for investigation and on which it declined to receive evidence when proffered.

Thus it is shown by its own action that the amount of the attorney's fee was a matter in which the Government had no interest or concern; was not a proper subject of inquiry by the Senate; was not in fact submitted for investigation, and the attempted decision of that question was ultra vires, and without any force or authority.

When the Senate on February 21, 1899, adopted its resolution approving the report of its Investigation Committee it said: "The injury resulting therefrom affected only the beneficiaries of the fund and not the United States, and the Senate should take no further action in the matter."

This final action was taken without debate and without any reference to the proof taken, the resolution being passed after the statement of Senator Pasco that the matter had "been carefully considered before the committee." The reasonable inference is that the Senate, as a body, was not familiar with the facts in the case, and was not cognizant of the

fact that evidence on the point involved had been rejected by the committee.

The Senate has, therefore, itself passed judgment on a matter which was never investigated and which, by the action of its own committee, was excluded from consideration.

Evidently, according to the view of the Senate itself, the church is the only body having authority to investigate the question, and the church has investigated and decided it.

At the last General Conference the Committee on Publishing Interests, after a careful investigation, declared that the contract with the attorney "was, under all the circumstances of the case, a reasonable and proper one and in accordance with the usual business methods in like cases, and is approved."

The Book Committee, after investigation unanimously held in its report of July, 1898, that the fee was not only reasonable, but was for a less sum than is customary in such cases. As the church is capable of determining this matter, and has done so, it might be taken as conclusively settled.

But we will go further and show by the action of the Senate itself in similar cases that the contract fee was not only reasonable, but below the customary amounts allowed and paid by the Senate.

By Section 9 of an act approved June 29, 1888, an appropriation of \$2,858,798.62 was made by Congress in favor of the Choctaw Nation of Indians. Congress fixed the fees of the attorneys, and the report of Mr. Carlisle, Secretary of the Treasury, shows that the sum of \$913,703.75 was paid to the attorneys.

By an act of Congress approved August 23, 1894, approximately \$3,000,000 was appropriated for the benefit of the Western Cherokee Indians and other tribes, wards of the Government. Thirty-five per cent. was reserved to pay the fees of attorneys. The Court of Claims decreed 25 per cent. to attorneys. Not satisfied with the amount decreed by the court, the attorneys appealed to Congress, and by an act approved June 7, 1897, the amount was increased to 35 per cent. of the whole paid to the attorneys. This, too, by the same Senators who one year later concluded that 35 per cent. of a much smaller claim, which probably required more time, toil and expense, was "excessive and unreasonable."

As to private claims granted by Congress in which attorneys, as stated by Senator Morgan on the floor of the Senate, which statement was uncontradicted, even unchallenged, received 50 per cent. of the amount collected, we cite the John Roach claims for \$358,311.67, allowed by acts of Congress approved April 9 and June 3, 1898.

On June 9, 1898, within one hour after the debate closed on the Lodge resolution to investigate the circumstances connected with the passage of the Publishing House claim, an omnibus bill to appropriate about \$10,000,000 passed the Senate without a division, and included in that sum were claims adjudicated by the court of claims amounting to \$1,897,000, composed of private claims in which attorneys are reported to have had fees ranging from 25 to 50 per cent. of the whole.

The same bill appropriated \$1,055,473.04 to pay what is known as the "French spoliation claims," where the attorneys' fees are reported a 50 per cent. on the whole.

Numerous other cases might be cited to show that the usual fees paid for getting claims through Congress, not so old or so stale as was the Publishing House claim, were 50 per cent. of the whole. But enough instances have been given to show that the same Senators who found our fee of 35 per cent. to be unreasonable had themselves set the precedent of 35 per cent. in the case of larger and less difficult claims.

But an attorney or agent living in Washington during the session of Congress and constantly pressing, by all legitimate means, our claim upon the attention of members indispensable to success is palpable to all persons who have had experience in such matters before Congress; and in this case was emphasized by the great loss we had suffered of

money vainly expended and by the great loss to so much as a report upon the claim, which fact had discouraged the agents and some of the attorneys. There were few persons familiar with the history of the effort to secure compensation, who had the least faith that it would ever be obtained.

If it be thought that the contingent fee agreed to be paid was so large that the attorney received substantially and relatively more than the beneficiaries, it is only necessary to remember that the same committee of the Senate, which at last reported in favor of the payment of \$288,000, had previously proposed and urged that we should be content to receive \$150,000 in full satisfaction of our claim. By the contract made by the Book Committee and successfully fulfilled \$37,200 in excess of that sum was, in the end, secured as the net result, clear of all expenses and charges, to the beneficiaries of this claim.

How, then, can it be truthfully said that the beneficiaries of the fund have been wronged by any action of the Book Committee?

The report adopted by the Senate implies that the contract made by the Book Committee was an injury to the beneficiaries of the fund. That the beneficiaries were greatly injured is not only shown by the affidavits contained in our petition for relief, but is also confessed by Congress in granting the sum of \$288,000 to reimburse the church. But this injury to the beneficiaries was not an injury done those beneficiaries by the Book Committee in its efforts to collect this amount, but was an injury done by the Government of the United States. A further injury to those beneficiaries was in the long delay to pay this claim, and again, after this long delay in the payment of a sum, but little more than half of the amount shown to be due by the affidavits in the hands of the Senate Committee that recommended the payment of the amount finally granted. Had Congress thirty years ago, or even at a later date, manifested desire to protect these beneficiaries, there would have been no necessity to employ an attorney, but unfortunately for the beneficiaries this desire was not manifested in time for practical purposes. The Book Committee, so far from injuring the beneficiaries of the fund, took the steps by which those beneficiaries have recovered the portion of the fund which they have finally received.

The Senate Investigating Committee, in its report of July 8, 1898, makes an assertion which the Book Committee feels is bound to controvert, believing that this assertion, if successfully maintained, is subversive of most important rights of ecclesiastical bodies such as our church, and its General Conference and subordinate standing boards and committee.

This assertion is as follows:

The committee do not agree with the contention that the Senate has no right to inquire into the subject of compensation for services rendered by their attorney to the Book Agents. The Senate was passing upon the question of a claim against the United States made by trustees, not for their personal use, but for the benefit of certain beneficiaries, and there was the same jurisdiction and right to protect the beneficiaries from excessive charges and extortion that constantly exercised by the court of the land when cases are being tried which affect the estates of infants and trust funds."

We venture to say, with all due appreciation of the committee's desire to protect our beneficiaries, that no more fallacious position has ever been put forth in a public document.

The Congress of the United States in passing on this claim was in no view a court trying a case and protecting the interests of all parties concerned, plaintiff defendant, adult and infant, fiduciaries and cestuis que trust; but a legislative agent of the United States, ascertaining and settling by honest payment a claim of debt against the United States. As the Government is honest, so its agents are presumed to be honest, and therefore willing to pay a properly ascertained debt. With questions as to what the creditor may do with his money or may have contracted to do

with his money, not fraudulent in itself, or contrary to public policy," according to well-settled law, such a body has nothing whatever to do.

The Senate Investigating Committee was evidently acting under a misapprehension as to who the creditors are to whom this claim was due. The corporate name of the publishing concern is "The Book Agents of the Methodist Episcopal Church, South." The church was thus, under its own corporate name as a publishing concern, claiming the payment of an amount due for the damage done to the substance of the Publishing House; that is, to the capital or producing investment of the concern. This being the case, the fund when obtained would of necessity take its place with the other capital of the Publishing House. Thus it clearly appears that the creditors to whom this claim was due were neither infants nor helpless objects of eleemosynary provision. They are ultimately the whole membership of the Methodist Episcopal Church, South, clerical and lay, by whose means and for whose benefit their Publishing House was established and is conducted, its object being defined in the Discipline, paragraph 488, as follows: "To advance the cause of Christianity by disseminating religious knowledge and useful literary and scientific information in the form of books, tracts and periodicals." The eleemosynary feature was from the beginning an incidental one, both in the provisions of the law of the Church and in its custom in applying that law to the distribution of the products of the house.

These "beneficiaries" have an interest in the profits of the funds used in the business of the house, and, since the vast majority of them are not "infants," and those who are have competent legally appointed guardians, the beneficiaries are well able to protect what ever interests they have, and to present, through the proper ecclesiastical tribunals of the Church and the court of justice, the waste of their property without conceding to the Congress of the United States, or either house thereof, the dangerous power of inquiring into the disposition of money by an honest creditor before making payment of his debt, and thus exercising the powers of the judicial as well as the legislative department of the government.

Having submitted to our Church and the public the foregoing statement, the Book Committee respectfully and earnestly suggests to all persons interested in these matters and in the welfare of our Church, that until the next session of the General Conference, when it is deemed desirable these affairs may be passed under review by the legislative body of our Church, the chief source of power and influence among us, all agitation of the subject, especially in an acrimonious and bitter spirit, shall come to an end.

COLLINS DENNY, Chairman.
W. C. DIBRELL, Secretary;
J. M. MASON,
J. A. ODELE,
W. C. KENDRICK,
E. C. REEVES,
JAMES CAMPBELL,
JO. B. MORGAN,
THOMAS D. FITE,
PAUL WHITEHEAD,
R. A. YOUNG,
R. W. MILLSAPS.

NASHVILLE, TENN., MAY 6TH, 1899.

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Vol. VII. No. 21.

V. JAMES CANNON, JR., Editor,
Blackstone, Va.

BLACKSTONE AND RICHMOND, VA., JUNE 8, 1899.

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RELIGIOUS THOUGHT.

Life Gleaned From the Teachings of All Denominations.

Life is but death's fair offspring.—
Rev. T. De Witt Talmage, Presbyterian,
Milwaukee.

Destiny and Life.

The prince of destiny is he who controls life. Destiny is the ultima thule of life—is life's evolution, climax or anticlimax.—Dr. John W. Hancher, Methodist, Kansas City.

Spiritual Life.

A spiritual life consists not only in meditation and prayer, but in bringing spiritual principles to bear upon the community and state.—Rev. F. W. Hilar, Universalist, Chicago.

Self Sacrifice.

It is self sacrifice that makes life beautiful, and he who does what he can for the welfare and the happiness of his fellow man is sure of his reward.—
Rev. C. T. Bridewell, Presbyterian, Atlanta.

Happiness.

All happiness must rest on a solid foundation if it is to be real and lasting. Those who tie themselves to the things of this world forget that earthly honors are fleeting and perishable.—
Cardinal Gibbons, Catholic, Baltimore.

Intellectual Progress.

Our intellectual progress is to be without limit. We retain all the knowledge of the past, and as we add to it we gain hope that we are finally to solve the fierce enigmas of existence.—
Ev. B. Fay Mills, Evangelist, Boston.

Church Methods.

When the church adapts its methods to the people about it, they will give it meaning, and if the baptism of power upon the minister and people those who come to be entertained will remain to pray.—Rev. J. A. B. Wilson, Methodist, San Francisco.

Contributors to Man's Happiness.

The universe was not fashioned on utilitarian lines only. The song of birds, the beauty and perfume of flowers, the glad sunshine—all these, as well as serving economic ends, contribute to man's true pleasure and delight.—
Rev. Dr. George C. Lorimer, Baptist, Boston.

Faith.

Faith gives fairness and frankness in a business dealing. It guarantees honesty. The man of faith in business makes his busy life a religious discipline by subjecting each act to the standard of divine law and the gospel.—
Rev. E. Trumbull Lee, Presbyterian, Cincinnati.

Knowledge and Stability.

Let the words of God be more deeply engraven still on the portals of the nation. "Knowledge shall be the stability of thy times," and the larger the mixture of purely religious knowledge with the knowledge that is purely mental the greater would be the stability of thy nation.—Rev. John Sinclair, Presbyterian, St. Paul.

True Mission of the Jew.

Let the Jew live and prove that the power of the great principles and ideals

of which he is the custodian and which have created civilization is real and vital to him, and from their inspiring force let him give the highest and noblest service to man. This is manly; this is his true mission.—Rabbi Henry Berkowitz, Hebrew, Philadelphia.

New Christian Philanthropy.

The new Christian philanthropy recognizes that salvation takes in the whole of life and aims to make the most and best of it. It is a foe to everything that lowers, degrades and lessens manhood. It aims to help people help themselves, rather than to lower self respect by almsgiving. It recognizes that the present relations of human society are the result of a long evolution.—
Rev. Dr. B. F. Woodburn, Baptist, Alleghany, Pa.

Party Platforms.

Let party platforms rise to the grand level of sublime worship and cease the petty bickerings of jealous partisans. In prayer the pilgrim fathers baptized this nation, and their moral conflict inspires the prayer we are urged to make. Let our motives be pure. Let it not be said, "This people honoreth me with their lips, but their heart is far from me." Do we acknowledge God directly or indirectly, as a blind, mysterious force, a supernatural engineer only or as our eternal Father?—Rev. S. H. Cox, Congregationalist, Brooklyn.

Good In All Churches.

I believe that there is something good in all churches. It makes little difference to what church a man belongs so long as he imitates the character of Christ. There is no reason why a Catholic should not stand in this pulpit and preach to you. There is no reason why a Protestant should not be permitted in a Catholic pulpit and preach the truth which he sincerely believes. We are still too suspicious of one another. It would be glorious to have one Christian federation. Perhaps in the days that are to come such a Christian federation will be made possible. God speed the day!—Dr. Charles H. Eaton, Universalist, New York.

Bismarck's Religious Life.

Let us look at the religious life of Bismarck. Bismarck was a Christian. A personal believer in Jesus Christ as his Lord and Saviour, a regular attendant and communicant of the Evangelical church of Germany. His parents before him also were Christian people. Perhaps the strongest spiritual force brought to bear upon his life was that of his wife, Jennie von Puttkamer, a noble woman, whose parents were known for their deep piety and strong leaning toward the Moravian brethren. Her father at first objected to the union on the ground that Bismarck, who was rather wild in his college days, was not as deeply religious a man as he wished for his daughter's husband. But after a long conversation with him, in which he discovered the depths of his religious convictions, he unhesitatingly gave his daughter to him in marriage. Bismarck's reliance upon God was most profound.—Dr. George B. Vosburgh, Baptist, Denver.

BIRTHDAY PRESENT.

The RECORDER will celebrate its 7th Birthday by offering the paper from now till Sept. 1st for FIFTY CENTS PER YEAR. A 12 page illustrated weekly paper for one year for only FIFTY CENTS. Send in a club.

It is reported that Rev. G. W. Dyer has been requested by Bishop Wilson to fill out Dr. Sledd's term at Main Street, Danville.

CHURCH ENTERTAINMENTS.

We give in this issue, immediately following, a most interesting discussion of the question of entertainments for the benefit of the Church by six young ladies, three opposing and three defending them. They will repay reading.

"RESOLVED: That all money to be used to carry on the work of the Church of God should be raised by voluntary offerings."

First.—MISS ADELAIDE HARDWAY.

Voluntary offering.—What do we mean by this? Is it that we will gladly attend a Church festival, bazaar, lawn party, lecture, and there spend our money liberally because the Church will receive the money. No; assuredly not; for this is not a gift, but simply buying in hopes of getting value received. It must be an offering and not a payment for goods.

Before condemning Church entertainments we will notice their purpose and the way in which it is carried out. Their purpose is to raise money for the benefit of that special congregation in the interest of their work. Legitimate means are sometimes used, but oftener illegitimate.

1. Illegitimate means are frequently used to extort money from the general public, such as plays and rafflings. (a) one is a species of theatrical reformance and the other a Church gambling. This is contrary to sound morality and should not be tolerated by civil law much less by Church men. (b) Such means bring contempt for Church life in the minds of the sinners. Hence the world loses its respect for the Church. The Church that permits such things has little regard for the real purpose of a Church and pays but little attention to cause and effect. (c) If Church entertainments, the cause produces a bad effect then the cause should be abandoned. Take for an example raising money to pay a Church debt, to build a new Church or even to repair the old one. These are all worthy causes. But notice the way in which the money is to be raised and its effect on the world, and also on the Church members. An entertainment of some kind is proposed.

They agree to have a lawn party. What could be a more innocent amusement? Nothing, if it were carried out in a fair, business-like way. To begin with, they are afraid they are not going to have a crowd, a string band is engaged and, of course, this insures a large crowd, and also a sale of their goods. Sure enough their refreshments are sold more rapidly than they expected; in fact, they are nearly all sold, and over half the crowd has to be served yet. What must they do? It is decided not to give good measure, also sell the fruits and flowers for twice as much as they are worth. And they will never allow themselves to feel remorse; because "it is for the Church." Along with this cheating they also bring lottery into it by having a "fish pond," "grab bag," a cake to raffle off, and several young ladies begging for a silk quilt, or something else of as little value. All of this appeals to chance. It may possibly make good beggars. But this is a misfortune both for the beggar and for the community, because everybody avoids the beggar. Not only this, but the young lady brings reproach to her sex by parading the streets asking money from men whom she would not think of meeting on social equality.

We will now consider them admitting that they are legitimate.

As worldly support is appealed to in the plea "for the benefit of a special Church." This is contrary to the spirit of the Gospel, for it makes an appeal to the world to help and support that in which they have no part and, in a certain sense, put the Church and the world on the same level. "Lay by in store as the Lord has prospered you" is the spirit and plan of the Gospel. Church entertainments supplant this spirit and plan.

(2) In supplanting this spirit and plan they foster indolence in giving by the Church members, and not them of the enjoyment of this beautiful precept,—
"It is more blessed to give than to receive." To rob a Christian of his joy in the full support of his own cause is to lessen his interest in that cause and dwarf his spirituality.

(c) It makes the sinner a partner in the government of the kingdom of Christ, while he is an alien to that government. Thus the Church and the world are merged and the lines of distinction are destroyed in direct violation of the plain injunction, "Come out from among them and be ye separate."

(d) It fosters in the minds of the sinner a contempt for the Church and an excuse for not becoming a Christian. In all the ways mentioned lottery has been used and selfish motives appealed to. This way of giving has been bitter-

ly denounced by the celebrated man Dr. Mark Hopkins, who wrote the wonderful books "Outline Study of Man," and "The Law of Love." He says: "No form of charity should be tolerated for a moment that in the actual state of a community will foster a spirit of gambling." And again he says with great power: "Any attempt to promote a benevolent object by an appeal to selfish motives is wrong."

Benevolent giving is a means of Christian culture, but selfish giving in the form of benevolence is a deception and a snare. If the cause of benevolence cannot be supported benevolently it had better not be supported at all.

But how can a benevolent cause be supported benevolently? By voluntary offering. There is no one poorer than the widow who cast into the treasury her two mites while the rich were casting out of their abundance unto the offerings of God. Christ commended her. Do you think he commended Church entertainments?

Why could we not have our rich giving of their abundance and the poor casting in their mites? Because of these abominable church entertainments. They have taken away everything that is like a free-will offering and substituted for it a payment for goods that are not always what they are claimed to be.

We forget that we are God's stewards and all that we have is His. We are robbing God when we refuse to give Him His own.

We have considered Church entertainments as illegitimate and as legitimate. And why do I claim that they are wrong? Because if they are illegitimate this excludes them from the Church of God. And even though the means used be legitimate their effect is harmful and not beneficial. Worldly respect is appealed to. The Church member becomes indifferent to all charitable giving. He is robbed of the full support of his own cause and thus dwarfs his own spirituality. The sinner is made a partner in the kingdom of Christ, which makes him have a contempt for the Church, and an excuse for not becoming a Christian. On the other hand, if we give voluntarily we are becoming more like Christ and can realize the full meaning of the blessedness of giving. Besides this we ought to do it because it is a means of Christian culture.

2d—MISS KATHERINE M'ENERY.

My sister debaters, who have assayed the more popular side of this question, will so beguile you by their beauty of thought and expression that I fear my feeble powers are not sufficient to disabuse your minds of their fallacious arguments, and I am the more impressed with the old adage, "It is easier to say 'Yes' than 'No,'" and that this facility to say "Yea" leads often into error, while the less pleasing but often more dutious "No" is the path of truth and, in this instance, it is the path of duty, in which I must walk.

Fain would I court the mantle of Minerva to fall upon me and clothe me with the wisdom necessary to present in an attractive and forceful garb the truth as I believe it, "That the work of the Lord should not be restricted to those

who give as of voluntary offering," basing my ideas not only on God's working in the great economy of nature, but in all the phases of human life with which I am conversant, the only ways except Revelation in which we can understand God's will concerning us.

I look around me in nature and from nature up to nature's God—the author and giver of all things, the great ruler of the universe—and remember that He uses all things, animate and inanimate, to fulfill the purpose of His will.

Does He inquire of the wind if its pleasure be with gentle zephyr to fan the burning brow of a sufferer? Or to direct the clouds which are to fall upon the earth in refreshing showers—making it to bloom and blossom as a rose? Or with fierce tornado to devastate and lay waste fertile fields and busy mart, causing suffering and loss of human life?

NO! God uses the icy winds or the arctic or the burning simoons of the desert to fulfill His will—by His will—not at their pleasure.

Does he ask the mighty Mississippi of our own land, the Danube of Europe, the Yangtze Kiang of Asia, the Nile of Egypt, if it be their will to bear upon their bosoms the commerce that enriches a world? Or if they will take back to their mother ocean the water she gave them that they may again fulfil their part in the great economy of nature? Does he ask the sun if it will shed warmth and light to gladden and brighten His universe? And so I might go on ad infinitum in the inanimate world, but I would not to tire you.

Why, how many of us could Mr. Cannon have graduated had our parents waited for us to make a voluntary offering of the years of our young life to the duty of the cultivation of our minds?

Have our parents not required a child's duty of us except when it was a voluntary offering?

Think what we should have been had all the discipline of heart and mind and will to which we have been subjected been left to our voluntary offering.

I fear few of us today would have reached the primary department of the Blackstone Female Institute, and alas! few of us still have attained to even the kindergarten of God's circle of King's Daughters.

What would have been accomplished in science, in art, in literature, in civilization, in government, if genius had not used instruments incapable even of appreciating the work required of them.

Give freely—but do not think that is all. Influence and persuade others. If their eyes are so blinded and their senses so dulled that they cannot make voluntary offering induce them to help you to offer and the time may come when it will be their one great pleasure.

The Lord's work must go on, voluntarily if we will, but it must whether we say yea or nay.

Third—MISS GERTRUDE KENNEDY.

Before entering into this discussion we would call your attention to the fact that one of the distinctive features of the Church of God is self-sacrifice. You all agree to this, we are sure. Then, just think for one moment what that meant to our Saviour and to the old Christians and what it ought to mean to us, and you will find that self-sacrifice is always voluntary. "But," you say, "we agree with you in this, yet to apply this principle in a matter of giving is a very different thing, and

if you do so you will find no success. You can make almost anyone give if he expects something in return, although it may not be the real value of his gift, but there are few whom you can persuade to give a free-will offering—something for which they expect nothing in return. Hence you see the need of Church entertainments, in which pleasure, if nothing else, is received in return for what is given. Our reply to this argument would be:—You speak of receiving a reward for what is given, but surely you esteem the reward that those who are faithful receive—of far more value than pleasure or wealth—and we who are faithful, who do everything within our power to support God's cause in the world, are promised a crown of life. Oh! what is fleeting pleasure compared with that!

Then you say we will have no success. But think of the beautiful tabernacle we read of in the Old Testament. We hear of no entertainments gotten up to obtain the materials with which it was made, but we are told that the people gave willingly and freely.

Then we have learned that when the temple was repaired under Jehosiah's reign it was by voluntary offerings, and in these and many other instances that we might call your attention to there was perfect success. One of the greatest proofs of the fact that voluntary offerings are the most acceptable in God's sight is found in the case of the poor widow whom Christ commended because she gave her all to His cause. It was her self-sacrificing spirit that our Saviour praised. Every man according as he purposeth in his heart so let him give: not grudgingly nor of necessity; for God loveth a cheerful giver." So says the apostle Paul. Again he says: "Whether, therefore, ye eat or drink, or whatever ye do, do all to the glory of God." Ah! is it to the glory of God to sell things for much more than they are worth, as is often done at Church entertainments. Is it not cheating?

Perhaps you will say that a Church in which there are no entertainments will be dull and lacking in helpfulness for its members will not mingle with each other as much as they would in these entertainments, and the Church which cultivates the spiritual nature of its members entirely, paying not the slightest attention to their sociable nature, will have no real life. While we are fully convinced that there is a real need for sociability in the Church, (for we have seen that in many Churches the poorer members are held in disdain by the more wealthy members, and we know this to be in direct opposition to the spirit of Christ, who thought no one too poor or too low for Him to mingle with if He could do him good), yet we think that by a visit or by having an evening at home, at which time the poor are invited to share the pleasure that wealth affords, more good will be done to the poor, and the wealthy will be brought much nearer to them and will be more in sympathy with them than would ever be possible as the result of any number of Church entertainments. Better not have the Church appear interesting than to obtain this interest by some method of which God does not approve. Perhaps there are some who will say that to children and

all young people the Church will be uninviting and gloomy if we are so mathematical as not to have entertainment, but to all such our reply would be that the Church does not need those young people who are thinking more about pleasure than they are about Christ, while it is perfectly right to join harmless pleasures, that was not the purpose of Christ, and never will be any of His true followers. As one has well said, "The purpose of the Church of God is to spread the blessed light of the Gospel, which is without price." "Think," he says, "of some one asking Christ for a silver offer to be admitted into His house, and he were to go into some of His Churches to-day He would not be admitted, and thus many of His followers, poor like He was when on earth, are refused admission into His house."

Again we would ask you to weigh for a moment the awful influence of child's character a Church entertainment may have. Let a child be married when quite young to such an entertainment, then very often the idea it gets of the Church of God is that it is a place of worldly amusement. Think of the darkness in which a child's after life must be spent and will see that in your thoughtless you have blighted a soul for which Christ died. We have in mind several gay young faces we remember seeing a lecture given near our home several years ago. They needed the love of Christ to sweeten and deepen their lives, but alas! they did not get it from the lecture of the well-known man. Think of Paul lecturing at a Church on a secular subject and having refreshments served after his lecture over! Verily the baneful influence of Church entertainments over the lives of the young is worse than that of dance or of gambling, for it is to the Church they look for help to a better and nobler life, and they do not find it at lectures and entertainments given for the benefit of the Church. From the same spring does not flow both bitter water and sweet," no more can Church draw men to the world and Christ.

That there would be more Christ in the Church if we raised the means for carrying on its works by voluntary offering is evident. We know even the heathen's gift to his god is always voluntary, and that in India women often drown their children even if they love them, to appease the wrath of their false gods. Surely we will give our money willingly and gladly to our true God. Self-sacrifice and humility make our gifts more acceptable in God's sight. "Take heed that ye do not your alms before men to be seen of them; otherwise ye have no reward of your Father who is in Heaven." So says our Saviour. In conclusion, we would call your attention to the thought which some have suggested in the following words: "Christ says to those who sell in their house to-day, as He did when on earth, 'Take these things hence; make not my Father's house a house of merchandise.'"

Fourth—MISS MARY LIZZIE H.

RELL.

My opponent has said that all men

to carry on the work of God should be moved by voluntary offering. Why do those who believe that way not carry out their belief. They go to church and hear the preachers preach about the hithen and the need of money. How many are there who give voluntarily? I would indeed. They give only when they are begged for it for money; this they call a voluntary offering. I can not see where the offering comes in.

And do you find every one willing to go at these collections? Certainly not. Well we want all to give something without being begged for it; for people go to Church where they continually hear sermons on giving, the congregation will soon begin decreasing instead of increasing, and we want to add to the number of church members. I have often heard some one say "that preachers talk nothing but money." And so stop going to Church because of these collections.

We believe in raising all money we honestly can to carry on the work of God both by voluntary offering and by having outside of the Church, Church entertainment, festivals, musicals, and lectures with admission fees.

What is the harm in having some public entertainment in the Church for the Church? None at all. For if we do not have Church entertainment for our young members they will seek pleasure elsewhere, perhaps in questionable places. All Christians want to bring the spiritually poor and needy into the Church and the best way to do this is by having some entertainment, such as Children's day exercises, some lecture, or some festival and write all. In this way the people are brought together, people perhaps who could be brought no other way. After coming to the entertainments and being kindly received by our Christian people they have a desire to come again and to learn the purpose and the work of the Church. Then after coming they will see good done, learn the word of God, and probably become followers of God. And how did this come about? By having outside of the Church, entertainments gotten up by our good Christian women whose hearts are full of the love of God and the desire to carry on his work. These entertainments necessarily create some expenses; who would say that it is wrong to charge a small fee so that those who enjoy them might help to pay for the enjoyment. It is not wrong to charge a small fee for expenses, is it wrong to make it a little more in order to meet incidental expenses connected with the work of the Church?

How would you furnish the parsonage, the library, carpet the Church, furnish organs, support missions, support the pastor if you did not raise money in any other way than by voluntary offering? You would not do it. These things would probably be neglected or the preacher would have to resort to the usual collection.

When many and many a person ceases to go to God's house because of these voluntary collections and would lose the little love he did have for God. Now can we not collect our money in such a way as to raise more of it and at the same time make God's house agreeable and inviting to all and thus increase our church member's faith instead of causing

him to lose it.

What is the harm in having a musical given by our Christian women? Let us take an Oratorio for instance, "Esther the Beautiful Queen." Where can we learn so well this beautiful story? We certainly can not get the vivid impression from reading it that we can from seeing it well acted as a whole. Such themes as this ought not to be handled except by Christian people. Now is it not better to have things of this kind and teach God's word; and at the same time raise money to carry on his work than to let our young people go to theatres, balls and other places of amusement and spend their money to carry on the work of the evil one.

What is a Church festival? It is a Church in business. If I ask you if it is wrong for a Christian to keep groceries, confectionaries, or a restaurant, you will unhesitatingly say—no. Well then why is it wrong for a number of Christians to come together for a few hours and run a restaurant in the name of the Church? If not wrong for an individual, certainly it is not wrong for individuals. You say it is right to come together and sell cream and such things and give the money to the Church just so we do not say we are doing it for the Church. Should a Christian be ashamed to own that he is doing a thing for Christ?

What is the work of the Ladies Aid Society if it is not to raise money to carry on God's work? Must this then be given up and leave all the work for the preachers to do? You know of people in your own Church, who willingly give towards some entertainment, festival, or lecture when you would not by any means get them to give otherwise. Is money gotten this way improperly gained? If you think so tell us what your reasons are.

Entertainments add vigor and unity to the Church for the people taking part and helping in the entertainments feel as if they belong more to the Church and are a part of it.

Then, too, some people can do more good by getting up entertainments than by any other way. They seem to have a talent in that direction, and shall not that God given talent be used for the promotion of his kingdom? A Church with life and vigor has a large congregation and all its members are filled with enthusiasm to carry on God's work, while if there should be a Church that depends entirely upon raising its money by voluntary offering the members of that Church would fail to realize their obligations. As a consequence the burden would fall on a few generous members or to the preacher's already numerous duties would be added this one more, of visiting each member, of reminding him of his neglected obligations, and collecting the money.

I leave this question with you with these points to be considered.

1. Notably few give voluntarily.
2. Continual begging at Church prevents the attendance of many who would otherwise be regular attendants.
3. If young people do not have amusements in Church work they will find it elsewhere.
4. If not wrong for an individual to work for the Church, why wrong for

several persons to do the same work for the same object?

5. A social feature gives vitality to the congregation and unites its members.

6. Many people have nothing to give but time and talent.

Fifth.—MISS S. AUGUSTA HARRIS.
RELL.

In closing the argument for the affirmative side of the question, I say most emphatically that all money to carry on the work of the Church of God should be raised by voluntary offerings. If we do not raise it in this way how are we going to raise it? My opponents say by entertainments, ice-cream festi-

(CONTINUED ON FOURTH PAGE.)

A Great Combine Capitalized at Millions

Trusts and Combinations in many lines of production, and controlling the output of many factories, have recently been formed, some and other similar organizations are projected. It is not our purpose to discuss here the influence of these trusts, whether beneficial to public interests or otherwise; but we wish to announce to our readers that

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THURSDAY, - - - - - JUNE 8, 1899.

EDITORIAL.

BIRTHDAY PRESENT.

The RECORDER will celebrate its 7th Birthday by offering the paper from now till Sept. 1st for FIFTY CENTS PER YEAR. A 12 page illustrated weekly paper for one year for only FIFTY CENTS. Send in a club.

EXTRAORDINARY OFFER!

On the third page of this issue a statement is published concerning the "American Illustrated Monthly Magazine." This is a monthly magazine, of which Dr. J. W. Lee is one of the editors. It is fully described on the third page. THE EXTRAORDINARY OFFER is to furnish this excellent magazine, coming once every month, and the METHODIST RECORDER, coming once every week, for \$1.00 for a whole year!

Dr. A. G. Brown has returned from Clifton Springs to his home in Ashland and is reported to have been very greatly benefited.

ANOTHER THANK OFFERING.

At the annual meeting of the Board of Trustees of the Blackstone Female Institute the Twentieth Century Thank-Offering was brought up and discussed of some length by the brethren. The sum of \$750 was subscribed at the time, which, added to what had already been subscribed, made \$1750, as the total subscription up to this time of members of the Board of Trustees. As this amount has been subscribed by about one-half of the Trustees, it is thought that when all the members of the Board have subscribed, \$1750 will be considered.

When it is remembered that this subscription has been by

farmers and preachers, none of whom could be called wealthy, it shows that our people will give the full amount apportioned to us and more. The Randolph-Macon Board meets next week and great things are hoped for.

B. F. I. COMMENCEMENT.

The commencement exercises of the fifth annual session of the Blackstone Female Institute brought to a close the most prosperous session in the history of the school. Starting with 76 pupils five years ago, it closed the fifth session with an enrollment for the year of 1898-'9 of 194.

The baccalaureate sermon was preached by Dr. W. V. Tudor, pastor of Centenary Church, Richmond, Va., his subject being "The Ornament of a Meek and Quiet Spirit." The sermon was not only practical and helpful, but had in it many passages of unusual beauty and force.

The annual address was delivered by Dr. John Matthews, of Nashville, Tenn. His subject was "The Superiority of Christian Education to State Education." Dr. Matthews is, as he himself said, a unique speaker. He delivered one of the most entertaining and yet one of the most sensible addresses which the writer has ever heard, and few who were present on that occasion will ever forget it.

The annual concert was held in the Music Hall of Blackstone, and was very much enjoyed by a large and cultured audience from Blackstone and the counties round about. The special feature of the music work of the Institute was the excellent chorus singing. The entire school is trained in chorus work and participated in the commencement exercises. Immediately following the concert a summary of the work of the school for the year was given by the Principal, distinctions and promotions being read out, and medals awarded. The medals were as follows:

Silver medals—Primary Department:—Miss Lura Lee Cannon, of Blackstone. Introductory Department—Miss N. Maxey Epes, of Blackstone. English Bible, First Grade—Misses Bettie Bragg, of Dinwiddie county; and Ella Settle, of Kentucky. English Bible, Second Grade—Miss Mary Armstrong, of Cumberland county. Vocal Music—Misses Lena Mae Robins, of Northumberland county; and N. Verna O'Brien, of Lynchburg. General Improvement—Miss Minnie V. White, of Accomac county.

Gold Medals.—Junior Scholarship—Miss Lucy D. Rodgers, of Northampton county. Intermediate Scholarship—Miss Elizabeth Gertrude Manson, of Lunenburg. English Bible, Third Grade—Miss Adelaide P. Hardaway, of Crewe. Instrumental Music—Misses Bessie L. Blanton, of Blackstone; and Mary H. Robertson, of Nottoway. General Department—Miss Mary E. McClelland, of Isles of Wight.

The Class Night exercises were very interesting. The crowd was so great that many were unable to secure seats. The numbers on the program, in addition to music, were Salutatory, Miss Carrie Emily Elsey; History, Miss Louise Bernard Crowder, of Powhatan; Rescution, Miss Marie Byrd, of Accomac; Prophecy, Miss Mary E. McClelland, of Isles of Wight; Recommendation, Miss Lucy Mason Overby, of Lunenburg; Will and Testament, Miss Lottie Louise Cralle, of Nottoway; Valedictory, Miss Mary E. Binford, of Appomattox. Debate: Resolved that all money to carry on the work of the Church of God should be raised by voluntary offerings. Affirmative—Miss Adelaide P. Hardaway, Miss L. Gertrude Kennedy, Miss S. Agusta Harrell. Negative—Miss Katharine McEnery, Miss M. L. Harrell, Miss Clara Virginia Miles.

After the Class Night exercises, the Principal delivered the diplomas to the class, numbering twenty. They are as follows: English Graduates—Miss Bessie Lee Blanton, of Nottoway; Miss Mamie Ruth Beville, of Nottoway; Miss Mary Lizzie Harrell, of North Carolina; Miss P. Agusta Harrell, of North Carolina; Miss Mary E. McClelland, of Isles of

Wight; Miss Lucy Mason Overby, of Lunenburg; Miss Adelaide P. Hardaway, of Nottoway; Miss Clara Virginia Miles, of Mathews; Miss Carrie Byerley, of Mississippi; Miss Eva Byerley, of Cumberland; Miss Mary Alma French, of Cumberland; Miss Mary H. Robertson, of Nottoway. Full Graduates—Miss Elizabeth M. Binford, of Appomattox; Miss Carrie E. Elzey, of Northampton; Miss Katharine G. McEnery, of Nottoway; Miss Lottie L. Cralle, of Nottoway; Miss L. Gertrude Kennedy, of Lunenburg; Miss L. Bernard Crowder, of Powhatan; Miss Marie Byrd, of Accomac; Miss Maude McCulloch, of Newport News.

At the meeting of the Board of Trustees the report of the school for the year was received and discussed, and resolutions were passed stating their gratification at the great success which had attended the labors of the Principal and the Faculty during the session, and on the continued growth of the school during the five years of its history. The Principal, Rev. James Cannon, Jr., had already been elected for another term of five years, beginning with September, 1899. The Trustees also expressed great pleasure at the fact that the Faculty and students of the Blackstone Institute had made the finest movement in Virginia toward the Twentieth Century Thank-Offering. The Trustees themselves in their meeting started a subscription. Counting what had already been pledged by members of the Board in attendance the total amounted to \$1750. A one-half of the Board were not present when the subscription was made this amount will be largely increased. The Blackstone Institute has therefore already by its Faculty, students, alumni and trustees made an offering of about \$5,000, the graduating class, composed of twenty young ladies, having contributed \$625 toward the establishment of a Loan Fund. Thus closed the most prosperous session of this young and flourishing school.

RANDOLPH MACON COLLEGE PROGRAMMEE.

June 11th.—Annual sermon before the College by Rev. J. T. Maslin, of Richmond, Va.

June 13th.—9 A. M., Annual meeting of the Board of Trustees.

June 14th.—12 M.—Address before the Alumni Society by Rev. G. W. Dyer, of Chicago, Ill.

Contest for the Sutherland prize for oratory.

8 P. M.—Class Day—Salutatorian, I. C. Vickers (Maryland); poet, R. H. Sheppe (Virginia); orator, S. R. Taylor (Virginia); historian, W. A. Wheary (Virginia); recommendatorian, J. R. Tucker (Virginia); prophet J. D. Hughlett (Virginia); will and testament, J. F. Messick (Maryland); valedictorian, H. W. Burruss (Maryland).

June 15th.—11 A. M.—Address by Rev. F. M. Bristol, D. D., of Washington, D. C.

Degrees conferred on A. B. and A. M. graduates.

8 P. M.—Joint celebration by the Washington and Franklin Societies. Address by Rev. F. J. Prettyman, of Staunton, Va. Orators—J. D. Hughlett, F. L. S., and J. J. Bradford, W. L. S.

DEBATE ON CHURCH ENTERTAINMENTS.

(CONTINUED FROM THIRD PAGE.)

vals, oyster suppers, raffling off such things as silk quilts or pictures.

Take for instance an ice-cream festival. All the members of the Church will agree to have it for the benefit of the Church. O, yes, they are willing

to have it for that purpose, but when the time comes to do the work it will be about a dozen or perhaps a dozen who will have all the work to do. All the rest will have some excuse. Then very many will not go at all. They will say: well, I gave a gallon of milk, or a dozen eggs, or a cake, (yes, it was a cake, so hard, though you could hardly eat it), I cannot afford to spend any money, it will not look well for me, a member of the Church, to go and not spend money, so I will stay at home. As many who do go will say that they do it for the benefit of the Church, so I spend more than I otherwise would, the more they spend the more they get in return. Is such giving this done for saving souls or spreading the Gospel? No; it is simply to satisfy the appetite. "It is more blessed to give than to receive," are the words of our blessed Master.

How many, especially our young men, if you ask them to give you money, will refuse, but will go to an ice-cream festival or an oyster supper and spend two or three dollars. Why this? Simply because they have brought up thinking it was the way to raise the money. Is this the way the young people of our Church ought to be trained?

Think of raffling off a silk quilt or picture to carry on the work of the Church of God! It fosters a spirit of gambling, for although it is on a small scale, it is nevertheless gambling. Then, a great part of the money raised by any of these methods is gotten by outsiders—people who do not claim to be Christians. There are no prayers with such gifts as these. It is sanctified money." Is this what we want to give to God? The Bible says: "Let every man give according to his purposed in his heart, not grudging or of necessity; for God loveth a cheerful giver."

When we speak of carrying on the work of the Church of God, it includes pastors' salaries as well as Church missionary collections and building funds. Is not the pastor a hired man in the vineyard of the Lord? Would he be just as reasonable for us to have an oyster supper to raise money to pay his laborers or cook as to have one to pay his pastor? Is it, then, more reasonable to raise money for missionary purposes in this way? Christ has commanded that every man give as he is able. Jacob gave a tenth of all he had. The poor widow gave her two mites, all her living. Jews are spoken of as robbing God because they did not give a tenth.

How were the tabernacle and temple built and all enterprises of Jewish Church carried on? In accordance with the commandment of Himself. What was the commandment? To hold feasts, fairs and theatrical performances? The very question carries its own answer. Certainly His commandment was that the work should be carried on by voluntary offerings. The Jews did not expect a return for what they gave. Live in a more enlightened age than Jews, our obligations have not lessened and we should still adhere to the same plan of filling the Lord's treasury with voluntary offerings, and not

the price of pies and cakes.

The work of the ministry, in addition to saving souls, is to educate the people to give freely and liberally from principle. Anything, therefore, that comes in the way of this is detrimental to a successful ministry and the growth of the Church. Any other method puts us on a plane far below the Jews. Ought this to be in an enlightened Christian nation like ours? Christ's command is: "Give, and it shall be given you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure ye mete withal it shall be measured to you again." If we do not give to the Lord He will not give to us, and the more we give Him the more will He give us.

But even were it right to raise money for God's work by entertainments of a proper kind, the difficulty arises that when they are resorted to it is hard to draw the line between the innocent and doubtful methods used. Before we are aware we have crossed the line, and the good derived from the money is more than over-balanced by the harm?

My opponents say that if we do not have some kind of amusement in the Church for the young people they will go elsewhere to find it. I agree that it is right and proper to have social gatherings for the young, but not to have them to raise money to carry on God's cause. The question under consideration is not how we shall entertain the young, but how shall we get them to give liberally and joyfully of their means to help carry on the work of the Church.

Are we not expected to meet our own Church obligations? The collections go out to meet the demands of the Church, as having been raised by the Church. If gotten by entertainments, it is gotten mostly from outsiders, and often from the very worldly class of people who do not even know for what purpose it is to be used. How can we expect God's blessing to go with money gotten in this way? We may succeed in getting the amount desired, but neither the giver nor receiver has been blessed. Giving brings a blessing to both giver and receiver.

Entertainments nearly always end in some disagreement among those who have charge of them, doing more harm to the spiritual condition of the Church than good done with the money raised. We are commanded to "abstain from all appearances of evil."

Thus any form of giving that will foster a spirit of gambling, or that will in any way be a snare to any one, or that will encourage a selfish spirit, should not be tolerated. Benevolent giving is a means of Christian culture and, as Dr. Hopkins says, "if the cause of benevolence cannot be supported benevolently it had better not be supported at all."

In conclusion, I will say that money to carry on the work of the Church of God should be raised by voluntary offerings because it encourages us to give freely and liberally. It is the means of Christian culture and it is God's plan and commandment. The use of other means is apt to become a snare, to encourage selfishness and harden our hearts instead of filling them with love to God and His cause by teaching us to

expect something in return for what we give.

Sixth.—MISS CLARA MILES.

My deluded friend argues that all money for the use of the Church of God should be raised by voluntary offering. We are forever hearing people talk about this, but we notice that they do not "practice what they preach." Why do they not go to work and build a Church and support it by voluntary offering? From what they say one would think it was as easy to do it as to talk about it. I like to see people do more work and less talking. I believe in facts, not dreams; in realities, not fancies.

Mention if you will a Church that exists without entertainments. I do not know of one. But I do know of one in which the members became a little cranky and put a stop to entertainments, fairs, and so forth, for the Church. Before then the Church was in a flourishing condition. They had an interesting Sunday-school and a good pastor. But now they have no Sunday-school, a part of the time they have no pastor. They can't keep a sexton, as there is never any money in the treasury to pay him. The members are continually fussing and quarreling because they haven't money to carry on their work. And several of the members have left and gone to other Churches where they can enjoy their religion. What caused all of this? Your voluntary offering failed here, did it not?

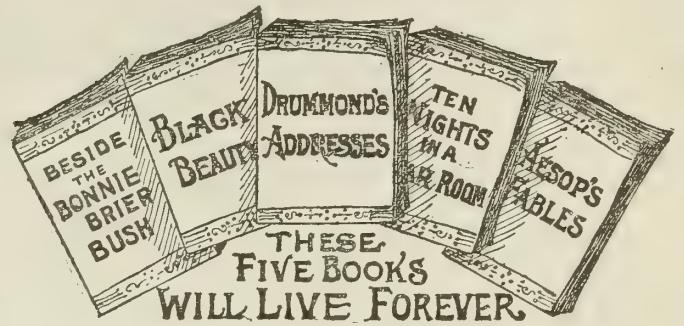
By having entertainments, fairs and bazaars the younger members can help to do the work. Then, again, if the Church does not have some social entertainments for its younger members, naturally they will seek enjoyment in places where their morals will probably be corrupted. Is it not our duty to keep them from going astray?

There are many members who are willing to work in entertainments, but who are unable to give anything but their services. They are willing to work for God when they have an opportunity. Should we take this opportunity from them? Would it not be robbing God?

I believe we can consecrate our services to Christ as well in Church entertainments as in any other way. Are not worldly-minded people induced to associate with Church workers in this way? By picnics, bazaars, etc., we DO NOT MEAN worldly fairs, but pleasant evenings, full of sweet intercourse. If we remove this pleasure—which we believe innocent—will we not make the young people think our religion stern and solemn rather than joyful and happy? The work that people are willing to spend on these fairs and entertainments draws the attention of the non-members of the Church to the great end for which they are working. In this way our simple means may work another reward besides the gaining of the much-needed dimes and dollars.

Fairs and entertainments should not be held in the house of God. Neither do we believe that the house of God should be used as a hall for entertainments. There are halls, also lawns, that can be rented. These can be gotten without any trouble. Why did Christ overthrow the money changers? Was it because they were making

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money for the Church? NO. They had no such an object, but they were working for self aggrandizement. THIS ARGUMENT IS AN EXPLODED IDEA.

If this work is wrong, why is it that the leading society in the Methodist Church—the Epworth League—should place one-third of its members on the social department? By so doing is it that they consecrate one-third of their work to Satan?

How is the Church going to be carpeted, the parsonage furnished, if not by entertainments? If the ladies of the Church are anxious to work for God, and want to show their zeal, you say they are working for Satan. FAR FROM IT. Satan never enters into it. Their zeal is purely for the cause of Christ. Some people are gifted in this way, and they offer to their Master the best they have to offer—their talent, their time and their industries. I think the people who show that they are interested in God's cause by working for Him will receive as rich a reward AS THOSE WHO ARE CONSTANTLY TALKING ONLY OF THE VOLUNTARY OFFERING.

Why is it any more harm for a Church as a whole to make money than for an individual? Does not a man have to work for the money that he gives to the Church? Would you say he was working for the evil one?

How are we going to keep money in the treasury? You will say the societies of the Church will do this work. But all of the Churches do not have these societies, as they should; what are they going to do? And these societies which you say that do this work have entertainments to help to carry on their work. I believe in having work in which all of the members can take a part. Can't we be sociable? Where there are no entertainments the members become drowsy; they need waking up and pushing forward.

Why is it that so many of our "big" city Churches have entertainments. Is it because they are poor? Is it because their members are dead? Is it because their pastors have no views of right and wrong? By no means. Have not these Churches men of wealth and intellect? Men who are wide awake in Church work? Men who are doing their duty in every respect? Would entertainments be allowed for any other reason than because they are right in the sight of God? If they are wrong I cannot believe that the Christian men and women of this land would encourage them as they do.

Judging from what my opponent has said, the Church which she attends raises its money by voluntary offering. Will she tell us what is to be done when there are a "set" of members who will not make voluntary offerings? If voluntary offerings are depended upon you will find that about one-third of the members are the only ones who will make the offerings.

If the people of your Church today raise their money by voluntary offering, why don't they respond to the Twentieth Century Fund? Why do they not do away with the committee and let the people MAKE their voluntary offering? This would save both time and trouble. As yet few seem to

QUARTERLY CONFERENCES.

THIRD ROUND

RICHMOND DISTRICT.

May 28, at night, St. James.
June 1, 11 a. m., Union Station.
1, at night, Basker Memorial.
11, 11 a. m., West End Memorial.
11, at night, Asbury.
11, 1 p. m., Henrico, Laurel Hill.
12, 11 a. m., " " "
18, 11 a. m., Central.
18, at night, Fifth-Street.
25, 11 a. m., Broad-Street.
25, at night, Denny-Street.
July 2, 11 a. m., Trinity.
2, at night, Fairmount-Avenue.
2-3-4 p. m., Chickahominy, Corinth.
9, 11 a. m., Washington-Avenue.
9, at night, Chestnut-Street.
15-16, 11 a. m., Charles City, Chapel.
21, at night, West Point.
22-23, 11 a. m., East King and Queen.
Shackelford's.
23-4 p. m., Gloucester, and 24, 11 a. m.
28, 11 a. m., Gloucester Point.
29-30, 11 a. m., York, Zion.
30, at night, Williamsburg.
Aug 5-6, 11 a. m., New Kent, Tabernacle.
12-13, 11 a. m., W. New Kent, Providence.

R. T. WILSON, P. E.

FARMVILLE DISTRICT.

June 4-5, Cumberland, Hobson's.
10-11, Burkeville, Smyrna.
17-18, Prospect, Olive Branch.
18, Farmville, at night.
21-25, Amelia, Providence.
July 1-2, Hyco, Virginia.
8-9, South of Dan.
16-17, Prince Edward, Mt. Pleasant.
18, Charlotte, Reese's.
22-23, Clarksville, Ephesus.
26-28, District Conference, Crewe.
27, Quarterly Conference, Crewe.
30-31, Blackstone, St. Mathew.
Aug 5-6, Chase City, Easter's.
6, Boydton, at night.
12-13, South Hill, Pleasant Grove.
13, N. Mecklenburg, Salem, 4 p. m.; 14.
19-20, Mecklenburg, Sardis.
26-27, W. Lunenburg, Grace.
27, Lunenburg, William's, 4 p. m.; 28.
Sept. 2-3, Buckingham.
3, W. Buckingham, 4 p. m.; 4.

J. H. RIDDICK, P. E.

CHARLOTTESVILLE DISTRICT.

May 19, Belmont.
21-22, Batesville, Bethel.
28, Charlottesville.
June 2 Culpeper Circuit, Hopewell.
4-5 Culpeper.
7, Orange, Palmyra.
9, Woodville, Mount Airley.
11-12, Madison, Mount Zion.
16, Rockfish, Bethany.
17-18, Amherst, St. James.
21, West Amherst, Bethany.
24-25, Mt. Pleasant.
30, Scottsville, Mt. Zion.
July 2-3 Nelson, Montreal.
8-9 Louisa, Zion.
9-10, Fluvanna, Salem.
15-16, Albemarle, Brown's Cove.
19, Greene, Standardsville.
22, Gordonsville, Barhousville.
23-24, Milton, Mt. Chapel.

J. S. HENTER, P. E.

SECOND ROUND.

PORTSMOUTH DISTRICT.

May 21-22, Boykin's.
27-28, Benn's.
28, at night, 29, Ebenezer.
June 2-4, Smithfield.
3-4, Isle of Wight.
11, morning; 12, Hampton, 1st Church.
11, night; 12, Hampton, West End.

W. C. VADEN, P. E.

NORFOLK DISTRICT.

May 21, 11 a. m., Lambert's Point.
21, 3:30 p. m., Oaklette and Gilmerton.
Gilmerton.
28-29, East Norfolk, Bethel.
June 3-4 Fox Hill.

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DEBATE ON CHURCH ENTERTAINMENTS.

(CONTINUED FROM TENTH PAGE.)

be responding to this cause. We have many men in the Church of both wealth and intellect; why do not they respond to this cause? Perhaps they need a little begging.

If it is true that when Solomon built the temple to the Lord, the Jews brought gifts to build it, it is also true that it was built "without the sound of the hammer." Can you imagine a temple being built in that way in this age? Yet one could be built as easily "without sound of the hammer" as by voluntary offering. We live under a new dispensation. Man has now an intelligent and inquiring to give to do good, they do not wish to give blindly as formerly. Now, if one of you pastors present tries to build a temple to the Lord, and depends on the voluntary offerings of the people, what would be the result? Why the offerings would not be sufficient to put the sills under the floor or to haul the sand to make the mortar.

In my short life an instance has occurred which shows that no dependence can be put in voluntary offering at the present age. There was a debt to be paid off which had been in hand some time. The Church was then in need of more money. A good voluntary offering brother came to me and said: "Can't you ladies get up an entertainment and help us out. We will never raise the money in this way."

I have also known of a few instances when collections were taken up for foreign and home missions, worn-out preachers, widows and orphans in which the voluntary offerings were few and far between. The preacher stood up, wiped the perspiration off his face, and a whew——! (My friends, the most tiresome work I ever had to do was to take up collection). This was the time for those who advocate voluntary offerings to "show their colors." If they had done this the preacher could have left his handkerchief at home. These collections end up in a "begging," yet you call them a FREE-WILL offering.

The Blackstone Female Institute is an institution of the Church. If the people "practiced what they preached" we would have a Students' Loan Fund, a large endowment, and a new wing to accommodate our patronage.

When all of the money needed for the work of the Church is supplied by voluntary offerings we will no longer encourage Church entertainments. But as long as the people preach and refuse to practice what they are so energetic in preaching their duties and responsibilities have to be undertaken by others; their deficiencies made up by means of harmless and helpful entertainments, fairs and the like.

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ESTABLISHED?

It was built by the free contributions of the people of South-Side Virginia that they might have a Christian School for their girls.



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WOMAN'S COLLEGE COURSE! The Institute was opened the year after the Woman's College, and has been closely correlated to it from the beginning. The Institute, and every department of the Institute, is in charge of a graduate of Randolph-Macon College or of Randolph-Macon Woman's College, and work at the Institute, approved by the faculty, is accepted at face value by the Woman's College.

TEACHER'S COURSE! This course is arranged for those who wish to prepare themselves for teaching, especially in the public schools, but who have only a limited time, and yet do not wish to go to the State School, but wish to be in a Christian School. This work is under the care of teachers who have had thorough training in pedagogy. A Practice School gives to the students the necessary facilities for the practical application of the principles of teaching.

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3. Cost.

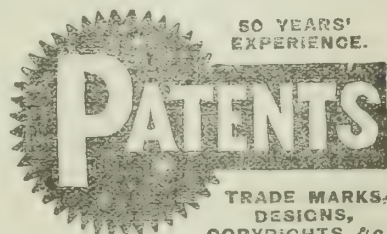
As low as possible, consistent with thoroughness of instruction and nourishing fare. No profits to be made for owners. The Institute was not built to make money. It has but one aim—it was established to train the minds of our girls under positively Christian influences at the lowest possible cost.

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Vol. VII. No. 22.

REV. JAMES CANNON, JR., Editor,
Blackstone, Va.

BLACKSTONE AND RICHMOND, VA., JUNE 15, 1899.

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RELIGIOUS THOUGHT.

Gems Gleaned From the Teachings of All Denominations.

No man is a man until he has given himself up to serve. The greatest are those who serve.—Rev. Dr. Frank Crane, Methodist, Chicago.

Christianity.

Christianity as a system of truth can have no effective existence without the personal Christ.—Rev. A. A. Rice, Universalist, Los Angeles.

How to Lessen Poverty.

Christianize men and fill them with the practical ethics of the gospel, and poverty will largely disappear.—Rev. T. J. Villers, Baptist, Indianapolis.

Christ's Example.

Just so far as men try to emulate the example of Christ and to follow his teachings, just so far does Christianity advance.—Rev. F. M. Bristol, Methodist, Washington.

Fasting.

Fasting means not alone the abstinence from food, but from our desires and passions, from our sins and our willfulness.—Rev. John T. Cottle, Catholic, San Francisco.

Inspiration.

Inspiration is truth, and the inspiration of the great author is to be measured by the degree of the moral truth he tells.—Rev. William Rader, Congregationalist, San Francisco.

The Soldier's Stainless Crest.

The stainless crest is that which belongs to the soldier of ideas, the warrior for truth, the hero of life, and his triumph is the triumph of the cross, the conquest of Calvary.—Rev. Jenkin Lloyd Jones, Episcopal, Chicago.

Acceptance of Christianity.

Without the acceptance of Christianity no man can reciprocate the love of God to that degree of which he is capable in this world nor in the world to come; neither can he attain to the fullness of his true mission in this world.—W. W. Hopkins, Christian Evangelist, St. Louis.

Power of Christian Science.

A heart touched and hallowed by one chord of Christian science can accomplish the full scale, but this heart must be honest and in earnest and never weary in struggling to be perfect—to reflect the divine life, truth and love.—Rev. Mary Baker G. Eddy, Christian Scientist, Concord, N. H.

Evolution of the Bible.

The new inspiration that will proceed from the Bible as a natural growth will be better than the old fear it inspired as the awful work of God. The new thought of God that is coming to possess all thoughtful minds in our time makes all the world seem divine with his indwelling, makes all truth sacred, each truth a work of God and all pure love holy. And so not in one book, but in all, we find divine and holy works and see God's laws written in the stars of heaven and in the blossoms on the hillside, the crystals of the snow and in the souls of men.—Rev. David Utter, Denver.

BIRTHDAY PRESENT.

The RECORDER will celebrate its 7th Birthday by offering the paper from now till Sept. 1st for FIFTY CENTS PER YEAR. A 12 page illustrated weekly paper for one year for only FIFTY CENTS. Send in a club.

EDITORIAL.

GERMANS OR SERMONS—STATE OR CHURCH SCHOOLS?

This is the commencement season, and the schools and colleges are pouring out their students to go as streams of influence to the different sections of the State. What will they carry back with them? What new thought, what lofty purpose, what inspiration have they received from their stay at college for the last nine months? This is the important question, and the value of a college to a community depends upon the answer given to it. Perhaps nothing shows more clearly the purpose of an institution than its closing exercises. The speeches of the students, the short talks of the Faculty, and the character of the pleasures indulged in tell with no uncertain sound what will be the general influence of the students upon the life of their own home neighborhoods. What they delight in at college they will delight in at home, and they will strive to do at home what they enjoyed at school. I have been noticing with much interest the programmes of several of our colleges, and give a few, upon which some comments are made further on.

UNIVERSITY OF VIRGINIA.

Sunday, June 11—11 a. m.—Baccalaureate sermon; 8 p. m.—Address before Young Men's Christian Association.

Monday, June 12—9 a. m.—Annual meeting of the Board of Visitors; 10 a. m.—Address before the Washington and Jefferson literary societies; 11 a. m.—MORNING GERMAN OF THE UNIVERSITY GERMAN CLUB; 8 p. m.—Joint final celebration of the literary societies; 11 p. m.—T. I. L. K. A. GERMAN.

Tuesday, June 13—10 a. m.—Address before the faculty; 12 m.—Annual meeting of the Society of Alumni; 8 p. m.—Reception to the Alumni; 11 p. m.—EVENING GERMAN OF THE UNIVERSITY GERMAN CLUB.

Wednesday, June 14—10 a. m.—Address before the Society of Alumni; 8 p. m.—Awarding diplomas, conferring degrees, closing exercises of the session; 11 p. m.—FINAL BALL OF THE UNIVERSITY GERMAN CLUB.

VIRGINIA POLYTECHNIC INSTITUTE.

The programme of this institution shows a German on Friday, preceding the Baccalaureate Sermon, a German on Monday morning at 8:30, as soon after Sunday as possible, a German on Tuesday night, and Final Balls on Wednesday

night. (At this school there is a German on every day of the commencement except Sundays and as if to make up for the necessity of suspending that day, the one on Monday begun at 8:30 in the morning.)

VIRGINIA MILITARY INSTITUTE.

From the Richmond Times of Friday June 16th, the following is taken:

The regular programme for the finals of the Virginia Military Institute has not as yet been announced, but the cadets have already arranged for their usual dances and gayeties.

The following is a brief list of the dances: Friday evening, 9:30 p. m., Minstrel hop; Saturday evening, 9:30 p. m., Literary societies celebration; Monday evening, 8:30 p. m., Gymnasium exhibition (at Opera House); 10 p. m., Hop; Tuesday evening, 10 p. m., Final german; Wednesday evening, 10 p. m., Alumni banquet; Thursday evening, 11 p. m., Final Ball.

RANDOLPH-MACON.

June 11th.—Annual sermon before the College by Rev. J. T. Mastin, of Richmond, Va.

June 13th.—9 A. M. Annual meeting of the Board of Trustees.

June 14th.—12 M.—Address before the Alumni Society by Rev. G. W. Dyer, of Chicago, Ill.

Contest for the Sutherlin prize for oratory.

8 P. M.—Class-Day.

June 15th.—11 A. M.—Address by Rev. F. M. Bristol, D. D., of Washington, D. C.

Degrees conferred on A. B. and A. M. graduates.

8 P. M.—Joint celebration by the Washington and Franklin Societies.

RICHMOND COLLEGE.

Sunday June 11th—Baccalaureate Sermon.

Monday, June 12th, 8 p. m.—Celebration of Literary Societies.

Tuesday, June 13th, 8 p. m.—Class Night.

Wednesday, June 14th—Alumni Banquet.

Thursday, June 15th—Address.

HAMPDEN-SIDNEY COLLEGE.

Sunday, June 11th—Baccalaureate Sermon.

Monday, June 12th, 8 p. m.—Celebration of Union Literary Society.

Tuesday, June 13th—Address before Society of Alumni.

Tuesday Night—Address before Philanthropic Society.

Wednesday, June 13th—Commencement Day.

Wednesday Night—Senior Celebration.

VANDERBILT UNIVERSITY.

Friday, June 16th, 8 p. m.—Contest for the R. A. Young medal in oratory.

Saturday, 17th, 10 p. m.—Students entertainment on the lawn of the Vanderbilt Woman's Club.

Sunday, 18th, 11 a. m.—Annual Baccalaureate Sermon by Rev. James W. Lee, D. D., of St. Louis.

Monday, 19th, 9 a. m.—Board of Trust meets in annual session; 10 a. m.—Alumni Association meets; and at 8 p. m., the annual alumni address by Prof. Mims, of Trinity College, N. C.; poem by Mr. Allen G. Hall, of Nashville.

Tuesday, 20th, 8 p. m.—Annual Lit-

erary Address by Hon. J. P. Dolliver, of Iowa.

Wednesday, 21st, 10 a. m.—Final Commencement Exercises.

Why the great difference in these programmes. How is it that the first three differ so widely from the others? It is because the first three of the above programmes are all those of State schools. They are given large appropriations year after year by the Legislature. These appropriations are raised by taxes. The taxes are mostly paid by the Christian people of the State, a large proportion of whom are members of churches which declare that Germans, Balls, etc., belong to the world, the flesh, and the devil, and not to the children of God. But to judge from these programmes the Germans and Balls are the most important things connected with the Commencements. Surely these things must be made much of in the college life, or they would not have such a prominent place given to them in the closing exercises.

The other four institutions do not belong to the State, but are Christian schools, and in the programmes no Germans or Balls are found. The exercises are of a character befitting the ideals of lofty young manhood. The students are not sent home with the idea that to know how to execute the figures of the german is one of the important things of life.

Parents must look carefully at these facts. Do they want their children to come home to lead germans? If so they can learn how to do so at the State schools. If, however, they believe in the Discipline of the Methodist Church, and, above all, if they believe that "the lust of the flesh, and the lust of the eye, and the pride of life," which "are not of the Father, but of the world" are all cultivated by the fleshly embraces of the german, then they will prefer to keep their children at home rather than to send them to State institutions where such programmes as given above are officially advertised. Will they choose the school where the german is placed side by side or even ahead of the sermon, or will they send where the german is banished and the sermon is honored? The decision of this question will settle the eternal destiny of many lives.

Send your children to your own Church schools. Do not send them to worldly State institutions.

All persons who owe back subscriptions can pay up all back dues, and have the RECORDER till January 1st, 1900, by sending \$1.00 Now.

CORRESPONDENCE.

FOR TROUBLED HEARTS.

(BY REV. R. H. BENNETT.)

Many a faint heart craves to see the wisdom and love of delayed answers to prayers. "Hope deferred makes the heart sick," but God is the cure for sick hearts. No fervent prayer of faith from an honest heart is ever unanswered, "but before they call I will answer and while they are yet speaking I will hear." God answers then every such prayer instantaneously, but He does not always reveal to us at once that the prayer is answered, and sometimes we must wait and trust many years for the coming of the answer.

Waiting outside the door is bitter. There is anguish of soul that knows no description in a heaven of brass overhead and an earth of iron underneath. Continued silence on our Father's part to our cries wrings the heart with an agony untold. But blessed the man whom the Lord sends through such a furnace, and thrice blessed he who trusts and rejoices and still prays and labors on. He that has not uttered such cries as these knows little of life in the fullness of its bitter-sweet:

"How long wilt thou forget me, O Lord? Forever? How long wilt thou hide thy face from me? How long shall I take counsel in my soul, having sorrow in my heart daily? How long shall mine enemy be exalted over me? I am weary of my crying; my throat is dried; mine eyes fail while I wait for my God." "Will the Lord cast off forever? And will he be favorable no more? Is His mercy clean gone forever? Doth His promise fail forever? Hath God forgotten to be gracious? Hath He in anger shut up His tender mercies? O, Lord, how long shall I cry, and thou wilt not hear! Even cry out unto thee of violence and thou wilt not save!"

But how this delicious honey from the rock destroys the gall:

"And I said this in my infirmity: but I will remember the years of the right hand of the most High. I will remember the works of the Lord; surely I will remember thy wonders as of old. I will meditate also of all thy work, and talk of thy doings. Thy way, O Lord, is in the sanctuary. Who is so great a God as our God. But Zion said: The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold! I have graven thee upon the palms of my hands; thy walls are continually before me. For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that has mercy on thee. For the vision is yet

for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come; it will not be too late. Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are His. And let every one that nameth the name of Christ depart from iniquity."

Joseph's prayers met with only a withering silence through many years of treachery, slavery, devilish slander and false imprisonment. No doubt the tempter often tried his faith and sifted his soul by asking what had become of the visions of the bowing sheaves and the obseant luminaries. But vindication and honor came at last, and more than repaid him for the years of disgrace and sorrow.

A long interval elapsed between David's anointing as king by the Lord God and his coronation by the nation. They were bitter years to him, when, though consciously the Lord's anointed, he fled before his enemies like a partridge hunted on the mountains. But preferment and honor and deliverance came at last, and all the sweeter was the crown for the cross which had preceded.

All night long, we are told, Jesus, unseen, watched his disciples from the mountain as they toiled and cried to Him in that furious and inky tempest on the lake, they expecting no doubt that every moment would be their last. But although he heard their cries it was not until nearly daybreak that He came unto them. But what a deliverance and a peace it was when He did appear!

When that broken-hearted message from His dearest earthly friends came to Him to come quickly and save him whom He loved, Jesus purposely waited two whole days and let Lazarus die and left the sisters to weep in their despair and loneliness. But neither had Mary nor Martha, nor have our aching hearts any feeling but one of delight for that delay, since it gives us those blessed words from the Master's lips,—"I am the resurrection and the life. He that believeth in me shall never die."

Let us recall the strange instance where the mother of Canaan came to the compassionate Saviour and in an agony of tears besought Him to heal her daughter, grievously vexed with a devil. "He answered her not a word." And at last when He did speak, after her repeated cries, likened her to a dog, and said He was sent to help the house of Israel and not her people. But that blessed heart was overflowing with the tenderest sympathy to her all the while and His delay was only to try her faith and sound its depths.

As has been said, no answer from God is an answer and it speaks thus: "Pray on, go on, cry on, for the Lord holdeth His door fast bolted, not to keep you out but that you may knock and it shall be opened."

We are not ready to receive many blessings for which we pray, and which our Father intends to give us whenever He sees we can bear them with humility. James Caughy, the great revivalist, to whom God revealed an impression at prayer that He would send him to England and give him many, many souls, resolved that he would be as

humble and as broken-hearted before God when thousands were saved as when none were converted.

Rev. P. B. Power says: "Let us remember that God gives liberal interest for every year that He keeps our prayers unanswered, and that what becomes us is to wait at His footstool and not to hurry His arrangements. The most luscious fruits are those which are longest in maturing; the richest blessings are often those which take longest in coming. An unripe blessing may prove sour to the teeth and unhealthful when partaken of. Impatience is almost always accompanied by loss."

David was speaking out of the depth of a heart that had "tasted and seen" when he said: "Wait on the Lord; be of good courage, and He shall strengthen thy heart; wait, I say, on the Lord."

THE CONFERENCE COLLECTIONS.

(BY REV. G. E. B. SMITH.)

Perhaps the most trying and difficult duty imposed upon the pastor is one which is least appreciated by his charge. His people can sympathize with him in his revival meetings and sometimes lend their prayers to his support in many other relations of Church effort, but when it comes to taking the benevolent collections, ordered by the Annual Conference, he stands almost entirely alone so far as human sympathy is concerned. The ambition of a great many Church people seems to be thoroughly satisfied when the pastor's salary and other expenses incident to home are paid, while the obligation assumed by each person consequent upon his admission into the Church, to support the institutions abroad in the land, as well as those at home, is shamefully and almost totally disregarded. The most illiterate and uninformed citizen of the Commonwealth seems to appreciate the necessity for a tax from the State in order that the numberless institutions for the general interest of the people shall be maintained, and yet these Christians, elevated to the prominent and pious seat of stewardship in the Church, surrounded by the manifold blessings and comforts of life, fail to justify the liberty which the Annual Conference takes in requiring them to aid in spreading the Gospel throughout the world.

CHURCH ENTERTAINMENTS AGAIN.

DEAR RECORDER:—Apropos of the very creditable debate of the young ladies of the Blackstone Female Institute on the raising of all money by voluntary gifts, published in your last week's issue, I send the following extracts from a tract, "The Church," by Rev. F. W. Sandford, Shiloh, Me. They are collected as you notice from secular as well as from religious papers. A poem from the same tract is added.

Yours truly,

R. H. BENNETT.

SKIRT DANCE AT CHURCH.

The "Christian World" of Dec. 3rd, as an illustration showing the lengths

to which the modern Church will sometimes go in "Raising the Wind," tells its readers of "A flaming poster, which is now adorning the walls of Gateshead, announcing a Grand Fancy Market and Carnival in connection with the Holy Trinity Church. The entertainments are to include 'Skirt dancing,' 'Side-splitting competition for ladies and gentlemen,' and a 'Grand Comic Operetta.' One wonders what the opening ceremony, to be conducted by a Reverend vicar, will be like. The suggested combination of music hall and prayer book will surely be the funniest part of this very funny experience."—"Toronto Telegram."

On the same day the above paragraph appeared, the Toronto "Globe" published a leading article on

CHURCH AMUSEMENTS.

"The place of cold ham in the Christian system seems to have been completely and unfortunately overlooked by New Testament writers. The omission, however, is being remedied by the modern Church in a thorough and practical manner. We venture this assertion on the authority of Dr. W. B. Hale, who has for some time made a study of the subject.

"He gives selections from a year's record of more than 500 of these occasions. ALL DENOMINATIONS, PROTESTANT and Catholic, are included and the facts are presented without the slightest reserve. It appears that some of the Christian Churches of the United States, in their effort to advance the cause of pure and undefiled religion, have made use of the following blessed and apostolic agencies. Among comedies: Aunt Jemima's Album, The Mystic Midgets, Mrs. Jarely's Waxworks, rejuvenescent with Trilby characters, The Man Who Tickled His Wife to Death, Woodcock's Little Game, Poor Pillicaddy, A Shakespearian carnival, in which the reverend priest appeared as Hamlet, and Julius Caesar led the march in the closing dance: Down by the Sea, a baby rattle and spoon drill; Just Us Girls; the Peak Sisters, who sang "Do You Know the Mouth of Man?" in which kissing is referred to ninety times. For general entertainment we select: A wish-bone party, new woman's social, progressive whist party, a grand barbecue, New Year's Dance, mock trials, poker parties, fancy dress drills, tambourine drills, dude drill, moral dime show, Mother Goose market, athletic exhibitions, (with a real prize fighter fresh from court, for brutal assault, as chief drawing card), Chew Glew sisters in song and dance specialties, eight silver dollars offered of an evening to the discerning mind able to unravel the pastor's text, printed into choicest "Pi;" and last but not least, an historic Trilby party, in which YOUNG LADIES DISPLAYED FROM BEHIND A CURTAIN RAISED TO A SUFFICIENT HEIGHT, THEIR BARE FEET, AND MEN IN FRONT BID FOR THE PRIVILEGE OF TAKING THE ANKLES THAT PARTICULARLY STRUCK THEIR FANCY OUT TO SUPPER.

"By simply cataloguing this puerile and disgusting list for the calm contemplation of the public, Dr. Hale has rendered a great service to the Church. No man of the slightest moral earnest

ness or regard for the decencies of life can read this recital with other than feelings of deepest shame and sorrow. When we remember the part played by the Christian Church in history—her martyrdom, her learning, her leadership, her uplifting and divine influence upon society; when we think of the solemn and dread tragedy that is unfolding in the world today, when we call to mind the fact that in the principles and forces and life that have made the Church, and given her a meaning and message, is revealed the secret of all human progress, and then put over against all this the inanities and imbecilities revealed in Dr. Hale's record, it is almost enough to turn men into pessimists and atheists."

When editors of the secular newspapers become thus disgusted it is about time that DECENT Christians separate themselves from such shocking profanity even if they have to worship God in "the Church that is in their house."

THE CHURCH AND THE WORLD.

The Church and the World walked far apart

On the changing shore of time;
The world was singing a giddy song,
And the Church a hymn sublime.

"Come give me your hand," cried the Merry World,

"And walk with me this way,"
But the good Church hid her snowy hand,
And solemnly answered, "Nay,

"I will not give you my hand at all,
And I will not walk with you;
Your way is the way of eternal death,
And your words are all untrue."

"Nay, walk with me but a little space,"
Said the World with a kindly air;
"The road I walk is a pleasant road;
And the sun shines always there;

"Your way is narrow, and thorny, and rough,
While mine is flowery and smooth;
Your lot is sad with reproach and toil,
But in circles of joy I move.

"My way, you can see, is a broad, fair one,
And my gate is high and wide;
There is room enough for you and for me,
To travel side by side."

Half shyly the Church approached the World,
And gave him her hand of snow;
And the false World gasped it, and walked along,
Saying in accents low:

"Your dress is too simple to please my taste,
I have gold and pearls to wear;
Rich velvets and silks for your graceful form,
And diamonds to deck your hair."

The Church looked down at her plain, white robes,
And then at the dazzling World,
And blushed as she saw his handsome lip,
With a smile contemptuous curled.

"I will change my dress for a costlier one,"
Said the Church with a smile of grace;
Then the pure white garments drifted away,
And the World gave in their place,

Satins, and silks, and seal skins rare,
And roses and gems and pearls;

hair,
Crisped in a thousand curls.
"Your house is too plain," said the proud old World,
"I'll build you one like mine,
With kitchen for feasting, and parlor for play,
And furniture never so fine."

So he built her a costly and beautiful house—

Splendid it was to behold;
Her sons and her daughters met frequently there,
Shining in purple and gold.

And fair and festival—frolics untold,
Were held in the place of prayer.
And maidens, bewitching as sirens of old,
With worldly graces rare,

Invented the very cunningest tricks,
Untrammelled by gospel or laws,
To beguile, and amuse and win from the World,
Some help for the righteous cause.

The Angel of Mercy flew over the Church,
And whispered, "I know thy sin;"
Then the Church looked sad and anxiously longed
To gather the children in;

But some were off at the midnight ball
And some at the euchre, or play;
And some were drinking in gay saloons,
As she quietly went her way,

Then the sly World gallantly said to her
"Your children mean no harm,
Merely indulging in innocent sports;"
So she leaned on his proffered arm,

And smiled, and chatted, and gathered flowers,
As she walked along with the World;
While millions and millions of precious souls,
To the horrible pit were hurled!

"Your preachers were all too old and plain,"
Said the gay World with a sneer;
"They frighten my children with dreadful tales,
Which I do not like them to hear.

"They talk of Judgment, a coming Lord,
And the horrors of endless night:
They warn of a place that should not be mentioned to ears polite!

I will send you some of a better stamp,
Modern, and brilliant, and fast,
Who will show how men may live as they list,
And go to heaven at last.

"The Father is merciful, just, and good,
Loving, and tender, and kind;
Do you think He would take one child to heaven,
And leave another behind?

"Go train your teachers up to the times,
Adopt the stylish way!
We all want entertainment fine,
And only that will pay."

So she called for pleasing and gay divines,
Gifted, and great, and learned,
And the plain old men, that preached the Cross,
Were out of her pulpits turned.

Then Mammon came in and supported the Church,
Renting a prominent pew;
And preaching, and singing, and floral display,
Proclaimed a period new.

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And preaching, and singing, and floral display,
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the World,
"Far more than you ought to do;
Though the poor need shelter, food and clothes,
Why should it trouble you?
"And afar to the heathen in foreign lands,
Your thoughts need never roam;
The Father of Mercies will care for

them.
Let charity begin at home.
"Go take your money and buy rich robes,
And horses and carriages fine;
And pearls, and jewels, and dainty food,
And the rarest and costliest wine.

(CONTINUED ON TWELFTH PAGE.)

A Great Combine Capitalized at Millions

put of many factories, have recently been formed, some and other similar organizations are projected. It is not our purpose to discuss here the influence of these trusts, whether beneficial to public interests or otherwise; but we wish to announce to our readers that

WE HAVE ENTERED A COMBINATION

which is not prejudicial to any interests, but which, on the contrary, is directly in favor of every reader of this paper.

HERE IS THE PLAN A splendid illustrated MONTHLY, devoted to the cause of Methodism throughout this broad land and called **THE AMERICAN ILLUSTRATED METHODIST MAGAZINE**, is published in St. Louis, with offices in New York and Chicago. It is the peer of the best of the popular magazines in illustration, literature, and typographical excellence, and is designed to be to the Methodist membership of about six millions in America, what the popular secular magazine is to the general reading public. The Magazine is not a competitor of any of the other Church periodicals; it is general in its scope. It is the **ONLY ILLUSTRATED METHODIST MAGAZINE PUBLISHED MONTHLY IN THE UNITED STATES**, and occupies a field distinctly its own. Its aims and purposes are of the highest. Its ideals are: **THE PUREST IN LITERATURE, THE HIGHEST IN ART, THE NOBLEST IN METHODISM**. It is a worthy exponent of the great Church it so ably represents.

Some Opinions of Representative Methodists, North and South.

"The American Illustrated Methodist Magazine should be welcomed by the whole Methodist family. Many a number will contain articles worth ten times the subscription price."
—Bishop Charles C. McCabe.

"Fair, sweet-toned, appetizing."
—Bishop O. P. Fitzgerald.

"Our common Methodism is to be congratulated on this valuable accession to our periodical treasures. I hope every Christian will have this beautiful Magazine."
—Bishop John F. Hurst.

"It takes rank with the best for its varied and rich table of contents. A valuable auxiliary to our Epworth League work."
—Bishop E. R. Hendrix.

The Press, Denominational and Secular, Speak in Highest Terms.

"A future of gratifying success and large usefulness is assured it."
—St. Louis Globe-Democrat.

"The contributions compare well with those of any other Magazine of the day and its illustrations are excelled by none."
—Pittsburg (Pa.) Daily News.

"Interesting and attractive, not only to Methodists but also to the general reading public, for the matter which fills the pages is of a character broader than the title would indicate."
—Columbus (O.) Dispatch.

"The prospectus of the Magazine indicates that there is an abundant feast of good things in store for its readers; but the Magazine itself is better than any prospectus."
—The Pittsburg (Pa.) Times.

"The scholarship of the Magazine is insured by the editorship of Revs. James W. Lee and Naphtali Lucecock, who are known and loved in St. Louis and throughout the West."
—St. Louis Post-Dispatch.

"It compares favorably with the best of them, and is a brilliant success from the beginning."
—Atlanta (Ga.) Constitution.

To these might be added hundreds of testimonials from Church officials, pastors and laymen, North and South, all praising the Magazine for its intrinsic worth and its lofty purpose.

"THE ILLUSTRATED HISTORY OF METHODISM," which is being published serially in the Magazine, is a feature of marked interest, and is alone worth the subscription price; but the History is only one of the many interesting and artistic features of each number.

Every Methodist family should be a subscriber. Its price is so small all can afford it, but in combination with this paper an opportunity is offered to secure both publications for little more than the cost of one alone. The subscription price of **THE AMERICAN ILLUSTRATED METHODIST MAGAZINE** is \$1.00 a year; the subscription price of this paper is \$1.00 a year. We will supply BOTH one year for \$1.00.

This is our **GREAT COMBINE**—a TRUST organized solely in the interests of our readers, and which they are invited to join. Do not delay. Take advantage of this remarkable offer at once. It may not remain open long. Address orders and make remittances payable to

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SOUTHERN METHODIST RECORDER.

A Weekly newspaper devoted to the spread of scriptural holiness. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." "Abstain from every form of evil, and the very God of peace sanctify you wholly."

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THURSDAY, - - - - - JUNE 15, 1899.

EDITORIAL.

BIRTHDAY PRESENT.

The RECORDER will celebrate its 7th Birthday by offering the paper from now till Sept. 1st for FIFTY CENTS PER YEAR. A 12 page illustrated weekly paper for one year for only FIFTY CENTS. Send in a club.

EXTRAORDINARY OFFER!

On the third page of this issue a statement is published concerning the "American Illustrated Monthly Magazine." This is a monthly magazine, of which Dr. J. W. Lee is one of the editors. It is fully described on the third page. THE EXTRAORDINARY OFFER is to furnish this excellent magazine, coming once every month, and the METHODIST RECORDER, coming once every week, for \$1.00 for a whole year!

NOTICE.

Farmville District W. F. M. meeting will be held in Farmville, beginning Friday evening, July 7th. Let every auxiliary send a delegate with a written report. Visitors are cordially invited to meet with us. Send name to Mrs. T. J. Davis, Farmville, Va.

MRS. H. T. BACON,
Sec. Farmville District W. F. M. S.

SUBSCRIBE TO THIS PAPER.

FIFTY CENTS A YEAR.

WOMAN'S COLLEGE COMMENCEMENT.

DR. MATTHEWS' ADDRESS.

Dr. Mathews selected for his text II Corinthians 4:6 and said in part:

"Young ladies of the graduating class, you are now about to face the problem of human life, a problem difficult to solve. You should face this life with three facts to guide you. First, life is a thing to be revered; second, as a kingdom to be ruled; third, as a training school for eternity. Ignorance confines the soul to very imperfect guides in life. The purpose of Christianity is twofold, to develop growth in knowledge, and skill in using it. Mental and spiritual expansion is God's idea for the accomplishment of highest achievement. A merely literary and scientific education do not meet the needs of the soul; a Christian education does, and that guarantees the nation's purity.

"Action is thought unfolding itself. You will need moral courage in the new century upon which you will soon enter. Only Christianity can bridge the chasms between man and God. This is a theme with which you must deal if you would secure the best things of life. The Latins had a word of large import—"apprehendo"—which means to lay hold of with the understanding. We must have a clear view of God's method of saving our race. We are here today to take a glimpse of this vast plan. God loves vastness—dwells amidst vastness, but does not demand of us more than we can master.

"He has given us a revelation, the word means the rolling back of a veil or curtain. The text is a revelation under the figure of light. The Saviour claims to be the light of the world. They thought him a madman and a blasphemer.

"There is a simple method with which we may deal with the perplexing enigmas which spring up in our paths. When I meet one of these I lay it aside as I do a bone when eating fish. Why choke on a bone when there is an abundance of meat?

"Many things will be easily accounted for when science discovers new laws. Man is said to possess about forty-three faculties, but has only risen to the use of a few. Wise men have never gone beyond eighteen. The masses from five to eight. When men grow until they can use other faculties, then our minds will sweep far beyond any present attainment. Many persons begin to study Christianity by grappling knotty problems at once. A boy just entering school is not put into algebra the first day, but rather on the multiplication table. In the text, to make the action and revelation of God more forceful, the apostle refers to the chaotic condition of the world anterior to its present organized form. The world, science says, was in a state of confusion and terror—a time when a thunderstorm lasted for a hundred years. Christ became the medium through whom God revealed His mercy and saving knowledge to the race. This through a person—God incarnate—in flesh! This is the enigma of all enigmas. While I may not fathom it, nothing else so inspires hope in the human soul. If you put Christ aside,

then all my conceptions of God frighten me. To the intellect, He is so clothed with majesty and so environed with power, and so spotless in His purity as to overwhelm my mind with awe. The holy book tells me "God out of Christ is a consuming fire." But when one looks into the face of Christ we behold the love of God. He who lingers for a time over this expression "to give the light," will find a vast realm of facts opening up before the mind. He will emigrate out of some of his old ideas and fears into regions of untold possibility. We stand related to truth as the Pilgrim Fathers stood related to North America when they touched Plymouth Rock. They stood only on the margin of a continent. The old philosopher who stood on the shore of the Indian Ocean, saw it stretching, as he thought, into space, unfathomable and immeasurable, and called it the sea! The sea! Soul and sea mean the same. We look into God's plans and find them too deep for human measurement, but God has given us to see far enough to understand His love and mercy. This carries us into the region of dogmatics. Therefore, I am bold to say, that I take my religion as I take my science, my alphabet, or as I take my mother's milk—dogmatically.

"Let it be understood clearly that Christianity is a system of supernatural communication. God comes down to the level of the lowest. Why cannot an infinite being communicate with man, even without articulation? We can communicate with creatures below us. A horse cannot understand your articulation, but can understand your tones. Your pet dog will come with passionate joy in response to your tender tones. But you say you can only reach truths through the five senses. They are valuable, but they do not reveal thought—love; they do not reveal to us the chemistry of a tear.

"In the text we learn that most valuable fact that Christ is the revealer of God. All we know of salvation comes through Jesus Christ. What emanates from Christ is the knowledge of the glory of God. One of the most difficult things is to convey to men's minds all that God proposes to do for humanity. There is one word which carries with it a wealth of meaning to the believing heart. It speaks volumes to such, it is the word atonement. The old way of syllabing it gives us its truer meaning, "at-one-ment." The part taken by Christ brought about the reunion of man and God. But no one word could express the meaning of this work of Christ in our behalf. When the vocabulary of earth contained but few words, figures and customs were resorted to for the purpose of enlightening the mind. There was one custom which antedated the coming of the Saviour, and one to which he alluded in His great anguish of soul in Gethsemane. Jesus prayed, "Father, if it be possible, let this cup pass from me." When we understand his allusion how it stirs human hearts! In the ancient times they had a somewhat peculiar way of disposing of criminals. These wrongdoers were kept in confinement until a day of general execution was appointed. These men were brought out and placed in line before the executioner. The most guilty man was placed at the

head of the line. The officer carried the cup of poison to the man at the head of the line, who took the vessel and drank until ordered to pass it down. If the first one drank the contents all below him went free. Jesus Christ, the second Adam, placed Himself at the head of the human race; took man's place, as our elder brother; and, standing there, a cup was placed to His lips, and while drinking, the anguish was so great that He prayed, "Father, if it be possible to save man without drinking it to the dregs, let the cup pass from me. Nevertheless, thy will be done! "All below Him may go free on condition of repentance and faith. He who fastens his faith on Christ's tragedy is forever safe."

While Dr. Mathews had his notes before him, he scarcely referred to them, and held the attention of his audience throughout the entire sermon, which was enriched with a number of anecdotes, used as illustrations. At times his love of humor would bring a smile upon the faces of his hearers, who were one moment deeply touched with the pathos of his remarks, and the next entertained with the brightness of his speedy wit.—"News."

THE ALUMNAE.

Miss Emma Edith Cheatham, A. M. of '96, made the opening address, setting forth the nature of the organization and its high ideals for usefulness, particularly in connection with the cause of education.

Miss Eloise Richardson, A. B. '98, read a paper on the "Ethical Teachings of Komola," which proved to be a scholarly analysis of the great philosophical novelist's masterpiece.

The address of the evening was made by Miss Martha McGavock, A. B. '97, professor of Mathematics in the Blackstone Institute. Her subject was "Women and the Twentieth Century." Under the guise of a light and playful style, she handled in a masterly manner the problems of womanhood from the trivial cares of the school girl to the dignified duties of the home maker and the world reformer. She held the undivided attention of her critical audience for forty minutes.

Miss Lily Egbert, A. B. '98, read a charming poem, entitled "The Three Angels," and Miss Blanche Messick and the Glee Club furnished the music for the occasion.

COMMENCEMENT DAY.

The address was delivered by Mr. Walter Page, editor of the Atlantic Monthly, and an alumnus of Randolph-Macon College. The "News" says this was one of the most scholarly and masterly efforts ever made in Lynchburg.

After the address the following diplomas were conferred:

English—Meta Glass, Francis Shelton Hundley.

Latin—Daisy Bell, Mary S. Eell, Salie O. Blackwell, Ethel Hudson, Sadie Jernigan, Eliza N. Poyner.

Mathematics—Cornelia Poindexter.

History—Ethel Howell, Scott Ogden.

French—Mary Randolph Gibbs, Alice Littleton.

German—Blanch Cheatham, Helen Latane.

Psychology and Pedagogy—Alice Littleton.

THE JUNIOR RECORDER.

RICHMOND AND BLACKSTONE, VA., JUNE 15, 1899.

THE SUNDAY SCHOOL.

LESSON XIII, SECOND QUARTER, INTERNATIONAL SERIES, JUNE 25.

Text of the Lesson, a Comprehensive Quarterly Review—Golden Text, I Tim. i, 15—Commentary Prepared by the Rev. D. M. Stearns.

[Copyright, 1899, by D. M. Stearns.]

LESSON I.—The Raising of Lazarus (John xi, 32-45). Golden text, John xi, 25, "I am the resurrection and the life." All that is done to or through the people of God is for the glory of God. Even sickness and death may be for His glory and for the good of His children. When He seems not to hear, we must believe that He has heard and will see to it in His time and way, which are always the very best. Though He seems utterly to neglect us and even to allow great sorrows to come to us, we must believe that He loves us just the same.

LESSON II.—The Anointing in Bethany (John xii, 1-11). Golden Text, Mark xiv, 8, "She hath done what she could." True worship is costly. David would not offer burnt offerings unto the Lord of that which cost Him nothing (II Sam xxiv, 24). There is no worship in what we can give without feeling it. It is possible to serve without being cumbered, to be rid of care and anxiety (Phil. iv, 6).

LESSON III.—Jesus Teaching Humility (John xiii, 1-17). Golden Text, John xiii, 15, "I have given you an example." The people of this world are here for themselves, the people of God are here for Him that He may be glorified in them. While by the work of Christ we have eternal redemption, His life is to us an example of how we should live here to the glory of God. He made Himself of no reputation, took upon Him the form of a servant and humbled Himself unto death.

LESSON IV.—Jesus, the Way, and the Truth, and the Life (John xiv, 1-14). Golden Text, John xiv, 6, "Jesus saith unto him, I am the way, the truth and the life." The words and works of Christ were all spoken and wrought by the Father through Him. The Father dwelling in Him did it all. Both Father, Son and Spirit will dwell in us, make these bodies their mansions and accomplish all their pleasure in words and works in us to the glory of God (verses 17, 23, 26). It is the Lord's pleasure that in all our daily life, while troubles may assail, we should not have troubled hearts, but have His peace ever possessing us (verses 1, 27, with chapters 16-33).

LESSON V.—The Comforter Promised (John xiv, 15-27). Golden Text, John xiv, 16, "I will pray the Father and He shall give you another comforter." What Jesus was to His disciples, when personally present with them, He desires the Holy Spirit to be to every believer, our Teacher, our Guide, our Remembrancer, our Comforter, our ever present friend, ever telling us of Jesus, and showing us things to come, and through us convincing the world of sin and righteousness and judgment.

LESSON VI.—The Vine and the Branches (John xv, 1-11). Golden Text, John xv, 5, "I am the vine, ye are the branches." The great object in all our union with Christ is that we should bear much fruit to the glory of God. The fruit is mentioned in Gal. v, 22, as love, joy, peace, etc. There may be much work and little fruit, for the work may be our work and not His. There may also be seemingly

little work, but a great deal of love. Faith and meekness and patience may not be manifest in great works as much as in the ordinary routine of life. It does not become us to be ever longing to do some great thing, but cheerfully to do or bear what comes to us. The vine bears the fruit through the branches, so Christ in us will quietly do all. It is for us just to abide in His love.

LESSON VII.—Christ Betrayed and Arrested (John xviii, 1-14). Golden Text, Isa. liii, 3, "He is despised and rejected of men." He came unto His own and His own received Him not; all His disciples, even the innermost circle, forsook Him and fled; and one of their number sold Him for 30 pieces of silver. Of Him it seems to be written, "Mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me" (Ps. xli, 9).

LESSON VIII.—Christ Before the High Priest (John xviii, 15-27). Golden Text, John i, 11, "He came unto His own and His own received Him not." Our great High Priest of the order of Melchisedec stood before the high priest of the house of Aaron and submitted to be questioned by him, and mocked by him, and rudely and cruelly treated, bound as a criminal, treated worse than a criminal, oppressed and afflicted, yet He opened not His mouth (Isa. liii, 7).

LESSON IX.—Christ Before Pilate (John xviii, 28-40). Golden Text, John xix, 4, "I find no fault in Him." Pilate repeatedly testified that he found no fault in Him. Pilate's wife entreated her husband to do nothing against that just man. Judas Iscariot said He was innocent, and yet Pilate scourged Him and ordered Him to be crucified. How can a follower of Christ expect just treatment in a world that so ill treated Him?

LESSON X.—Christ Crucified (John xix, 17-30). Golden Text, Gal. ii, 20, "The Son of God, who loved me and gave Himself for me." The Lamb of God, who was seen by faith in the coats of skins (Gen. iii, 21), in the Passover of Ex. xii, and in every offering, whether burnt, meat, peace, sin or trespass offering, fulfilled every type and every word that was ever written concerning His sufferings, and died, the just for the unjust, bearing our sins in His own body on the cross. The sacrifice by which Abel and all after him entered heaven was now offered. How much those in heaven were interested in it we may imagine from the fact that it was the one thing Moses and Elijah talked of when with Him on the mount of transfiguration.

LESSON XI.—Christ Risen (John xx, 11-20). Golden Text, I Cor. xv, 15-20, "Now is Christ risen from the dead." Without this all else would have been in vain. His life, His sufferings, His death could have brought eternal life to no one. Preaching, faith, baptism, ordinances are all in vain if Christ is not risen. This is fully set forth in I Cor. xv. But He is risen. He is alive forevermore. He has all power. He is gathering out of the world a company of redeemed people who will reign with Him when He returns to subdue all things unto Himself and set up His kingdom here.

LESSON XII.—The New Life in Christ (Col. iii, 1-15). Golden Text, Col. iii, 15, "Let the peace of God rule in your hearts." The benefits of His death and resurrection and all the blessings which come to the believer in Christ are fully set forth in the Scriptures, but few people read the Scriptures, therefore the necessity of living epistles which can be easily read by all men (II Cor. iii, 2, 3).

'EPWORTH LEAGUE.

Topic For the Week Beginning June 25, "Spiritual Growth"—Text, Mark iv, 26-32.

"As if a man should cast seed into the ground and the seed should spring and grow up, he knoweth not how."

The old miracle of seed time and harvest is being again performed before our open eyes. We see the transformation of bare hillsides into verdant billows of beauty. Bare seeds are sown, and we watch the breaking ground of soil heaved with mysterious life beneath until the blade, the bloom, the fruit appear. We watch the whole process we have watched it all the year with keen eyed wonder; and we discover the power that works in all the process nor to detect the hidden worker who produces the open wonder before our sight.

Last night in a prayer meeting a young lady arose—shall we call her a girl or woman? She was on that boundary line so fascinating between the girlhood merging into sweeter mysteries of womanhood, eyes shining with new visions, lips parted with speech, ears alert for new music, heart beating with expectancy, feet pressing new thresholds of opportunity. She arose without invitation and modestly, bravely, "I wish to do all I possibly can for Jesus the coming year." That was all. But how much it meant! The seed of years of prayer, watered with prayerful tears by father and mother, watched with heart-breaking unutterable for long months, had brought to life. The springtime had come. In that life there had been no lapse into sinful dissipation and agonizing repentance, no special altar service, no opportunity, hesitancy and final clinging of will. All these are good things which need them. In her case there was no such need. In babyhood she was dedicated to God in baptism and daily prayed over, and from earliest memory the spirit life cared for as tenderly, patiently, skillfully, as the little baby was nourished and nursed. From spiritual weakness she had been developed to robust, young, healthy womanhood. In spirit she had been as carefully reared. The Bible was to her God's truth as she known, believed and practiced. Jesus was her Saviour. She belonged to Him, was an object of His constant care and assured of His protection, love and direction. Her duty and privilege were to love, trust and help Him. A process of expanding intellect and increasing powers of body and soul, until now she had the husk and showed the blade of a new existence in upper air, ready to shine.

So grows the kingdom of God in the human soul. Plant with patience, water and cultivate with diligence. Trust God that good seed in good soil shall spring by His unseen power.

CONTINUED ON EIGHTH PAGE.

HOW THE LORD WENT TO CHURCH

By JOHN FRANKLIN COWAN.

THE people went to the house of God and sat in their cushioned pews. They sat and looked each other o'er as if to confirm their views. Mis' Jenkins clad in a satin gown with point lace at the throat, Cast a critical glance at Widow Smith, her lack of style to note. "Her dress is the fashion of years gone by; her bonnet a perfect fright. Her wrap is horribly out of date, and nothing she wears sets right." Young Doctor Brown, in a nobby suit, his moustache curled at the ends, A supercilious, freezing glance on carpenter Stubbins bends. He felt disgust at his coarse red hands, despised his suit of jeans. He wished the church were more select—people of style and means. Florinda Bishop sat upright in her honored father's pew, And shot cold-blooded, freezing stares at a female comer new.

She more than half suspected that, connected with her name There'd been such talk and whispers as should bow her head with shame. How dared so vulgar an upstart profane the sacred place; Pollute her purer sisters' prayers before the throne of grace? The millionaire of the city filled his old accustomed seat, In a sense that no one else could fill—swelled with importance great. Tom Jones, one of his saw mill hands, sat just across the aisle, And with his sullen, coal-black eyes glowered askance the while. His fellows Tom had led to strike; shown base ingratitude. How could he with such impudence his presence here intrude? And Tom read his employer's glance, and clenched his brawny hand, And muttered that this soulless greed was blighting all the land. And the creature with unblushing front defied the pious prude, And thought, "how small the charity in hearts of those called good!" And the carpenter looked daggers fierce the stylish doctor's way: And vowed he'd no more come to be looked down on in that way. And Widow Smith hardened her lips and pressed her toil worn hands And murmured low, "How long, O God, shall this injustice stand?" But there was One within that church whom none of these people saw, Because to the pure in heart alone anear does the Master draw. His eye ran o'er the gathered host—but saw not what they wore; His ear inclined for prayer or praise, but heard heart mutterings sore. Within their hearts, so proud and cold He saw some spark of good, And breathed upon the feeble flame and fanned the smouldering wood. And when they prayed "Our Father, God," and sung "Glory on high," Their hearts toward each other warmed, their hate began to die. "Though out of fashion are her clothes, her heart may yet shame mine," Mis' Jenkins whispered as she saw the face with careworn lines. "Ben Stubbins' hands indeed are coarse," something to young Brown said; "They're hardened by the selfsame tools that earned the Master's bread." "Her cheeks with rouge may painted be, or flushed with guilty shame Christ cast no stone at a guiltier one, I'll pity her in His name." "Tom Jones is but a demagogue; but the strong must help the weak. We'll join our hands in Jesus' name, and together wisdom seek." "The boss knelt down by my very side at the table of Christ to-day; I haven't the heart to hate him more when he comes at me that way." "She smiled at me so lovingly, it roused my hope anew. O God! if You should welcome me would my sisters do it, too?" "I reckon 'twas only a notion of mine that the doctor had no heart; If he means to treat me like a man, I'll certainly do my part." "With all her pride and social rank, I believe there's love in her soul. May God forgive my judgment harsh: I'd forgotten the story old." And thus the spirit of Christian love across their heart-strings played, And out of the harsh discords of strife a heavenly harmony made.



BUT THERE WAS ONE WITHIN THAT CHURCH WHOM NONE OF THESE PEOPLE SAW —

and withal a most energetic woman, took her stand in front, and the pastor a stand at the door, by which no man or woman was allowed to go away without being personally requested to sign.

Mrs. Selvege declared that, "were a dozen names hers, she would sign them, twice over."

But what was Mrs. Gray's surprise, upon reaching home and looking over the list, to find that neither the pastor nor his wife had signed it! So that, inasmuch as pastor Selvege's home was several miles away at a point where he had charge of another church, the paper had to be sent by mail to him, in order to get his and his wife's names, and it was several days before the precious document returned to Mrs. Gray. When it came, it was still minus Mrs. Selvege's name!

No, it was merely forgotten, which goes to show that a person may be very full of zeal for a cause, and fairly boil over with enthusiasm, and yet fail in accomplishing any definite purpose. It teaches, also, that we must never mistake enthusiasm for work or declarations for deeds.

Well, when Court convened, Mrs. Gray and a few friends were on hand, armed with an exceptionally strong remonstrance. It contained a long list of women and children's names, a somewhat briefer list of men's names, and a separate list of voters' names. There was an exhibit showing that a majority of the inhabitants of Melburne objected to the saloon; that a majority of the voters opposed it; that seven-eighths of the business men opposed it; that at least eight-tenths of the real estate of the borough was owned by anti-license men and women, and so, with this formidable showing, no doubt of its effectiveness should have prevailed. But when the judge had scrutinized the paper, he remarked, sarcastically, that that Court was not an election board, to be led by an array of voters' names, nor was it customary to attach weight to women's and children's names on a remonstrance, and as for the reasons given for a non-issuance of Patton's license, they were general, and even if specific, the charges were not properly brought, the quarter sessions being the place for that. Twelve reputable citizens of Melburne having testified that a licensed eating house was a necessity in that borough, and the court having granted a license then, it saw nothing in present developments to cause a reversal of their decision of last year. So that Jonas Patton was granted his license.

The little anti-license contingent were stupefied. They had not expected so merciless a turning down. They had expected justice, and they had not obtained it. Mrs. Gray stood in the centre of the little anxious-faced group, pale as death. Her eyes were closed and her hands were clasped. Suddenly, raising her eyes heavenward, she began to pray. And such a beautiful, such a pleading, heart-felt prayer mortal lips

have seldom uttered, or ears heard. Used to strange scenes in that great room as the judges were, they were awed by the strangeness of this. They were silent and breathless; the lawyers looked on in silent astonishment; the people moved not a muscle; and the silence, broken only by the soft, pleading tones of the little woman who prayed, was awful in its impressive solemnity. The prayer was that of a Christian who had fought a good fight and had been worsted. A prayer for continued patience, greater courage, broader charity, and final victory over the hosts of sin.

No wonder Judge Blundell winced. He, a Christian, a member of Christ's church on earth, had judged unjustly. For the sake of earthly honors and emoluments he had trodden under foot the petition of these godly people, and had confirmed the right of another petitioner to deal out death and damnation to a community. But there is such a thing as retributive justice—before another twelve months, Judge Blundell lay in his grave.

By the side of Judge Blundell, that day, sat his brother judge, a man who could look



HE REMARKED, SARCASTICALLY.

across the street and see men going into a saloon, and coming out beasts; kind fathers and husbands walking in, brutal fathers and husbands staggering out; men going in with character, coming out with none they might be proud of. The judge owned the building where all this transforming process was going on. Perhaps he had a twinge or two of conscience as he listened, on the one hand, to the woman's prayer, and saw, on the other hand, men going to everlasting ruin. I do not know, and only God could tell, for his face was stolid and gave no sign.

My story (which is scarcely that at all) is nearly done. Mrs. Gray's praying did not cease in court, but was joined in by other women, and in the end the little praying band did what the remonstrance failed to do, prayed Jonas Patton out of business, and prayed him into honest work.

Milburne has no saloon at present, and is not likely soon to have one.

TALES TWICE TOLD

HOW DR. MILBURN STUDIED.

Dr. Milburn, the blind chaplain of Congress, is a wonderful example of pluck under terrible difficulties. At 5 years of age the sight of one eye went out; with the other he could still see partially. How he managed to spell his way through school and college is told by the Union Gospel News.

When he made up his mind to enter the ministry, he was clerk in an Illinois store, with small means, and small opportunities.

"Time was," he says, "when, after a fashion, I could read, but never with that flashing glance which instantly transfers a word, a line, a sentence, from a page to the mind. It was perpetuation of the child's process, a letter at a time, always spelling, never reading, truly. Thus, for more than twenty years, with the shade upon the brow, the hand upon the cheek, the finger beneath the eye to make an artificial pupil, and with the beaded sweat joining with the hot tears trickled from the weak and painful organ, was my reading done."

Then what little sight he had, steadily faded, until at last he was—as he has now been for more than half a century—totally blind, yet a man of great ability and a power in the church.

AN ACTED PARABLE.

While the late Dr. Alexander Proudfit was pastor of the First Presbyterian Church, Springfield, O., he told the following story at a social gathering of the teachers of his Sunday School:

"A good old Scotch elder, who was deeply concerned because his pastor persistently refused to allow children to be admitted to church fellowship, invited him to his house. After tea, the elder took the pastor out to see his large flock of sheep put into the fold. Taking his stand at the entrance to the sheepfold, the elder allowed the sheep to enter, but as the little lambs came up, he roughly pushed them back with a heavy stick.

"The pastor became very indignant, and exclaimed: 'What are you doing to the lambs? They need the shelter far more than the sheep!'

" 'Just what you are doing to the children of the church,' was the prompt reply.

"The object-lesson did its work. Never again did the pastor attempt to shut out from the fold of the church one of Christ's little ones."



Whenever the devil is about to strike to kill, he puts on his Sunday coat and tries to look religious.

FAITH IS THE VICTORY.

O, Christian! Faint not in the fight,
The Prayer of Faith shall meet reward.
The vict'ry cometh not by might,
But by My Spirit, saith the Lord.

EPWORTH LEAGUE.

(CONTINUED FROM FIFTH PAGE.)

time in blade and ear and harvest. The power is unseen, the Life Giver still invisible, but the growth reveals Him near, and the old miracle of life continues with unabated attractiveness in the lives of His people.

Blossoms must bloom of themselves. To force open the calyx and hasten the flowering is to ruin all. If it blooms at all, it must be by inner impulse and not from outward force. Pick open the bud, and you spoil the rose.

A dozen seeds share the same home in a handful of soil, and spring into leaf under the same sun rays and breezes. The same dewdrops and showers water them, yet no two are alike in leaf or root or flower. What mysteriousness lies here! Who dreamed that each of these brown seeds held such power of thought and will and feeling as to select from soil and sun and air and moisture just the elements adapted to develop its own plan? What wisdom in planning and executing the design! Surely a seed is a wonderful thinker and a most skillful worker. Do seeds think and feel and choose?

How seeds grow, who can tell? How souls grow each one can know somewhat if his own soul grows and he watches its development. What can a lily know of the thoughts and feelings of a rose except as it watches itself and supposes the other to be like it? Seeds have impulses; so have souls. Roots meet stones they cannot penetrate and find also soil with elements they can take and in their inner structure change from mineral to vegetable. How they do it, we don't know and don't believe they know. But they do it.

Souls have impulses, meet obstacles, find also material for making manhood and womanhood. But with these there is a consciousness not found in the seed. Souls know good and bad, feel the glow of approval and pang of self scorn, realize the duty of right doing, have power in themselves to make plans of growth and to carry them out. They can't make the soil, the sunshine, the showers of moral and spirit life, but they can determine how they will grow in them and what they will make from them. Oh, a soul is a wonderful thing!

Sorrows may crush you if you let them fall on you wrongly, but if you bend a little they fall on the earth and pack the soil more firmly about your roots, give you a better hold on earth and a firmer lifting of being toward the upper heavens. If a branch is lopped off, perhaps it will help you grow more symmetrical. Pruning and thinning of fruit make the rest of the yield larger and more luscious.

The American Tract society has 400 publications in the Spanish language and intends to make an effort to put a Spanish primer and testament in the hands of every Cuban and willing to read them.

Some people are more afraid of what others may say than most women are of a mouse.

FOR PUBLIC SAFETY.

RAILROAD EMPLOYEES SHOULD BE TOTAL ABSTAINERS.

Alcohol Dulls the Brain and Makes Its Action Slow — Many Accidents Due to the Drink Habit — Whisky Obscures Color Sense.

It is a matter of vital interest to all who travel on railroads that managers and trainmen should be practical prohibitionists, says Dr. T. D. Crathers in Union Signal. Few people realize that the danger from the breaking of the track, bridges and cars, also from the changes of the roadbed and the action of fire and water, is comparatively small. The greatest number of accidents and the most serious losses come from the failures of management. Bad judgment, failures of the senses, miscalculation and want of attention and accuracy of act and thought are the most serious causes of accidents. All the great roads are trying to eliminate this danger from mental failure of their operatives. From the manager and superintendent down to the switchman and gatekeeper everything depends on accuracy and quickness of thought and act, with exact attention to every duty. Neglect, mental dullness, sense failures, absentmindedness, confusion of thought, are fatal to train service. Overwork and neglect of food and sleep, with exposure, are most active causes of these conditions, and yet all combined do not compare with the danger from alcohol.

This is the teaching of experience. Last year 44 per cent of all the accidents on a trunk road were traceable to men who were using spirits in some form. In one of these cases the train dispatcher, after wine at dinner, gave a confused order, and ten lives were lost. In another a brakeman, after a glass of whisky, neglected to flag a train, and six lives were lost. Engineers have in innumerable instances failed to see the danger signals and rushed on to death with many others. After the accident an inquiry seldom brings out the private habits of the dead. The engineer may have taken spirits secretly, and suddenly his good judgment fails, and he dies at his post.

Saloons along the line of a railroad are startling danger signals to the traveling public. The nervous tension of trainmen and their exposure, with exhaustion, are strong temptations to ask relief in the narcotic of alcohol. No other substance known will so quickly obscure the accurate working of the brain and nervous system as alcohol.

Over half of all the railroads in the country try to eliminate the danger from moderate drinking operatives, by laws and restrictions. A few trunk lines demand total abstinence in all their service; others only require abstinence when on duty. Responsible, practical trainmen soon find that only by total abstinence are they safe in their daily duties, and even off duty they recognize the injury which comes from alcohol to their nervous system.

The time is coming when the public will demand that all railroad men shall be total abstainers and shall give unusual care to their health and vigor. The companies will recognize that no alcohol can be sold along their lines and on their property or to their men with-

out the most serious loss. The mortality on railroads among employees and passengers is small comparatively, and yet when a recent expert on railroads asserts that over 50 per cent of accidents are preventable it becomes a matter of personal interest to every traveler to agitate and call for better service.

In two recent accidents in which many lives were lost both brakemen and engineers had drunk spirits a short time before. The mistaken idea that small quantities of alcohol are harmless permits men to drink beer and stronger drink without question, yet practically a scientific study and measurement of the senses and functional activities of the body show that 20 drops of alcohol interferes with the normal activity and is manifest in the diminution of the sense acuteness and brain activity.

Science shows that alcohol obscures the color sense, and that the use of a small quantity of spirits destroys the power of distinguishing red danger signals. An engineer who failed to see the red lights on a drawbridge and was killed with many others had drunk a glass of spirits an hour before. His color sense was palsied. An operator set the wrong signal, and a fearful loss of life followed. He, too, had drunk spirits a short time before, and his color sense and judgment were impaired. Alcohol in small quantities diminishes the rapidity of thought. This can be measured in seconds and parts of seconds. The process of realizing and knowing the fact and of acting from this knowledge is measurable, and the difference in time in health and after the use of alcohol is often several seconds and more, and this is time enough to avert or to precipitate an accident.

A signalman saw the possibility of an accident, and was dazed. Before he could realize and act on this fact the possibility of preventing it had passed. His mind was clouded by alcohol; he could not think quickly; he knew what to do, but failed to act in time. A train dispatcher hesitated on the report of an accident to stop all trains promptly, and this slowness resulted in another accident. He, too, had used spirits, and his mind was unable to act promptly. These are not uncommon facts, only the public seldom knows of them. Personally I have seen this singular confusion of judgment and failure to act and think promptly in a railroad conductor. Later I saw him using spirits at a lunch table, and his previous mental state was explained.

The special personal fact I wish to make prominent is that railroad men of all grades must be total abstainers. A drinking man in this service is as dangerous as a smoking man in a powder mill.

THE
SOUTHERN
METHODIST RECORDER

FIFTY CENTS

A
YEAR.

Music—Lizzie W. Courtney, Mary Himmilberger, Francis S. Hundley, Henrietta Pettyjohn, Julia Ogden.

The following degrees were conferred by President Smith:

Degree of A. B.—Francis Compton, Mabel Davis, Jonnet McGavock, Sallie Moss.

Degree of A. M.—Blanche Cheatham, Meta Glass, Alice Littleton, Cornelia Poindexter, Nannie Rowland Nowlin.

The sixth session of the Woman's College was a notably successful one in every respect. Although it has been only about two years since the College was enlarged by the addition of a wing, all the rooms were occupied during the past session, and steps have already been taken looking to a further increase of the accommodations. The high standard maintained from the very beginning, and the efficiency with which the College fills the requirements of such an institution, have given it an enviable place among the great institutions of the country for the higher education of women. The prospects for next session are even brighter than they have ever been.

RANDOLPH-MACON ACADEMY.

The prelude to the commencement exercises of Randolph Macon Academy was the baccalaureate sermon, delivered on Sunday evening by Rev. R. W. Patton, of Roanoke, in the chapel of the Academy, in the presence of a large and appreciative audience. The discourse was based upon Gen. II-7. In graphic, eloquent terms the speaker portrayed the elements of man's nature from the animal and physical to the spiritual nature, and exhorted the young men of Randolph Macon Academy to develop all the high possibilities and opportunities for becoming men in the most exalted sense of the word. The address was both an able and polished production, receiving close attention throughout, and will doubtless prove an inspiration to many a youth who listened to the utterances of the talented young divine.

At 2:30 o'clock in the afternoon of Sunday, Rev. Dr. H. H. Hawes delivered an admirable farewell address before the Young Men's Christian Association of the Academy. There is a fine hall for the association connected with the Academy, which proves a great factor for good among the youths who attend this school.

At 10:30 o'clock this morning, the finals took place, and honors that were awarded gave token of the faithful work that had been performed by both the instructors and the instructed.

The annual address was delivered by Rev. Dr. Paul Whitehead, the presiding elder of the Lynchburg District. Prof. E. Sumter Smith, principal of the Academy, presented the medals and distinctions as follows:

ROLLS OF HONOR.

Department—Barrow, Barton, Callahan, Eggleston, Gove, Green, Jameson, Kelam, Lewis, Mann, Parsons, Petree, Poindexter, Powell, J., Powell, R., Price, S., Price, E., Russell, Savage, Sawyer, Shackford, Smithey, E., Smithey, W., Smithey, F., Turner, J., Turner, V., Tufts, Wall, Wood, Woodhouse, C., Woodhouse, E., Aargrans, Bernard, Seaward.

Study—Barrow, Barton, Connelly, Eggleston, Gove, Green, Jameson, Kelam, Miller, McNeal, Parsons, Petree, Poindexter, Powell, J., Powell, R., Price, S., Price, E., Russell, Savage, Sawyer, Shackford, Smithey, E., Smithey, W., Smithey, F., Turner, J., Turner, V., Tufts, Wall, Wood, Woodhouse, C., Woodhouse, E., Aargrans, Bernard, Seaward.

Poindexter, Price, S., Price, E., Riley, Russell, Savage, Sawyer, Shackford, Smithey, W., Stuart, F., Wall, Wood, Wyehr, Woodhouse, E., Dewey, Hargraves, Smith, E., Turner, V.

Special mention for students making over 95 per cent—Barrow, Barton, Cove, Green, Kellam, Poindexter, Price, S., Russell, Savage, Smithey, W., Wall, Wood, Wyche, Woodhouse, E., Smith, E., Hargraves.

The Junior Scholarship medal, (awarded by the principal), was received by Arthur Barrow, of Brunswick county, Va.

The Senior Scholarship medal, (awarded by Mr. John W. Bradbury, of Petersburg, Va.,) was conferred upon Charles Parkinson Wood, of Fauquier county, Va.

LITERARY HONORS.

In the Washington Literary Society the declaimer's medal was awarded H. Wirt Holloway, of Virginia. The debater's medal was received by Raymond H. Lewis, of Maryland. The writer's medal, awarded for the best article in the Randolph-Macon Academy Journal, was conferred upon Edward Charlton Graves, of Washington, D. C.

Thus closes the ninth successful session of this excellent educational institution. There were thirteen States represented in its present session. The large number of its students who have attained marked distinction in the universities and colleges of this and other States, bears excellent testimony to the thoroughness and of its curriculum. —"News."

REV. JOHN McCLELLAND.

And still again we have to write the word, Departed, opposite the name of one of our preachers. The year 1899 will stand out as a year memorable for its afflictions in the parsonages of the Virginia Conference. A note from his son informs the editor that Bro. John McClelland has entered into the rest that remaineth to the people of God. He was fully ripe and ready. The editor first met him ten years ago, and was then impressed with his gentlemanly bearing, his purity of thought and his uprightness of character. He met him last about a year ago. He had not been able to take regular work for many years, and he was then frail, but was able on a very hot summer Sunday to drive to Smithfield and attend evening service without much exhaustion. He loved the cause of God. The great work of his life was done in the Methodist Protestant Church, and he was already an old man when the brethren of that Church in Virginia united with us, and he was therefore very slightly known to our preachers.

He died in the full assurance of faith. His devoted wife survives him, herself in age and feebleness extreme.

RESOLUTIONS OF RESPECT.

Whereas, God has, in His wisdom, taken to Himself Rev. R. N. Sledd, D.D., a distinguished member of the Virginia Conference, and, for four years, the pastor of this congregation,

Resolved, That we hereby record our testimony that, while serving our Church, he was in all things faithful to his trust, ministering with wisdom in the pastoral office, and preaching with unusual acceptability, the simple gospel of our Lord.

Resolved, That we extend to his family our sincere sympathy and pledge them our prayers.

Resolved, That these resolutions be spread on the Minutes, and that copies of them be sent to the family and to the Church papers for publication.

L. CLAY KILBY.

Norfolk, Va.

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BESIDE THE BONNIE BRIER BUSH. (182 pages.) Complete and Unabridged from original edition. By IAN MACLAREN.

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RECORDED

WOMAN'S HOME MISSION SOCIETY.

The Woman's Home Mission Society of the Virginia Conference met in its ninth annual session in the Farmville M. E. Church, South, May 23, 1899, at 8 p. m.

The Society was called to order by the president, Mrs. W. J. Young, and after the regular devotional exercises, addresses of welcome were made by Miss Fannie T. Littleton on behalf of the Farmville Auxiliary Home Missionary Societies, and Rev. T. McN. Simpson, the pastor, on behalf of the Farmville Church, and an appropriate response was made by Mrs. L. B. Betty, of the Monumental Auxiliary, Portsmouth, Va. Badges of silk, tastefully gotten up, were then distributed to the delegates and an informal social meeting was held, during which the members freely exchanged greetings, renewed acquaintances, and sought introduction to those in attendance for the first time.

On Wednesday morning at 10 o'clock, the Society met according to announcement, with the president in the chair. Devotional services were conducted by Rev. A. B. Sharpe, of Charlotte Circuit. The roll was called by Mrs. H. E. Wall, the Conference Secretary, and a fairly good per cent of members answered to their names. The hours of meeting and adjournment were fixed at 10 a. m. and 3:30 p. m. for meeting, and 12:30 p. m. and 5 p. m. for adjournment. The president then delivered her annual address, which she preferred should be called a "talk," and which briefly named the work, and earnestly called the organization to its best endeavors in the undertakings begun, and urged a larger attention to missionary work among our servants, and some specific object in Virginia as a monument of the Society's zeal and intelligence.

Reports were then read by the conference corresponding secretary and the conference treasurer, showing the receipts during the year, the number of auxiliaries, members, papers taken, etc. The exercises at this point were varied by a solo, most touchingly rendered by Mrs. R. E. Michaels, of Richmond.

The call for reports from auxiliaries was then made, and the following responded:

Mrs. E. S. Moorman, Lynchburg District Secretary; Mrs. J. L. Armstrong, Court-Street Church; Mrs. Robert Winfree, Memorial Church; Mrs. T. B. Moorman, White's Church; Mrs. E. S. Moorman, Mt. Zion.

Mrs. Cheins in place of Mrs. J. D. Lumsden—Petersburg District Secretary; Mrs. Cheins, Washington Street.

Mrs. W. J. Young in place of Mrs. J. C. Norsworthy—Norfolk District Secretary; Mrs. Spruill, Epworth Church; Mrs. N. B. Johnson by letter, Cumberland St. Church; Mrs. T. H. Cross, Trinity Church; Mrs. L. B. Betty, Monumental Church, Portsmouth.

Miss Hardwicke—Richmond District Secretary; Mrs. Davis, Trinity Church.

Mrs. Michaels—West Richmond District Secretary; Mrs. Schatzell, Centenary Church; Mrs. Tyree, Park Place Church; Miss ———, Park Place, (Young Ladies).

Officers and delegates present were: President—Mrs. W. J. Young, Norfolk; Vice President—Mrs. T. McN. Simpson, Farmville; Treasurer—Mrs. C. V. Winfree, Lynchburg; Corresponding Secretary—Mrs. M. N. Moorman, Lynchburg; Recording Secretary—Mrs. H. E. Wall, Farmville.

Richmond; Mrs. M'chaels, West Richmond; Mrs. E. S. Moorman, Lynchburg; Mrs. J. R. Martin, Farmville.

Delegates—Mrs. W. J. Davis, Mrs. Anton Schatzell, Mrs. A. W. Tyree, Miss Maggie Curley, Richmond; Mrs. J. L. Armstrong, Mrs. Robert Winfree, Mrs. T. B. Moorman, Lynchburg.

Mrs. M. E. Spruill, Mrs. T. H. Cross, Mrs. L. B. Betty, Norfolk.

Mrs. H. C. Paulett, Miss Blanche Baldwin, Miss Ella Burger, Farmville; Tabernacle Church, Petersburg—Mrs. T. B. Rodgers, Mrs. Shelton Cheaves.

The annual sermon before the Society was preached Wednesday night by Rev. Jas. Cannon, Jr. It was one of the ablest and most practical sermons on the subject of fruit bearing for the Master's Kingdom we have ever heard.

The meeting adjourned sine die yesterday evening—"Farmville Herald."

QUARTERLY CONFERENCES.

THIRD ROUND

RICHMOND DISTRICT.

May 28, at night, St. James.

June 4, 11 a. m., Union Station.

4, at night, Harker Memorial.

11, 11 a. m., West End Memorial.

11, at night, Asbury.

11, 4 p. m., Henrico, Laurel Hill.

12, 11 a. m., " " "

18, 11 a. m., Central.

18, at night, Fifth-Street.

25, 11 a. m., Broad-Street.

25, at night, Donny-Street.

July 2, 11 a. m., Trinity.

2, at night, Fairmount-Avenue.

2 3 4 p. m., Chickahominy, Corinth.

9, 11 a. m., Washington-Avenue.

9, at night, Chestnut-Street.

15-16, 11 a. m., Charles City, Chapel.

21, at night, West Point.

22-23, 11 a. m., East King and Queen.

Shackleford's.

23, 4 p. m., Gloucester, and 24, 11 a. m.

28, 11 a. m., Gloucester Point.

29-30, 11 a. m., York, Zion.

30, at night, Williamsburg.

Aug. 5-6, 11 a. m., New Kent, Tabernacle.

12-13, 11 a. m., W. New Kent, Providence.

R. T. WILSON, P. E.

FARMVILLE DISTRICT.

June 4-5, Cumberland, Hobson's.

10-11, Burkeville, Smyrna.

17-18, Prospect, Olive Branch.

18, Farmville, at night.

24-25, Amleia, Providence.

July 1-2, Hveo, Virginia.

8-9, South of Dan.

16-17, Prince Edward, Mt. Pleasant.

18, Charlotte, Reese's.

22-23, Clarksville, Ephesus.

26-28, District Conference, Crewe.

27, Quarterly Conference, Crewe.

30-31, Blackstone, St. Mathew.

Aug. 5-6, Chase City, Easter's.

6, Boydton, at night.

12-13, South Hill, Pleasant Grove.

13, N. Mecklenburg, Salem, 4 p. m.; 14.

19-20, Mecklenburg, Sardis.

26-27, W. Lunenburg, Grace.

27, Lunenburg, William's, 4 p. m.; 28.

Sept 2-3, Buckingham

3, W. Buckingham, 4 p. m.; 4.

J. H. RIDDICK, P. E.

CHARLOTTESVILLE DISTRICT.

May 19, Belmont.

21-22, Batesville, Bethel.

28, Charlottesville.

June 2, Culpeper Circuit, Hopewell.

4-5 Culpeper.

7, Orange, Palmyra.

9, Woodville, Mount Airley.

11-12, Madison, Mount Zion.

16, Rockfish, Bethany.

17-18, Amherst, St. James.

21, West Amherst, Bethany.

24-25, Mt. Pleasant.

30, Scottsville, Mt. Zion.

July 2-3 Nelson, Montreal.

8-9 Louisa, Zion.

9-10, Fluvanna, Salem.

15-16, Albemarle, Brown's Cove.

19, Greene, Standardsville.

22, Gordonsville, Barboursville.

24-25, Albemarle, Mount Zion.

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CHURCH ENTERTAINMENTS A-
GAIN.

(CONTINUED FROM THIRD PAGE.)

"My children they dote on all such things,
And if you their love will win,
You must do as they do, and walk in the ways
That they are walking in."

Then the Church her purse-strings tightly held,
And gracefully lowered her head,
And simpered, "I've given too much away,
I will do, sir, as you have said."

So the poor were turned from her door in scorn,
And she heard not the orphan's cry,
And she drew her beautiful robes aside,
As the widows went sweeping by.

Her mission treasures beggarly plead,
And Jesus' commands were in vain:
While half of the millions for whom He died,

Had never heard His name,
And they of the Church and they of the World,
Walked closely hand and heart,
And none but the Master, who knoweth all,
Could tell the two apart.

Then the Church sat down at her ease,
and said,
"I am rich, and in goods increased;
I have need of nothing and nought to do
But to laugh and dance and feast."

And the sly World heard her, and laughed within,
And mockingly said aside,
"The Church has fallen, the beautiful Church,
And her shame is her boast and pride."

Thus her witnessing power, alas! was lost;
And her perilous times came in;
The times of the end, so oft foretold,
Of form and pleasure and sin.

Then the angel drew near the mercy seat,

And whispered in sighs her name;
And the saints their anthems of rapture hushed,
And covered their heads in shame.

And a voice came down from the hush of Heaven,
From Him that sat on the throne:

"I know thy works, and what thou hast said,
And how thou hast not known
That thou art poor, and naked, and blind,

With pride and ruin enthralled,
The expectant Bride of a Heavenly Groom,
Now the harlot of the World!

"Thou hast ceased to watch for that Blessed Hope,
And thou hast fallen from zeal and grace;
So now, alas! I must cast thee out,
And blot thy name from its place."

—

O Church of Christ, he loves thee still,
Who bought thee on the tree;
Renounce the world, the flesh, the foe,
"The truth shall make you free."

No longer soil thy robes of snow,
Nor fear the world's cold frown,
Arise and shine, thy light is come,
Let no man take thy crown.

Then midst yon shining bridal throng,
Thy Lover, with love's own pride,
Shall see of thee travail of his soul,
And say, "I am satisfied."

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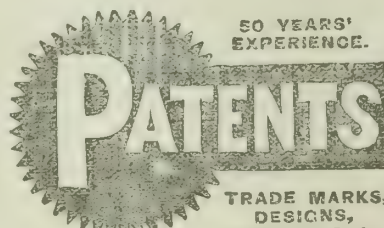
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Vol. VII. No. 23.

REV. JAMES CANNON, JR., Editor,
Blackstone, Va.

BLACKSTONE AND RICHMOND, VA., JUNE 22, 1899.

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RELIGIOUS THOUGHT.

Gems Gleaned From the Teachings of All Denominations.

Home life is a grand legacy left to man and should not be lightly valued.—Rev. O. H. Denny, Congregationalist, Cincinnati

Religion.

Religion is not a preparation for a dreaded unknown. It is present manliness and womanliness.—Rev. George A. Thayer, Unitarian, Cincinnati.

Vast Treasures.

A simple thing it is to say, "God is spirit," but the phrase holds vast treasures in the knowledge of God.—Rev. Dr. Behrends, Congregationalist, Brooklyn.

Compass of the Religious World.

The church of Christ is to the religious world what the compass is to the storm tossed mariner.—Rev. William O'Brien Pardow, S. J., Catholic, Philadelphia.

If the Past Were Annihilated.

Try to imagine in what condition we should be and what we would do if all the past could be annihilated and we should start afresh.—Rev. B. F. Mills, Evangelist, Boston.

Society.

Society is not the result of a compact freely entered into and freely broken. It is a natural state, a necessary state and the effect of divine will.—Rev. Dr. Conaty, Catholic, Washington.

God's Purpose.

Christ came into the world to make known the purpose of God and to furnish the means by which this purpose should be accomplished.—Rev. I. T. Coddington, Universalist, Rochester.

Man Studied by Materialists.

The materialist studies man from the side of his physical organization, his relation to other living creatures and the brief duration of his physical existence.—Rev. C. W. Wendte, Unitarian, Los Angeles.

Crown of Creation.

Man is the crown of creation, and science and theology join hands over the statement that on earth there will never be a higher creature than man.—Rev. Artemas J. Haynes, Congregationalist, Chicago.

Our Thoughts.

We can choose to think noble or ignoble thoughts. We can turn the current of our thoughts into any channel. Character is the result of thoughts. Our thinking molds our conduct. The mind is like a loom, it can weave beautiful tapestries or shoddy goods.—Rev. Warren G. Partridge, Baptist, Cincinnati.

Don't Grumble, but Work.

The right kind of a man does not grumble over the things in the world that do not suit him. He goes to work to straighten things out and arrange and adapt till they do suit. He doesn't cry, "Oh, Lord, how long shall I wait!" but tries to share God's difficulties and help him out.—Rev. David Utter, Denver.

A Christian Life.

The Christian life is not only a nar-

row race track and goal or personal salvation, but a general kingdom, taking up into itself men of every varying condition of color, custom, language and religious opinion, a kingdom destined to permeate all other interests until it brings about a new heaven and a new earth.—Rev. Dr. Robert Mackenzie, Presbyterian, San Francisco.

A Free Country.

Humanity has cause for thankfulness that the social and political conditions which now exist offer little, if any, real obstruction to the progress of truth. This is especially true of our own land. Whatever remains that can be properly described as persecution is too feeble and inconsequential to deter any courageous man from engaging in the ascertainment and study of new truths.—Rev. George W. Stone, Unitarian, Kansas City.

The Church and Modern Life.

The church is not needed as an exclusive bureau of imparting information. The church is not needed as the sole instrumentality for fitting men for heaven. The need is not so much to get men into heaven as to get heavenly influences into men. The church is the hospital for the morally sick, not a refuge for the strong or the convalescent. The church ought to be the dynamo of modern life.—Rev. R. A. White, Universalist, Chicago.

Memories of the Past.

Did it ever occur to you how much time is given to make the past live again? We are not satisfied till we have found out whether Rome's first kings were real and what is the actual truth behind the fable of the Golden Fleece. We shall never be satisfied until we know more about the mysterious Jewish sect, the Essenes, who hold perhaps the secret of the origin of the Christian faith, and we dive yet again into the sea of the Talmud to live again in its rabbinic world.—Rabbi M. H. Harris, Hebrew, Boston.

The Law of Compensation.

Rostand in his drama never gets what he wants. His life is a triumphant success. It is the incarnation of failure. He dies, leaving everything he wished for ungained, and enters the presence of God without a stain. It is a sublime lesson. Many a human being finds himself without these things. He fails, yet he succeeds. He fails, not in the very effort, for he sees the ideals, yet he does not realize what he had wished and hoped for. Here the law of compensation comes in. Emerson says that "the law of compensation is the law of God." Somehow, even here, the men who have failed in accomplishing what they had hoped for and yet have been true have known the peace of Christ. They have striven and failed from an earthly standpoint. But were their lives failures? Men, noble and true—true to him who can order failure a success and success a failure—will receive at last the divine approval: "Well done, thou good and faithful servant. Enter thou into the joy of thy Lord."—Dr. Joseph K. Mason, Universalist, Philadelphia.

WOUNDED.

(BY ALBERT ENGLEBERT.)

God knows I fought; yet vainly fought.
I sometimes fain would die
And sleep, as only dead men sleep,
Beneath His pitying eye.
Yet rather would I live to fight
And, fighting grandly, win;
I do not ask for wealth and ease,
But this—O God! O sin!

And it is but the fools and weak
Who yield, and wounded lie?
Nay, but the noblest souls sometimes
Fight, lose, lie down to die;
For with the higher sense of life—
Of beauty, bliss, and all—
Come armed temptations never known
To lives that creep and crawl.
Then, great Physician, guiding still
The crying weak along,
Forget not, but be merciful
Unto Thy wounded strong.

BIRTHDAY PRESENT.

The RECORDER will celebrate its 7th Birthday by offering the paper from now till Sept. 1st for FIFTY CENTS PER YEAR. A 12 page illustrated weekly paper for one year for only FIFTY CENTS. Send in a club.

NO RAM'S HORN.

The Ram's Horn, which furnishes part of the JUNIOR RECORDER, reports to us that accidents in their composing room has prevented their sending our paper, so we have to send out the paper without the JUNIOR. The Sunday-School Lesson and Epworth League column will be found in the paper in another place.

CORRESPONDENCE.

WITH THY MIGHT.

(BY REV. R. H. BENNETT.)

One of Wesley's favorite mottos was "Whatsoever thy hand findeth to do, do it with thy might." The human secret of his success was found in one word, WORK. No man ever toiled harder or more incessantly than he. Once when kept waiting by a tardy man with whom he had an engagement he exclaimed: "I have lost ten minutes forever." Joseph Benson, himself a great worker, said of Wesley: "His indefatigable industry really amazes me. I admire but I wish in vain to imitate his diligent improvement of every moment of time."

The brilliant men and those with a "silver spoon" and a "chance" are not

the successes of the world. The worker is crowned. Carlisle's definition of genius is "an infinite capacity for taking pains." A young preacher asked our saintly and now glorified Dr. Sledd for the secret of his success and spoke of his genius. The answer is said to have been, "I have no genius or secret except this, HARD WORK." When asked when he prepared a certain eloquent paper, which had just been read, he said: "I finished it at 3 o'clock this morning." Whitfield used sometimes to say to his congregations: "I got this sermon while you were asleep." Many a man looks at his work and says like the great artist, when after years of labor he stood contemplating his finished masterpiece: "May God forgive me that I did not do it better."

The lost note of authority in many present-day pulpits has been noticed by many. Alas, that an ambassador of the mighty God should cringe and seem "to apologize for his very existence." The description of a certain preacher's sermon-work would seem to apply in more than one case. "You must repent as it were, and be converted in a measure, or you will be damned to a certain extent." "Ah, Berry," said old Dr. Dale, of England, in his last days to Dr. Berry, "nobody is afraid of God now." How many a pastor has felt like the Catholic priest in New England who, when asked how he governed his people, said: "Alas, sir, a few of them by fear, but most of them by flattery." Our Lord "taught as one having authority and not as the scribes." His ambassadors are clothed with His authority and must speak with the full consciousness of a "thus saith the Lord," and under the unction of the Holy Ghost sent down from Heaven. Let us preach with our might, as though, says Dr. Cuyler, we "heard the surges of eternity beating on the outside of our Church walls."

Let us pray with our might. Of Luther's prayers it was said they were as reverent as though he was fully aware of his talking to omnipotence, and as familiar as tho' conversing face to face with a friend. Whitfield would not preach without from one to two hours private prayer before the public service. Wesley's rules for his preachers called for a full hour of private devotion each morning and another each evening, and the spending of at least two or three minutes of each hour through the day in private prayer. And he himself more than kept his rules for others.

Chas. G. Finney tells of many a night spent in prayer, of many a time when he arose in the middle of the night and labored with tears before God. Jonathan Edwards and a few friends spent the whole night in prayer

before that memorable sermon of his on "Their feet shall slide in due time," preached at Enfield, Mass., July 8th, 1841.

When they went into the meeting-house the appearance of the assembly was thoughtless and vain; the people scarcely conducted themselves with common decency. But as the sermon proceeded the audience became so overwhelmed with distress and weeping that the preacher was obliged to speak to the people and desire silence that he might be heard. The excitement soon became intense, and it is said that a minister who sat in the pulpit with Mr. Edwards, in the agitation of his feelings, caught the preacher by the skirt of his dress and said: "Mr. Edwards, Mr. Edwards, is not God a God of mercy?" Many of the hearers were seen unconsciously holding themselves up against the pillars and the sides of the pews as they already felt themselves sliding into the pit.

And this sermon was read without gestures. It was the prayer in its preparation and for days and weeks before that brought the outpouring of the Spirit of God.

We hear it said nowadays that the day of great revivals is gone. PERISH SUCH A THOUGHT FOREVER. WHENEVER WE ARE WILLING TO PAY THE PRICE OUR FATHERS PAID FOR THEM WE WILL HAVE AS GREAT AND EVEN GREATER REVIVALS THAN THEY TOILED FOR AND REJOICED IN.

There were times in the life of the Son of God himself when He needed to pray all night, a time when His agony in prayer turned His sweat into blood. In view of such a thought how can many so-called Christians get along with five minutes, one minute, spent in prayer a day, year in and year out? Such an one must be spiritually stronger than the Lord Jesus Christ—or else so consider himself.

ONLY A REGULAR.

(BY M. C. FAVILLE.)

"I'm not a hero; only a regular," was Gen. Lawton's reply to the remarks of a recent admirer. It is a commentary upon the value of popular praise. Such a man can say such a thing without bitterness, but there is a perceptible element of pucker in it for those who provoke him to say it. The regular soldier has done what we had a right to expect of him, done it uncomplainingly, and received only his pay in return. It is possible for a man to still be in love with his country after serving in her army for three years, but the praise meted out to the soldier during this past year seems to have been inversely to the fuss he made about eating bacon and crackers.

Regulars of all sorts share the fate of the regular soldier. The raw recruit in any movement usually is able to make the public view his sorrows through his own particular magnifying glass. A common experience quickens our sympathy. Is it true that most of us have much of the raw recruit in us. It is a fact that the American who, of all others, has heard most hurrahs in his praise, is he who had the assurance to repeat practically the same speech more than three hundred times

in less than five months. He got an Associated Press report every time, and the hero-worshippers were unailing in their adulation. The regulars who day by day have taught us new lessons are not many of them even known to us by name. The evangelist comes to your town for fifty or one hundred dollars a week. The crowd rushes to hear the weekly (weekly?) course of sermons he repeats at every stand, without regard for the "regular," the faithful pastor who has a wholesome lesson at each service, and who spends his days visiting and managing, and binding up the broken-hearted. Faithfulness is not rewarded by popular praise.

There are regulars everywhere, the rocks upon which progress is built. They are not "tin soldiers;" they follow the flag, and are enlisted for the whole war. They don't cry to come home before the work is done. They are like the sailors of Sampson's fleet; every man of them ready to follow the Merrimac to the bottom of Santiago channel. They don't flaunt their courage but it is always ready. Much that savors of adventure to the beginner is their daily habit, hence they are calm in any storm. Their courage seems a matter of course. It is the fruit of heroic discipline, such as the raw volunteer cannot endure.

Don't forsake the faithful regulars for the heroes of an hour. It is the regular who wins the lasting victory, who vanquishes the great enemy. We shall always need more regulars. We should make Gen. Lawton's comment untrue of men in any kind of honest work.

NORFOLK, VA.

JUDGE SPEER'S VIEWS ON THE NEGRO AND LYNCHING.

Macon, Ga., June 8.—The brief abstract of the remarkable address delivered by Judge Emory Speer before the graduating law class of Mercer University inadvertently did him an injustice. The distinguished jurist to-day, in a statement which will attract wide attention, made clear his position regarding his attitude toward the negroes as a race in connection with the outrageous crimes committed by some of their number. After referring to the brighter auspices of the graduates of the class of '99 as compared with his own during the Civil War period, he said:

"There is, however one dark cloud on the bright morning of our hopes. I speak as a Georgian, as I have the right. I speak of that condition of the public mind because of which thousands of husbands, brothers and fathers go to their daily labors with a frightful dread, akin to that which assailed the pilgrim of New England, who, with his savage foeman hard by, stalked to church with firelock on his shoulder and sword at his side, or the backwoodsman of the South and West, who tilled his new ground with his rifle ever in reach; of that danger to the peace and happiness of our rural homes as agonizing and infuriating as any which ever afflicted the human race.

Let me say in the outset that it is a destructive error to charge the negro race with the atrocities of its own outcasts and pariahs. And let me next declare, what is even more important.

The negroes, if they wish to continue to remain in peace in these Southern States, must by their own conduct and assistance as citizens, to the officers of the law in bringing the cruel and cowardly Apaches of their race to the bar of public justice, acquit themselves of the charge now widely made of racial sympathy with the criminal, no matter how atrocious his crime. The plainest instinct of self-preservation, aside from the dictates of right and duty, demand this at their hands.

"Nor is the demand incompatible with the character and history of the upright men of their race. We Southern people know that there is a wonderful difference among the negroes. There is doubtless as much difference in tribal descent among them as there is in nationality of ancestry among the white people. While some of our negro population are descended from degraded tribes and yet preserve in exasperating perfection their ancestral vices, others spring from those gentle and manly races who kindly ministered to the helpless Livingstone in his long wanderings across the continent. These men have the confidence and good will of the Southern gentlemen. Indeed, the negro is largely the peasantry of the Southern States and his labors add enormously to aggregate the wealth. I feel that, after all has been said, this colored farmer is no mean friend of the State, with all of its advancing civilization. There are visionaries who talk about the colonization of the negro, but unless he chooses to go himself this is utterly impracticable. My word for it, he will not choose to go. No race has stronger local attachments than the negro. Besides, way down in our hearts we do not want him to go.

"There will ever be, as there has ever been, crimes committed by individuals, many of them so atrocious that the story will stir a fever in the blood of age or make the infant sinews strong as steel. It is due, however, when we consider our vast territory and large population, to say that they are comparatively infrequent.

"Certain it is that these crimes when committed must be dealt with according to the methods of civilized people. The constitutions of the United States and of the State of Georgia provide that no person shall be deprived of life or property without due process of law. This is a fundamental principle of civilization, and however terrible the provocation, no people can shatter the basic principles of the social system in order to wreak a lawless vengeance on a vicious individual without entailing on everybody of every class the inevitable return of all those calamities which civilization has labored for centuries to avoid.

"In those courts where I have presided for many years, I have often witnessed negroes do their whole duty to the government and to non-residents against every power of advocacy and every prejudice of the past. These things I know, and I here and now do declare, understanding the full significance of what I say, that all these tragic events, as they have been spread before the country of late in all their sickening and fearsome details, are utterly foreign and abnormal to the character of this people as I have known

and loved it from childhood's days and I shall know and love it until my eyes are closed in death."

OBITUARY.

"From the group of little faces
One is gone:
In the old familiar places,
Sad and lone,
Father, mother, neek-eyed brother,
grandma, sister,
Sit and moan;
Weep not when ye tell the story
Of the dead,
'Tis a sunbeam joined the glory
Overhead!
'For of such sweet babes is heaven,'
Jesus Said."

Robert Lee Holdrun, the beautiful little sunbeam of Levi Floyd and Eliza Holdrun, joined the Sun of Righteousness, November 8th, 1898. He did a long brighten this dark world, for he was born December 11th, 1895, and spent less than three years here. God called him to Heaven without warning for he was playing about as usual that day and before the sun rose on the next he had gone to be with Jesus, his spiritual Sun. He was buried in Star Valley, Wyoming, but his star will never set. The beams that travel from his little soul will never fade in the memory of those he loved.

The most precious treasures often come in the smallest bundles, but we know our little treasure is safe with Jesus and nothing can harm nor harm him till we shall join him and be with Jesus too.

"BLESSED ARE THE DEAD THAT DIE IN THE LORD."

Robert S. Farmer was born February 10th, 1823, at Farmville, Prince Edward county, Virginia. He publicly confessed Jesus as his Saviour at Salem, Roanoke county, before he was thirty years of age, uniting with the M. E. Church, North. When he moved to Steuartsville, some years later, he joined the Southern M. E. Church of which he was a most faithful member until the day of his death. When he moved to Bedford his letter was transferred to the M. E. Church there, where his earnestness and activity, until weakness overtook him, were well known to every one. He was always prominent in the Church he loved so much, and was for many years a class leader and Bible class teacher. But it was simply in his public life that he gained universal respect and reverence, for his Christian character was plain in private also. His own home and circle of intimate friends and acquaintances all rise up and call him blessed. Every one, white and colored, will agree with the words of one of their number: "Never there was a Christian on earth like Mr. Farmer was one." He was universally beloved and respected.

And this is more to his credit, for he was largely a self-made man. His mother died when he was an infant and when but a youth he left his home to earn an honest living for himself in the world. Not always easy; he persevered and was honored for his uprightness and honesty in all his dealings.

On April 15th, 1898, he died, aged years, two months and five days. Death was a blessed release for his days were full of intense suffering.

which he bore with wonderful patience and fortitude.

On January 27th, 1853, he was married to Martha E. Farmer, who after forty-five years of happy married life, survives him, and also three children. They are Mrs. Ella Holdrun, Montpelier, Idaho; James C. Farmer, Vinton, Virginia, and Thomas P. Farmer, Star Valley, Wyoming. Thus has passed away another noble man.

Only voices we hear no more,

But the echoes haunt our ears;

Only dreams which are passed and o'er
That we mourn through the lonely years.

Only to find that the sunny gleam

Of earth's love fades, like a passing dream,

Only to wait for the glorious beam

Where the glory light is shining.

Only the slip of a parting hand,

By the silent river's shore,
Where a dear one sails for the unseen land,

Whence souls shall return no more.

Only to gaze o'er the waters drear,

Only to wait, till the call we hear,

"Come over now, for rest is near,

Where the true, life-light is shining."

Only the burden all must bear,

Only earth's night of woe;

Only to learn from each weary care,

The patience the pure must know.

Only this, and what welcomes wait.

To hail us Home, at the pearly gate!

Only to toil till night is late,

And awake, when the morn is shining.

DISTRICT CONFERENCES.

Norfolk District Conference will meet at Lambert's Point Church Wednesday, July 12th, at 9 a. m. Bishop Graubery is expected to be present.

Portsmouth District Conference will meet at Franklin, July 12th, at 9 a. m.

Rappahannock District Conference will meet at King George C. H., July 19-21.

Charlottesville District Conference will meet at Stanardsville, July 19th-21st.

Eastern Shore District Conference will meet at Drummondtown, July 18-20.

Richmond District Conference will meet at Gloucester Point, July 25th, at 9 a. m.

Petersburg District Conference will meet at Disputanta, July 25th.

Farmville District Conference will meet at Crewe, July 26th.

Danville District Conference will meet at Chatham, July 25th, at 4:30 p. m.

CEDAR GROVE EPWORTH LEAGUE.

DEAR BROTHER CANNON:—Since I began taking your paper I have been a little surprised, as well as disappointed, in not seeing letters from any of the numerous Leagues of Virginia, and before writing, I hesitated, thinking you did not, perhaps, have space in your valuable paper for such reports. If my letter is an intrusion, however, I most humbly beg pardon. Come forward Epworth Leaguers and let's crowd in! I am so deeply interested in the League work that invariably when I take one of our Church papers to peruse I turn to the Epworth League department first to read the news of this grand work with its much meaning motto.

"Look up! Lift up! All for Christ!" When we organized about twelve months ago only a few of our official members had ever attended a League

meeting of any kind and naturally felt a little embarrassed becoming initiated in the new work, but now we would not be ashamed to have any of our experienced city (?) Leaguers to attend one of our services. We have a strong band of persevering workers, steadily increasing in number, and progress in other ways is encouraging. Backward members are taking an active part. A few weeks ago one of our youngest members (a little girl of 12 years) conducted the devotional service and filled the place well for one so young.

During the last severe winter the interest abated very little, and we missed but few appointments which I think speaks well for a country League. The charity and help department is doing a good work in the community, visiting the sick, helping the poor, &c. We have a very neat library of good, wholesome literature. Our meetings are frequently brightened by the presence of our beloved pastor, Brother Carson, whose words of encouragement and advice are always appreciated. He is with us as often as he can conveniently do so.

Sunday, June 4th, we celebrated the anniversary of our League. Your humble scribe presided over the meeting which was deeply interesting and spiritual,—consisting mainly of a song and prayer service and brief addresses upon the advancement of the work at Cedar Grove since the organization, were delivered by Rev. A. L. Carson, Mr. Saml. L. Adams, and Brother Clarke, and the services were closed with the Lord's Supper.

I will give below names of our officers: President, Mr. Henry Link; First Vice President, Miss Eloise M. Crawley; Second Vice-President, Mr. Richard A. Bradshaw; Third Vice-President, Miss Lee F. Gravitt; Secretary, Miss N. Annie Pingleton; Treasurer, Mr. James Clarke; Organist, Miss Eloise M. Crawley.

Hoping my suggestions may prove beneficial, with kindest regards for all the sister Leaguers, and may we remember each and all in our public and secret devotions to God,

Yours "All for Christ,"

ELOISE M. CRAWLEY.

Residence, Va., June 12th, 1899.

Washington and Chattanooga Limited, Via Lynchburg.

Cafe Car Service. Commencing Sunday, June 15, 1899, Cafe, Parlor, and Observation Car service will be operated in connection with trains Nos. 33 and 34, between Radford, Va., and Attalla, Ala., over the Norfolk & Western, Southern, and Alabama Great Southern Railways, on the following daily schedule:

No. 33 Southbound	No. 34 Northbound
2 50 p. m. lv. New York ar.	2 15 p. m.
9 20 p. m. lv. Washington ar.	7 40 a. m.
2 15 a. m. ar. Lynchburg lv.	2 57 a. m.
6 35 a. m. lv. Radford ar.	10 05 p. m.
10 20 a. m. ar. Bristol lv.	6 32 p. m.
6 10 p. m. ar. Chattanooga lv.	9 45 a. m.
8 20 p. m. ar. Atlanta lv.	7 20 a. m.
8 25 a. m. ar. New Orleans lv.	7 30 p. m.
7 40 a. m. ar. Memphis lv.	8 00 p. m.

Meals, a la carte, will be served in the Cafe compartment at all hours. Luxurious chairs in Parlor compartment can be obtained at a moderate charge. The Observation portion of the car, free to the holders of Parlor or Sleeping Car tickets, affords a fine opportunity for viewing the far-famed mountain, valley, and river scenery of Virginia and Tennessee.

W. B. BEVILL, G. P. A.

Roanoke, Va.

A Great Combine Capitalized at Millions

Trusts and Combines in many lines of production, and controlling the output of many factories, have recently been formed, some and other similar organizations are projected. It is not our purpose to discuss here the influence of these trusts, whether beneficial to public interests or otherwise; but we wish to announce to our readers that

WE HAVE ENTERED A COMBINATION

which is not prejudicial to any interests, but which, on the contrary, is directly in favor of every reader of this paper.

HERE IS THE PLAN A splendid illustrated MONTHLY, devoted to the cause of Methodism throughout this broad land and called **THE AMERICAN ILLUSTRATED METHODIST MAGAZINE**, is published in St. Louis, with offices in New York and Chicago. It is the peer of the best of the popular magazines in illustration, literature, and typographical excellence, and is designed to be to the Methodist membership of about six millions in America, what the popular secular magazine is to the general reading public. The Magazine is not a competitor of any of the other Church periodicals; it is general in its scope. It is the **ONLY ILLUSTRATED METHODIST MAGAZINE PUBLISHED MONTHLY IN THE UNITED STATES**, and occupies a field distinctly its own. Its aims and purposes are of the highest. Its ideals are: **THE PUREST IN LITERATURE, THE HIGHEST IN ART, THE NOBLEST IN METHODISM**. It is a worthy exponent of the great Church it so ably represents.

Some Opinions of Representative Methodists, North and South.

"The American Illustrated Methodist Magazine should be welcomed by the whole Methodist family. Many a number will contain articles worth ten times the subscription price."
—Bishop Charles C. McCabe.

"Fair, sweet-toned, appetizing."
—Bishop O. P. Fitzgerald.

"Our common Methodism is to be congratulated on this valuable accession to our periodical treasures. I hope every Christian will have this beautiful Magazine."
—Bishop John F. Hurst.

"It takes rank with the best for its varied and rich table of contents. A valuable auxiliary to our Epworth League work."
—Bishop E. R. Hendrix.

The Press, Denominational and Secular, Speak in Highest Terms.

"A future of gratifying success and large usefulness is assured it."
—St. Louis Globe-Democrat.

"The contributions compare well with those of any other Magazine of the day and its illustrations are excelled by none."
—Pittsburg (Pa.) Daily News.

"Interesting and attractive, not only to Methodists but also to the general reading public, for the matter which fills the pages is of a character broader than the title would indicate."
—Columbus (O.) Dispatch.

"The prospectus of the Magazine indicates that there is an abundant feast of good things in store for its readers; but the Magazine itself is better than any prospectus."
—The Pittsburg (Pa.) Times.

"The scholarship of the Magazine is insured by the editorship of Revs. James W. Lee and Nathl. Lucecock, who are known and loved in St. Louis and throughout the West."
—St. Louis Post-Dispatch.

"It compares favorably with the best of them, and is a brilliant success from the beginning."
—Atlanta (Ga.) Constitution.

"We most heartily commend it to our people as a high-grade periodical, worthy to take its place in every Methodist home."
—New Orleans Christian Advocate.

"It will aim to advocate and magnify the things which world-wide Methodism holds in common, and especially to be a factor in the cultivation of fraternal relations between the Methodist Episcopal Church, and the Methodist Episcopal Church, South."
—Central Christian Advocate.

"The letter press is superb, the illustrations first-class and the reading matter thoroughly instructive, entertaining and edifying."
—Pennsylvania Methodist.

"A triumph of literary talent and mechanical art."
—St. Louis Christian Advocate.

"We welcome it, relish it and recommend it."
—Western Christian Advocate.

"It takes high rank with the best periodical literature of the day."
—Wesleyan Christian Advocate.

"We cannot but give to the Magazine our best wishes, and hope for it great success."
—Texas Christian Advocate.

To these might be added hundreds of testimonials from Church officials, pastors and laymen, North and South, all praising the Magazine for its intrinsic worth and its lofty purpose.

"THE ILLUSTRATED HISTORY OF METHODISM," which is being published serially in the Magazine, is a feature of marked interest, and is alone worth the subscription price; but the History is only one of the many interesting and artistic features of each number.

Every Methodist family should be a subscriber. Its price is so small all can afford it, but in combination with this paper an opportunity is offered to secure both publications for little more than the cost of one alone.

The subscription price of **THE AMERICAN ILLUSTRATED METHODIST MAGAZINE** is \$1.00 a year; the subscription price of this paper is \$1.00 a year. We will supply BOTH one year for \$1.00.

This is our **GREAT COMBINE**—a TRUST organized solely in the interests of our readers, and which they are invited to join. Do not delay. Take advantage of this remarkable offer at once. It may not remain open long.

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REV. JAS. CANNON, Jr., Editor.

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Obituaries of fifty words or under inserted free. Half a cent a word for all over fifty. Marriage notices not exceeding six lines ten cents. Sample copies to any desired address.

THURSDAY, - - - - - JUNE 22, 1899.

EDITORIAL.

BIRTHDAY PRESENT.

The RECORDER will celebrate its 7th Birthday by offering the paper from now till Sept. 1st for FIFTY CENTS PER YEAR. A 12 page illustrated weekly paper for one year for only FIFTY CENTS. Send in a club.

EXTRAORDINARY OFFER!

On the third page of this issue a statement is published concerning the "American Illustrated Monthly Magazine." This is a monthly magazine, of which Dr. J. W. Lee is one of the editors. It is fully described on the third page. THE EXTRAORDINARY OFFER is to furnish this excellent magazine, coming once every month, and the METHODIST RECORDER, coming once every week, for \$1.00 for a whole year!

NOTICE.

Farmville District W. F. M. meeting will be held in Farmville, beginning Friday evening, July 7th. Let every auxiliary send a delegate with a written report. Visitors are cordially invited to meet with us. Send name to Mrs. T. J. Davis, Farmville, Va.

MRS. H. T. BACON,
Sec. Farmville District W. F. M. S.

SUBSCRIBE TO THIS PAPER.

FIFTY CENTS A YEAR.

DR. SLEDD'S SERMONS.

It will be a source of great gratification to Dr. Sledd's friends to know that the volume of sermons which he was preparing had reached such a stage that his son, Prof. Andrew Sledd, will soon publish the book. Bishop J. C. Granbery has written the introductory sketch.

THE ORPHANAGE.

The Committee have selected Richmond as the location for the Conference Orphanage. It is greatly to be hoped that our Richmond brethren will turn their pockets inside out to advance this worthy cause. The suggestion that a home for superannuates be run in connection with the orphanage is of very doubtful utility.

RANDOLPH-MACON COMMENCEMENT.

The commencement sermon was preached by Rev. J. T. Mastin on "The Trials of Abraham's Faith, Leading to Higher Development." It is said to have been "strong, suggestive and eloquent."

Dr. W. W. Wadsworth, of the North Georgia Conference, an alumnus of nearly thirty years standing, preached an able sermon at night.

The trustees met on Tuesday morning and at once took up the business of the board. Several prominent figures were missing. Dr. R. N. Sledd, the First Vice-President has been called away to the better country and would meet with his brethren no more. Dr. Whisner has been elected Secretary of the Board of Church Extension, and feeling that he could not attend the meetings of the board, sent in his resignation. He also sent his check for \$500 as his Thank-Offering. Dr. A. G. Brown had returned to his home in Ashland, but his condition was such that it was not thought prudent for him to attend the session of the board. Dr. S. S. Lambeth, the secretary of the Board was absent also.

Ex-Gov. E. J. Jackson sent in his resignation, stating that the condition of his health would not allow him to attend. These brethren were all greatly missed.

The board elected Rev. J. T. Mastin in the place of Dr. Sledd, Dr. B. W. Bond in the place of Dr. Whisner and W. W. Vicar in the place of Ex-Gov. Jackson. Dr. S. K. Cox was elected as First Vice-President and Dr. Paul Whitehead as Second Vice-President of the board. The board conferred the degree of LL. D., upon Mr. Walter Page, editor of the "Atlantic Monthly," and an alumnus of the college.

It was decided to add another wing to the Woman's College at a cost of about \$16,000, provided the indications were favorable on Aug. 1. Two new professors were elected for the Woman's College—Professor Nathan A. Patillo, of Alabama, as professor of Mathematics, and Professor John Herbert Davis, of Jacksonville, Ill., as professor of Instrumental Music. The board also confirmed the selection of Prof. Latane for the chair of History at the Woman's College, made last summer by the ex-

ecutive committee.

Chancellor Smith reported to the board the donation of \$2,000 by Dr. Ralph Millar, of Front Royal, to found two scholarships in honor of his mother, Mrs. Susan Randolph Millar. This is said to be the first donation ever received by the college from any member of the Randolph family, for whom the college was named.

The reports from the various institutions of the system showed that all of them had made their expenses for the year and but few changes were made in the faculties of instruction. Dr. Smith was relieved of the Principalship of the Front Royal Academy and Mr. C. L. Melton placed in charge.

The board adopted a resolution authorizing the election of a professor of History at the college at Ashland as soon as sufficient funds had been received to increase the endowment to \$25,000. There is a fund in hand of \$10,000, contributed by Mrs. I. N. Vaughan for this chair.

The board also appropriated \$425 toward the refitting of the upper room of the college chapel. The interior of the building has been greatly beautified, as well as rendered more comfortable by the addition of stained glass windows, oak pews, new carpet and ornamented ceiling.

Dr. Smith reported that the faculties and students of the system had contributed to the Twentieth Century Fund the sum of \$9,000 which, added to the \$5,000 contributed by the Blackstone Institute, made \$14,000. He also announced that Bishop Granbery, Dr. Whisner and Mr. Geo. R. Hill, of Alexandria, all members of the board of trustees, had made offerings of \$500 each, and called upon the board for its support in the movement. Mr. C. V. Winfree, of Lynchburg, responded with an offering of \$1,000, and several other members of the board handed in cards ranging from \$50 to \$350, making nearly another \$1,000 from about seven members. Of course this amount will be largely increased by the contributions of the other members of the board. This makes about \$16,000 already subscribed by those connected with our Church schools, or nearly one-sixth of the total amount assessed upon our Conference.

The literary exercises of the commencement were very enjoyable. The first Class Day programme was carried out with a great deal of interest.

On Wednesday night the annual contest for the Sutherlin medal occurred. There were three contestants, two from the "Wash," and one from the "Frank." All three orations were unusually good, the thought and diction reflecting great credit upon the college training. The medal was won by Leslie Godlee, of Tennessee, whose subject was "The Anglo-Saxon Friendship and the Progress of Man." He is a "Wash."

This contest was followed by the address before the Society of Alumni, by Rev. G. W. Dyer. Bro. Dyer discussed with great vigor the responsibilities resting upon the college, and although the hour was late when he began, his bright and pointed way of putting his views held the unabated interest of his audience for an hour.

On Thursday morning the commencement address was delivered by Dr. Frank M. Bristol, pastor of the Metro-

politan Church, of Washington, D. C.

The subject was "Brains." It was one of the greatest, if not the greatest, ever delivered at the college. Dr. Bristol spoke about one hour and forty minutes, but so rapid was his utterance that two hours and one-half would have been required for its delivery by the average speaker. The thought was of the highest order of platform addresses, and the delivery suited to the thought. It would be an injustice to the address to attempt to give the meager outline possible. If it could be delivered at our District Conferences this summer it would be of great value in the Twentieth Century movement.

After this address the college honors were announced as follows:

Following is a list of those receiving degrees:

Ph. B.—R. H. Sheppe.
A. M.—A. A. Kern, M. P. Rucker, R. H. Shippe, G. L. Meville and C. H. Davis.

A. B.—E. K. Odell, J. W. Jordan, J. F. Messich, Harry Burruss, A. McGill, Roger Tyler, A. C. Southall, J. H. Walker, J. C. Vickers, J. R. Tucker, G. B. Lawson and J. D. Hughlett.

Sutherlin Prize Medal for Oratory—Leslie Goodloe, of Tennessee.

Bennett Medal for Best Essay on Some Aistorical Subject.—A. A. Kern, of Virginia.

Murray Scholarship Medal—A. A. Kern.

Murray Medal for Proficiency—D. R. Anderson, of Virginia.

Walton Greek Prize—T. Moody Campbell.

Athletic Medal—G. B. Lawson, of Virginia.

The commencement exercises were concluded with the joint celebration of Washington and Franklin Literary Societies.

The orators were J. D. Hughlett, Virginia, subject, "Growth and Development;" J. J. Bradford, Virginia, subject, "Disadvantages of Isolation."

Rev. F. J. Prettyman, of Staunon, president-elect, made the address. He also presented the following medals:

Franklin Society—For improvement in debate, J. R. Kilby; debaters', Earle Riley; declaimers', J. L. Humphrey.

Washington Society—Orator's, Leslie Goodloe; debater's, S. O. Wright; declaimers', G. W. M. Taylor.

Norfolk & Western.

Special excursion rates all points Norfolk & Western Railway for Fourth July holiday. Tickets on sale July 1, 2, 3 and to 10 a. m. July 4. Tickets good for return passage till July 7, 1899. An opportunity to visit Norfolk, Virginia Beach, Ocean View, or any of the numerous seashore resorts; Richmond, Lynchburg, Blue Ridge, Roanoke, Salem, Alleghany Springs, Crockett Springs, Montgomery White Sulphur, Yellow Sulphur, Wytheville, Eggleston Spring, Mountain Lake, Luray, Natural Bridge, or any of the many mountain resorts along the Norfolk & Western Railway. Call on or address any agent Norfolk & Western Railway for further information as to rates, time tables, etc. W. B. BEVILLE, G. P. A., Roanoke, Va.

SUBSCRIBE TO THIS PAPER AT

FIFTY CENTS A YEAR.

DR. KERN WILL LEAVE.

ASHLAND, Va., June 20.—Dr. J. A. Kern received a call by wire this evening from the Board of Trustees of Vanderbilt University to the Chair of Practical Theology in that institution. Dr. Kern immediately wired his acceptance. He will tender his resignation as President of Randolph Macon College to take effect September 1st.

Dr. Kern has been connected with the college here for the past thirteen years, the last two of which he has been its president. Feeling that his duty was principally that of a teacher he takes this step with the hope that he may accomplish greater good in his new field. It is with the profoundest regret that the faculty and the citizens of the town learn of the contemplated departure of Dr. Kern and his estimable family but wish for them greater success and happiness in their new home. Among those mentioned for the vacancy here are Dr. W. J. Young, Dr. A. Coke Smith, Rev. James A. Duncan and Rev. James Cannon, Jr.—Richmond "Times."

THE TWO NEW PROFESSORS.

A special telegram to The News from Ashland last night says that at a meeting held there yesterday of the Board of Trustees of the Randolph-Macon system of schools and colleges, Professor Nathan Allen Patillo, of Alabama, was elected to the chair of Mathematics, and Professor John H. Davis, of Illinois, was elected to the chair of Music, for the Randolph-Macon Woman's College at Lynchburg.

Ever since it was announced that the work heretofore so ably done by Miss Parrish at the Woman's College was to be divided and that a new professor would be elected for the chair of Mathe-



PROF. PATILLO.

matics, Lynchburg educators have been interested in the outcome of the election. Overall competitors the Board of Trustees on yesterday elected Professor Nathan Allen Patillo, of Alabama.

Professor Patillo took his A. B. degree at the Southern University of Alabama, in 1887, the A. M. degree in 1890; was assistant professor in his alma mater for two years, was elected full professor of Mathematics in Millsaps College, Mississippi; resigned to pursue higher courses in John Hopkins University, where he received the Ph. D. degree in 1897. He was immediately elected professor of Mathematics in the Alabama State Normal College, which position he resigned to come to the Woman's College.

Dr. Patillo was strongly backed in his contest by the Southern University; Millsaps College and Johns Hopkins University, besides a host of other judges who commended his ability as a scholar, his aptitude as a teacher, and his great worth as a man. He is a man of medium height, modest and unas-

suming in manner and of prepossessing appearance.

Mrs. Patillo is said to be a very accomplished lady from Baltimore.

PROF. LONDON'S SUCCESSOR.

Mr. John Herbert Davis, who has been elected to fill the position of head of the piano department, was chosen, after an exhaustive search of the country for the right man for that responsible position. Besides a large amount of correspondence, Dr. Smith made personal investigation of six or seven of the most promising applicants, and Prof. Davis himself was invited to come to Lynchburg, where he spent several days in full conference with the faculty of the College and the Executive Committee of the Board of Trustees. As a result, all are satisfied that they have found the man for the place.

As a small part of his preparation he graduated years ago from the New England Conservatory of Music at Boston, since which time he has studied with some of the best masters in this country and abroad. He is a finished pianist, giving numerous recitals, and is much sought as a performer on public occasions. For fourteen years he has been director of a large musical department at Jacksonville, Ill., and has built it up to a high degree of success. "No predecessor approached his success here," says a testimonial.

From a mass of enthusiastic testimonials two private letters to Dr. Smith from very eminent sources will suffice.

Prof. E. B. Clapp, now of the University of California, formerly of Yale University, writes in a personal letter to Chancellor Smith:

"I have known Mr. Davis for seventeen years. He is peculiarly fitted for the position in your institution. I have known a great many musicians, brilliant performers and charming men, but on the whole I have never known his equal among them all, as a cultivated gentleman and a sane, well balanced man. He would fit eminently in a college faculty. Six years ago, when I was connected with the faculty at Yale University, I presented him to President Dwight as the man best qualified to assist the venerable Dr. Stockel in the work at Yale. Dr. Dwight was very favorably impressed, and, if circumstances had not suddenly changed, would probably have offered him the position."

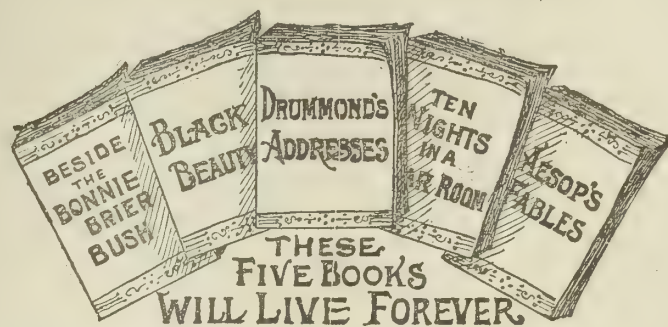
The head of the music department at Vassar College writes:

"As a musician he is enthusiastic and able. He is a most enjoyable pianist, but beyond the mere question of musical attainments, which I should regard as adequate in every way, is the broad general culture and refined Christian character of Mr. Davis. It seems to me that there are few men who would be more likely to win the respect and warm friendship of his colleagues and the admiring support of his students than Mr. Davis. I have been for a number of years wishing that our work here at Vassar would enlarge enough so that I might offer Mr. Davis an adequate position as head of the piano department. I shall feel like congratulating you if the college is able to secure Mr. Davis."

Mrs. Davis is a relative of Senator Wolcott, and is socially highly connected. Mr. Davis is a man of middle height, graceful figure, unusually polished manners, dresses in good taste and is without eccentricities. He is familiar with the best society of Boston and New York and has frequently been abroad for study and travel.—"News."

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LESSON I, THIRD QUARTER, INTERNATIONAL SERIES, JULY 2.

Text of the Lesson, Hos. xiv, 1-9.
Memory Verses, 4-7—Golden Text.
Hos. vi, 1—Commentary Prepared
by the Rev. D. M. Stearns.

1. "O Israel, return unto the Lord thy God, for thou hast fallen by thine iniquity." Our lesson is entitled "Gracious Invitations," but all prophecy is full of such, and so is all Scripture from "Come thou and all thy house into the ark" to "Whosoever will, let him take the water of life freely" (Gen. vii, 1; Rev. xxii, 17). Hosea was contemporary with Isaiah and Micah, as we learn by comparing the first verse of each book, and this chapter which we are about to study gives a fair sample of the gracious invitations which abound in these books and in all Scripture.

2. "Take with you words and turn to the Lord; say unto Him, Take away all iniquity and receive us graciously; so will we render the calves of our lips." So gracious is our God that He puts the very words in our mouths which we may approach Him with, and while words of themselves amount to nothing He never fails to hear and answer words which come from the heart. These words imply on the part of those who utter them a conviction of sin and of utter unworthiness before God, and a determination, by His grace, when He has forgiven us, to serve Him, but on our part there must be sincerity, even as it is written, "Thou shalt be sincere with the Lord thy God" (Deut. xlviii, 13, margin).

3. "Asshur shall not save us; we will not ride upon horses; neither will we say any more to the work of our hands, Ye are our gods, for in thee the fatherless findeth mercy." When we turn to God, there must be a turning away from every arm of flesh and from all that is of man or of self. Israel had been redeemed by the mighty hand and power of God; God Himself was their deliverer and their king, but they turned their backs upon Him, leaned upon Egypt and Assyria and worshiped idols, thus bringing bondage and oppression upon themselves and dishonor upon God. If now they would turn to the Lord, it must be as Joshua said, to fear the Lord and serve Him in sincerity and truth, putting away all idols (Joshua xxiv, 14). Or as Samuel said, "Only fear the Lord and serve Him in truth with all your heart, for consider how great things He hath done for you" (1 Sam. xii, 24).

4. "I will heal their backsliding, I will love them freely, for mine anger is turned away from him." The Lord God of Israel is merciful and gracious, forgiving iniquity, transgression and sin (Ex. xxxiv, 6, 7). He is not willing that any should perish, but has provided life and life abundant for all who will come to Him, assuring that none shall in any wise be cast out (II Pet. iii, 9; John x, 10; vi, 37). In Rom. iii, 24, the word "freely" means "without a cause," as in John xv, 25. We can give God no cause to forgive us or love us, the cause is all in Himself. He is rich in mercy and loved us when we were dead in sins (Eph. ii, 4, 5). In Jer. iii, 13, 14, He says, "Only acknowledge thine iniquity; turn, O backsliding children, for I am married unto you."

5. "I will be as the dew unto Israel; he shall grow as the lily and cast forth his roots as Lebanon." Rooted and grounded in the love of God, rooted and built up in Christ (Eph. iii, 17; Col. ii, 7), not only Israel, but all believers shall grow as the lilies, which neither toil nor spin, yet are more beautifully clothed than Solomon in all his glory. Not by struggling or effort do we grow, but by abiding in His love which is everlasting and unchanging. When Israel as a people shall turn to the Lord at His second coming in glory, and shall receive Him as their Messiah, then shall the Lord be as the dew unto Israel, and Israel shall be in many lands as a dew from the Lord (Mic. v, 7).

6. "His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon." She shall then be a good vine, bearing fruit unto God, as

seen (chapter x, 1). No longer shall she bear wild grapes, but will be indeed a pleasant plant unto the Lord (Isa. v, 2, 7). They shall be trees of righteousness, the planting of the Lord that He may be glorified (Isa. lxi, 3). It shall be true again of Israel and to a greater degree than ever that she shall be beautiful with the beauty which the Lord God shall put upon her (Ezek. xvi, 14). Fruitful, beautiful and fragrant to God shall she be by His grace. It may be so with us now.

7. "They that dwell under His shadow shall return, they shall revive as the corn and grow as the vine; the scent thereof shall be as the wine of Lebanon." He of whom Pilate said, "Behold the man" (John xix, 5) shall be as the shadow of a great rock in a weary land (Isa. xxxii, 2). Multitudes will sit under His shadow with great delight, and His fruit shall be sweet to their taste (Canticles ii, 3). He who spread a cloud for a covering in the wilderness will spread His glory over Israel (Isa. lv, 5, 6), and many nations will flow to Israel because of the glory of the Lord upon her. If believers learn to rejoice in Eph. i, 3, and make it manifest in their lives that they are possessing and enjoying Him in whom is all blessing, God will be glorified and sinners won to Christ.

8. "Ephraim shall say, What have I to do any more with idols? I have heard him and observed him; I am like a green fir tree. From me is thy fruit found." Being occupied with Christ causes us to be changed into His image from day to day (II Cor. iii, 18). We grow in grace and in the knowledge of our Lord and Saviour Jesus Christ (II Pet. iii, 18) and are able to say, "My meditation of Him is sweet. I am glad in the Lord (Ps. civ, 34). Beholding the beauty of the Lord and inquiring in His temple (Ps. xxvii, 4), we cease from idols, and find such fullness of joy in Him that we want none of earth's vanities to satisfy our souls. The last clause of the verse suggests John xv, 5, "Without Me ye can do nothing."

9. "Who is wise, and he shall understand these things; prudent, and he shall know them? For the ways of the Lord are right, and the just shall walk therein, but the transgressors shall fall therein." Our Lord Jesus said, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and hast revealed them unto babes" (Math. xi, 25). Those who are wise in their own eyes cannot understand, for the things of God can only be understood by those who are taught by the Spirit of God. These closing words of Hosea remind us of Rev. xv, 3—"Just and true are Thy ways, Thou King of Nations," and many similar words, such as Ps. xviii, 30. "As for God, His way is perfect."

EPWORTH LEAGUE.

Topic For the Week Beginning July 2, "Our Country For Christ."
Text, Ps. xxxiii, 10-22.

"Blessed is the nation whose God is the Lord."

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These can be actualized and fulfilled only by right doing. Right doing is worship, the highest devotion; wrong-doing is idolatry and is destructive of the individual and the state. Patriotism is enthusiasm for right in national affairs. Christian citizenship is personal right doing of duty in all that belongs to public interests.

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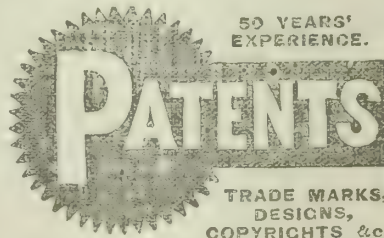
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SOUTHERN METHODIST RECORDER.

Established 1893.

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Vol. VII. No. 24.

REV. JAMES CANNON, JR., Editor,
Blackstone, Va.

BLACKSTONE AND RICHMOND, VA., JUNE 29, 1899.

\$1 a Year.—Till Sept. 1st, 50

RELIGIOUS THOUGHT.

**Gems Gleaned From the Teachings
 of All Denominations.**

Reformation of life will clarify our moral and spiritual sky.—Dr. Warren G. Partridge, Baptist, Cincinnati.

Love and Force.

Only through the weal and woe of human existence do we prove God to be love.—Mrs. Gestfeld, Scientist, Chicago.

Trust and Distrust.

Trust is a positive, helpful virtue or grace. Distrust, in its very nature, is negative and destructive.—Rev. T. Jefferson Denver, Episcopalian, Pittsburg.

Cure For Many Pains.

One-third of all our physical misery could be prevented or cured by discreet and regular physical labor.—Rev. Dr. Camden M. Coburn, Methodist, Denver

Protestantism.

The world waits not for the perfect church, but for the perfect life, and Protestantism has done more for the perfect life than any other form of faith.—Rev. Dr. Charles H. Eaton, Universalist, New York.

A Liberal Man.

The only liberal man is he who is free from himself, who is not fettered by his own perceptions, but is ever open to the reception of truth, working for others, working with others, and so working for himself.—Rev. Frank W. Gunsaulus, Congregationalist, Chicago.

A Good Conscience.

There is no sweeter joy than the testimony of a good conscience. The thorns in the pillow would be fewer, obstacles in the pathway more easily overcome and the joy in life the sweeter with a good conscience.—Rev. Dr. M. Burnham, Congregationalist, St. Louis.

God's Answer to Prayer.

There is nothing nobler or more sublime than to know that the God who holds the stars in his hands and regulates their courses through the skies will speak to men at their supplication and to feel that favors asked will be granted.—Dr. D. V. Lucas, Presbyterian, Denver.

Manifest Destiny.

All men are feeling that there is a power higher than man's in whose grasp America has been borne beyond her own plans and beyond the dreams of even the most daring of her sons. This feeling that we are in the grasp of "manifest destiny" makes this the most religious question of the hour, as fit a topic for pulpit as for press.—Rev. L. Sprague, Independent, Grand Rapids.

Creed Is Necessary to Worth.

The church must have a creed. But that creed will be other than the creeds now held. There must either be a cutting loose from existing standards or wreck. It is either divorce or death. If the churches cannot and will not revitalize their forms of faith, their doom is sealed. Between these symbols of faith and the best thought of today there is a great gulf fixed. And it cannot be crossed.—Rev. George H. Combes,

Christian Church, Kansas City.

Life Likened to a Game of Cards.

Life is like a game of cards. The cards are not always shuffled to suit us, but we have hope. We like the game, and we keep playing it because we don't know what the next hand will bring us, and we hope on and on. It is the grasping for the invisible in life that stimulates us to do our best. There is a veil that hides our tragedies and perplexities and hides the lights of life, but we look at it and say, "Lead on."—Rev. Thomas R. Slicer, Congregationalist, New York.

True Religion.

The churches are still pursuing the fatuous course of constantly exhibiting too much of the shadow to the detriment of the substance. There is too much cleaving to obsolete and meaningless forms and ceremonies; too great insistence upon an unquestioned acceptance of doctrines and dogma that are out of joint with the time and inconsistent with the state of civilization and culture at this period. People have advanced sufficiently to understand that true religion is a question of correct conduct and has absolutely nothing to do with pomp or ceremony.—Rabbi J. Nieto, Hebrew, San Francisco.

Church and State.

Church and state are organically, though not sympathetically, distinct and separate. Government property should on no account be turned over to the church. The state should aid no creed nor sect by gift or loan. From the days of Constantine the unholy alliance of church and state has been the cause of nations corrupting the church by making it dependent on the state and paralyzing the state by making it subservient to ecclesiastical authority. Between the two let there be no organic connection; render to Cæsar Cæsar's things, no more, no less, and to God God's things, no more, no less.—Dr. Kerr Boyce Tupper, Baptist, Philadelphia.

The Law of Nature.

The law is that what is in your soul will find its way into your countenance. This law acts as the chisel of the sculptor on the marble; it makes lines, removes them and changes them. If you were a magician and could place a man or woman amid adverse surroundings, where tears and struggles were the only company kept, you would find the personal history after awhile in the face, and should you remove that man or woman to a happy environment, without care or anxiety, a corresponding change in the physical lines of the face would occur. Again, if a person indulges in base thoughts, is fretful, selfish and mean, nature advertises that fact in the countenance. And if, on the contrary, the heart is pure, the faith strong, the resignation under suffering what it should be, there is a distinct and palpable transfiguration, a difference in the magnetic atmosphere, or what some call the aura, of that person. That law is creative and inexorable.—Rev. George H. Hepworth, Congregationalist, New York.

CLOSE AT HAND.

The day is long and the day is hard,
We are tired of the march and of keeping guard;

Tired of a sense of a fight to be won,
Of days to live through and of work to be done;

Tired of ourselves and of being alone.

And all the while did we only see,
We walk in the Lord's own company;
We fight, but 'tis He who nerves our arm;

He turns the arrows which else might harm,

And out of the storm He brings a calm.

The work which we count so hard to do,
He makes it easy, for He works, too;
The days that are long to live are His,
A bit of His bright eternities,
And close to our need His helping is.

O eyes that were holden and blinded quite,

And caught no glimpse of the guiding light!

O deaf, deaf ears, which did not hear
The heavenly garment trailing near!

O faithless heart, which dared to fear!

—SUSAN COLIDGE.

EDITORIAL.

REAL OR UNREAL?

God—God's love—God's will—Are these things real or unreal? We talk about them in sermons, in prayers, in conversation, but are they really part of the life? In hours of pain, anxiety and suffering does the anchor hold? When deep calleth unto deep at the noise of God's water-spouts, and all His waves and billows have gone over us, does the foundation of our faith stand unmoved? "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee. Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength." If indeed such things are worth talking about at all, they must be real to us in every experience of life. God's love is not simply a name, an empty sound, or form of words with which to beguile ourselves in hours of pleasure and prosperity. God's love is the most precious thing in life. It is not a flickering firefly that eludes our grasp, and gives us darkness when we long for light, but it shines before us as the brightest star in all the night about us. And God's will—surely the greatest concern of life—should be to find out His will and perform it. Every day the truth grows clearer. Life must be either a blessing or a curse. To spend it in trying to gratify our selfish appetites and desires will bring no blessing upon us from others and will bring us

at last to the end of life with sobs, and tears, and anguish, and with "Vanity of Vanities, all is vanity" as the bitter refrain of our souls. But to spend it in trying to help others, in willing service, in helpful conduct, this will not only bring a blessing upon us from others, but will bring us to the end of life with comfort and peace and joy in our hearts. "The world passeth away, and the lust thereof, but he that doeth the will of God abideth forever." That is the key to it all. The world, with all it means, "The lust of the flesh, the lust of the eye, and the pride of life," soon passes away, but the man or woman who does the will of the great eternal God will forever abide. This, then is our only care—TO DO GOD'S WILL. What do we mean by that? So often we think of it simply as meaning submission in times of sorrow and trouble. But it means vastly more than that. It means to do God's will EVERY day. It means to do God's will in all the little details of our home life, social life, and Church life. "Lord, what wilt Thou have me to do?" is the natural cry of the Christian's heart daily. If we are doing His will the home will be brighter to the rest of the family, our social circle will be purer, and the thought nobler and more uplifting, and the Church gatherings will be more stimulating and helpful, and if we are doing His will our own hearts will be happy and peaceful, even though there be many temptations, and hindrances, and burdens and pains. If only we do the will of God we shall abide in Him forever. What rapture to be at last one of that great multitude whom no man can number, and having washed our robes and made them white in the blood of the Lamb, to come at last to the city, which hath the foundations whose builder and maker is God. Let nothing keep us out of the Father's house of many mansions. Be the cares, and burdens, and fret, and worry, and disappointments what they may, "Be thou faithful unto death and I will give thee a crown of life," is the sure promise of His word. We can, like Moses, if need be, suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season, if only in the end we dwell with God in Heaven forever. But to do this we must, like Moses, endure as seeing Him who is invisible. The spiritual must be real to us. The eternal must be present with us. We must live in eternity now. The things which are seen are temporal. The things which are not seen are eternal. But in the every-day life of the Christian God—God's love and God's will—the eternal things are real, and very near.

SOUTHERN METHODIST RECORDER.

A Weekly newspaper devoted to the spread of scriptural holiness. "For we wrestle not against flesh and blood, but against principalities, against powers against the rulers of the darkness of this world, against spiritual wickedness in high places." "Abstain from every form of evil, and the very God of peace sanctify you wholly."

REV. JAS. CANNON, Jr., Editor.

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THURSDAY, - - - - - JUNE 29, 1899.

EDITORIAL.

EXPLANATION.

The resolutions published in the issue of June 15, signed L. Clay Kilby, should have been signed by the Secretary of the Official Board of Epworth Church. It was simply an oversight on the part of the Secretary. The resolutions were offered by Brother Kilby and passed by the Board.—(Ed.)

NOTICE.

Farmville District W. F. M. meeting will be held in Farmville, beginning Friday evening, July 7th. Let every auxiliary send a delegate with a written report. Visitors are cordially invited to meet with us. Send name to Mrs. T. J. Davis, Farmville, Va.

Mrs. H. T. BACON,
Sec. Farmville District W. F. M. S.

CORRECTION.

DEAR RECORDER:—In an article of mine in your last week's issue a paragraph, descriptive of the effect of Jonathan Edward's great sermon, should have been in quotation marks. It was taken from Dr. Belcher's Life of Geo. Whitfield. The quotation marks were in my manuscript. The date, of course, should have been set up 1741, instead of 1841.

Yours truly,
R. H. BENNETT.

Norfolk, Va., June 23, '99.

REGRET.

It is a source of much regret that we go to press again without the JUNIOR RECORDER. The illustrated portion is on the road or lying at the wrong depot somewhere. We have waited until Saturday morning before going to press.

A MEMORIAL INDEED.

The papers report that Mr. E. M. Tilley, of Berkeley, has announced his intention of building, at a cost of \$20,000, a stone Church, which he will present to the congregation of our Chestnut-Street Church, Berkeley. It is said that it will be erected as a memorial of his wife.

Rev. G. W. Dyer has been called to a Chair at the Vanderbilt University, and has decided to return to the University of Chicago for the summer to continue his studies in Sociology.

Rev. John C. Granbery, Jr., who has recently graduated at the Vanderbilt, is planning to take the summer course in Sociology at the University of Chicago.

Rev. E. H. Rawling has been given a vacation of five weeks by his congregation, and he is planning to spend it in study at the University of Chicago.

INTERNATIONAL EPWORTH LEAGUE CONVENTION.

A special train will leave Richmond for Indianapolis, via the Norfolk & Western railroad, the day before the opening of the Convention, reaching there in time for the opening. The fare for the round trip will be about \$15 from Richmond. This will be a delightful trip in good company.

NO PRESIDENT ELECTED.

The Board of Trustees of the Randolph-Macon met at Centenary Church on Thursday morning, but there was no election of anyone to fill the office of President. A committee was appointed to take into consideration the question of dividing the work, and electing a President for the administrative work and a Professor to fill the Chair of Moral Philosophy and Biblical Literature. This committee is to report to the Board of Trustees on the 31st of July. The following account is taken from the "Times."

A meeting of the Trustees of Randolph-Macon was held at ten o'clock Thursday morning in Centenary Church to consider the question of electing a President of Randolph-Macon to succeed Dr. J. A. Kern, resigned.

Bishop John C. Granbery presided; and the following members were in attendance: The President of the Board, Drs. Paul Whitehead, J. J. Lafferty, J. P. Garland, W. G. Starr, Revs. J. S. Hutchinson, J. C. Reed, J. T. Mastin, B. F. Lipscomb, and Messrs. R. B. Davis, J. P. Branch, E. S. Conrad, P. V. D. Conway, A. S. Buford, G. B. Finch, G. L. Neville, W. W. Vicar, W. J. Kilby and R. Irby.

The President of the Board laid before the Board the resignation of Dr. J. A. Kern, President of Randolph-Macon College and Professor of Moral Philosophy and English Bible. On motion of

Rev. Dr. J. P. Garland, the following resolution was adopted:

Resolved: That the resignation of Rev. J. A. Kern, D. D., President of Randolph-Macon College, be and the same is hereby accepted to take effect on the first of September next, or upon the election of his successor.

"That we hereby express our high appreciation of the services of Dr. Kern, both as president and professor, and our regret to part with him."

The following resolution was also adopted:

"That when this Board adjourns, it adjourns to meet again at Centenary Church, Richmond, July 31st, at which time a Professor and President shall be elected, and that a committee of five be appointed to take into consideration the whole matter of supplying the places made vacant by the resignation of Dr. Kern, and make such recommendations to the Board as they may see fit to fill said vacancies."

The Chair asked for time to make the appointments to fill the committee.

It is reported that the following committee has been appointed to act in conjunction with Bishop Granbery, the President of the Board: Rev. B. F. Lipscomb, Dr. Paul Whitehead, Rev. J. S. Hutchinson, Col. J. P. Branch, and Hon. E. S. Conrad.

PAY THEIR OWN WAY.

It is astonishing how great a hold upon the Methodist mind throughout the world the Twentieth Century fund has taken. An illustration of this comes from the Transvaal, where the District Synod has pledged itself to raise a sum of 10,000 guineas. The Methodists in this famous District are enterprising to a degree, and they like to pay their own way. The Committee of the Twentieth Century Fund has invited Mr. R. W. Perks to visit the Republic this autumn and speak at Johannesburg in support of the Fund.—London "Methodist Recorder."

NO WHISKEY HERE.

Bishop McCabe says: "Within fifty-eight miles of Pittsburg, Pa., is the little town of Bolivar. The principal business is brick-making. This is controlled by the Reese Hammond Fire Brick Company. They have had no saloons for thirty years. There are 250 men in the employ of the company. They nearly all own their own homes. There is no poverty, no suffering, very little crime, no strife between labor and capital. The Golden Rule is lived up to by both sides. Poverty is abolished; it goes with the saloon. There would be many towns and cities like Bolivar, if the press and public speakers would tell the truth about the infernal business which fills the land with sorrow and despair."

FACTS FOR BOYS.

A successful physician, writing for "Harper's Young People," made these startling statements which ought to interest every boy, and every boy's father and mother:

Suppose a boy has a lot of cigarettes and smokes a few of them every day. Is there any injury in this? I can tell you, for I have had such boys for patients. Such smoking, even in so-called moderation (as if there was any such thing as moderation in stimulants for

the young!) will do three things for him: 1. It will run his pulse up to 100 or more per minute. 2. It will reduce his weight below the healthy standard. 3. It will reduce his strength and general vitality, as will appear in his pale complexion and his diminished appetite. Cigarette smoking is one of the worst habits physically that a boy can form. It injures the heart and digestion, and it tends to check the growth. It gives a lad false and silly notions, and it does not bring him into good company.

SUMMER CHRISTIAN WORK.

The movement for summer Christian work in this city has taken shape in the securing of a vacant plot of land 200 feet square at the corner of Fifty-sixth street and Broadway, where a tent capable of seating 1,200 people is to be erected. It is to have side walls which can be opened out, enabling 3,000 or 4,000 persons to see and hear. An organization has been effected including representatives of several Churches: Calvary Baptist, Amity Baptist, the Church of the Strangers, and others. Mr. Moody has been invited to inaugurate the work by preaching the first sermon next Sunday. Other prominent ministers are to share in it, including Drs. J. W. Chapman, R. S. MacArthur, Wilton Merle Smith, David Gregg, A. J. F. Behrends, Geo. C. Lorimer, C. E. Jefferson, W. H. P. Faunce, and others from this country; while the Rev. F. B. Meyer, and the Rev. Campbell Morgan, of England, are to take part. Prominent laymen are also to share in the work, including Mr. Robert E. Speer, Major D. W. Whittle, Mr. John R. Mott, and General O. O. Howard. The general purpose is to give as good services as those at Northfield, and if possible even better.—N. Y. Advocate.

THIRD ECUMENICAL CONFERENCE.

A conference of the western section of the Methodist world, which comprises the United States and Canada, North and South America, having in view a meeting of the Methodist Ecumenical council to be held in London in the fall of 1900, held a meeting in New York on June 15.

Commissioners representing 13 denominations of the American Methodist Churches were present. Bishop C. B. Galloway, of the Methodist Episcopal Church, South, was chosen temporary chairman.

Bishop John F. Hurst, of the Methodist Episcopal Church, of Washington, D. C. was elected permanent chairman of the Western section, and Rev. Dr. John J. Tigert, of Nashville, Tenn, was elected permanent secretary.

The following executive committee was appointed: Bishop Hurst, Washington; Bishop D. A. Godsell, Chattanooga; Rev. J. W. Hamilton, Cincinnati; Rev. H. K. Carroll, Plainfield, N. J.; Rev. W. R. Haven, New York; Rev. D. H. Carroll, Baltimore; Rev. Luther B. Wilson, Washington, D. C.; Rev. Dr. J. W. VanVleet, Middletown, Conn.; Bishop Galloway, Rev. Dr. Tigert, Rev. F. H. Whisner, Louisville; Rev. J. W. Lee, St. Louis; Rev. A. Carman, Toronto; Bishop Abraham Grant, Philadelphia; Bishop Walters, Jersey City; Rev. F. T. Tagg, Baltimore; Bishop R. S. Williams, Washington, D. C., and Rev. J. Mason, New York.

THE SUNDAY SCHOOL.

LESSON II, THIRD QUARTER, INTERNATIONAL SERIES, JULY 9.

Text of the Lesson, Dan. i. 8-21—Memory Verses, 17-20—Golden Text, Dan. i. 8—Commentary Prepared by the Rev. D. M. Stearns.

[Copyright, 1899, by D. M. Stearns.]

8. "Daniel purposed in his heart that he would not defile himself." The verse selected for the golden text does not always seem to reach the heart of the lesson, but in this case I think it does. Daniel may truly be said to have been a man of holy purposes and desires. In chapter x, 11, 19, he is called a man greatly beloved, and the margin says a man of desires. In chapter ix, 3, he says, "I set my face unto the Lord God, to seek by prayer and supplications, with fasting and sackcloth and ashes." He purposed at all cost to know the God of Israel and live only for Him.

9. "Now God had brought Daniel into favor and tender love with the prince of the eunuchs." It is most profitable to note in this prophecy and in all Scripture the working of God, and to yield ourselves fully to Him that He may work in us the secret of the best possible Christian life. In verse 2 it is said that the Lord gave Jehoiakim and the holy vessels into the hand of the king of Babylon, and in verse 17 God gave Daniel and his friends knowledge and skill in all learning and wisdom. We learned last quarter in John's gospel that all circumstances are intended to give God an opportunity to be glorified (John ix, 3; xi, 4).

10. "And the prince of the eunuchs said unto Daniel, I fear my lord the king." The fear of man bringeth a snare, but whose trusteth in the Lord happy is he. The prince feared man, for he did not know God. Daniel knew God and feared no man. We may hope that through Daniel the prince came to know the God of Daniel. Unless through us those who know not God are learning to know Him, our testimony is not as good as it might be.

11, 12. "Prove thy servants, I beseech thee, ten days, and let them give us pulse to eat and water to drink." The blessing of the Lord upon very plain food will do more for our health than the richest food without His blessing. Man doth not live by bread alone, but by every word of God (Math. iv, 4). Daniel did not live to eat. He would not bow down to idols and probably refrained from the wine and meat from the king's table because it was dedicated to idols. In chapter x, 3, it is implied that he did both eat meat and drink wine, except when specially waiting upon God.

13, 14. "So he consented to them in this matter, and proved them ten days." Daniel was willing that he and his friends should be judged by the outward evidences. Our Lord said that His works bore witness of Him (John v, 36). We are His workmanship that we may glorify Him by good works which men can see (Eph. ii, 10; Titus iii, 8; Math. v, 16), and although there may be no sin in eating meat or drinking wine, yet to cause another to stumble by doing either, or by attending the opera or the theater, indulging in the dance or the card table, is wrong before God (Rom. xiv, 21). The child of God does not need the things of this world to satisfy his soul. He becomes abundantly satisfied with Him who is all together lovely.

15. "Fairer and fatter in flesh than all the children." This was the condition of Daniel and his friends at the end of ten days as compared with the others who were chosen with them to stand in the king's palace. It was manifest in their case that the blessing of the Lord made rich even in the matter of flesh and blood (Prov. x, 22). The eyes of the Lord run to and fro throughout the whole earth to show Himself strong on behalf of those whose hearts are whole toward Him (II Chron. xvi, 9).

16. "Thus Melzar took away the portion of their meat and the wine that they should drink and gave them pulse." And some would say that they were altogether too narrow minded, and should have eaten what was set before them, asking no ques-

tions, but it was to honor the God of Israel that they did it. Some Christians are now considered very odd indeed because they have adopted as a life motto "What would Jesus do?"

17. "As for these four children, God gave them knowledge and skill in all learning and wisdom, and Daniel had understanding in all visions and dreams." Why he should have the latter we shall see as we go on. In a strange land, where the true God was not known, they desired to make Him known by their lives and testimony, and God honored them by giving them that which would most glorify Him. Wherever He sees a heart willing to be wholly His He will see to it that the heart is filled with Himself and with His Spirit for His service. He knows all the circumstances in which we will ever be placed, and He will not fail to meet all our need that He may be glorified (Phil. iv, 19). The first "behold" in the Bible is in connection with giving, and God said, "Behold, I have given" (Gen. i, 29).

18, 19. "Among them all was found none like Daniel, Hananiah, Mishael and Azariah; therefore stood they before the king." As they had excelled before in body, so now they excelled in learning and wisdom, and it was all the Lord's doing, because they trusted in Him and desired to glorify Him. While outwardly they stood before the king of Babylon they could truly say with Elijah, "The Lord God of Israel liveth before whom I stand" (I Kings xvii, 1), and with Paul, "God whose I am and whom I serve" (Acts xxvii, 23). They stood before the king of Babylon in the name of the Lord God of Israel, believing that therefore they were there.

20. "Ten times better than all the magicians and astrologers that were in all his realm." Thus the king of Babylon found them upon examination, because their wisdom was of God. The wisdom of this world is a vain thing and wholly unable to understand the things of God. That is one of the great truths taught repeatedly in this book, and perhaps is one reason why the religious wisdom of this world in certain so-called higher critics would, if it could, set aside this book, as well as some others. But it is written, "Forever, O Lord, thy word is settled in heaven" (Ps. cxix, 89), so that not only is Daniel there, but his book too.

21. "And Daniel continued even unto the first year of King Cyrus." Thus he lived all through the 70 years of the captivity, and we find him also in the third year of Cyrus and in the first year of Darius the Mede (Dan. x, 1, xi, 1). Not only did he live, but he continued a faithful witness for God. Patient continuance in well doing (Rom. ii, 7) is a good evidence of growth in grace. Our Lord said, "If ye continue in my word, then are ye My disciples indeed" (John viii, 31).

EPWORTH LEAGUE.

Topic For the Week Beginning July 9, "A Good Vacation"—Text, Mark vi, 7-12-13-30-32.

"Come ye yourselves apart into a desert place and rest awhile."

It is an old saying that "the devil never takes a vacation." This is sometimes quoted against pastors and other Christian workers who do take an occasional rest. It has no pertinence in this connection. We are not to take our orders from him nor to imitate his example. Our Master in His earthly life did rest, and told His apostles to do so. We are not wrong in following His example. No labor is so exhausting to nerve force as work of mind and soul in caring for men's spiritual needs. The manual laborer tires muscles; food and sleep repair the waste. The manager of affairs of business has a heavier task and more exhausting service in brain care and nervous strain. He needs relaxation from thought problems. Sleep and exercise and change of scene become necessary. But he who carries sorrows of heart, burdens of men's sins, anxieties of soul for the eternal well being of his fellows, taxes all powers of body, mind and spirit. He needs to escape from the sight of men to the

CLAIMS AND PROOFS.

(A DIALOGUE BETWEEN PARENT AND TEACHER.)

PARENT:—What school do you represent, sir?

TEACHER:—The Blackstone Female Institute.

PARENT:—Well, what do you claim for your school? I suppose you are like all the rest. You claim that it is better than any other school to be found.

TEACHER:—No, I do not claim that. The claim of the Blackstone Female Institute can be put in one sentence. *We give the rough instruction, and a positive Christian influence, at the lowest possible cost, consistent with the welfare of both teacher and pupil.*

PARENT:—That is a sweeping claim. It is an easy matter to make claims, but it is not so easy to prove them. If you can prove that you measure up to your claim, parents should be entirely willing to place their daughters at the Blackstone school.

TEACHER:—What you say is true. It is easy to make great claims, but we do not ask you to accept our claims simply because we say so or upon our own testimony. I will prove to you by impartial, well-informed witnesses that our claim is a just one. First,

As to the Character of our Instruction

We offer as a witness the leading educator in the State of Virginia, the Chancellor of the Randolph-Macon system of Schools and Colleges. Read the following letters:

BLACKSTONE, VA., June 23, 1899.
DR. W. W. SMITH,
WOMAN'S COLLEGE,
LYNCHBURG, VA.

DEAR DR:—You had with you at the Woman's College the last session three graduates of the Blackstone Institute. I write to ask you what the Faculty thought of the preparation which they had received at the Institute before coming to you. Also I will be obliged to you if you will state your opinion of the Institute as a training school for the College, as your frequent visits to the Institute and your acquaintance with the members of the Faculty and their qualifications for their work renders your opinion of special worth.

Yours sincerely,
JAMES CANNON, JR.

LYNCHBURG, VA., JUNE 24, 1899.
REV. JAMES CANNON, JR.,
PRINCIPAL, BLACKSTONE INSTITUTE,
BLACKSTONE, VA.

MY DEAR BRO:—In reply to your inquiry of the 23d I take pleasure in saying that the three students who came to us last year as graduates of your excellent institution entered College classes and showed themselves well qualified for them. This is no more than must reasonably be expected seeing that your course has been so carefully adjusted to ours and nine of your Faculty are Randolph-Macon graduates. To render correlation effective I consider two things necessary, an adjusted course of instruction and a Faculty familiar with the courses of the Woman's College and in sympathy with its methods. These you have. I hope, in my turn, that you find the graduates of our College whom you have taken into your Faculty, superior as teachers and worthy as Christian women.

Yours truly,
WM. W. SMITH

These letters show that the instruction given at the Institute is of the most thorough kind, and is entirely acceptable to such judges as the Faculty of the Randolph-Macon Woman's College.

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hills and woods and sea. He needs to replace the babel of voices with the songs of birds, the murmur of breezes in the tree tops and thunder of surges on the sand. Here God speaks to him, and angels strengthen him for renewed service. Moses talked with God in the wilderness. He left the crowded camp and in the mountain top saw visions of the heavenly sanctuary which he copied for earthly service. He there learned laws which have molded the legislation of all later ages. Elijah in the same mountain height received messages from God and went back among men to anoint a prophet and two kings who should change the fate of nations.

Jesus in the mountain mapped the whole of His life course and overcame the power of the tempter. He often sought rest and recovery of strength in solitary communings by day and by night in the wilderness with Him who is the source of all strength.

But it is a great mistake to use a vacation just for pleasure. Mere enjoyment is unworthy the seeking of any one. Nor has a person the right to a vacation who has not earned it by hard toil or found the need of it in some sickness or infirmity. As digestion waits on appetite, so does benefit in vacation depend on the sense of need. These resting times should be so used as not to tax the powers already tried, but to bring to them recuperation and new vigor. Summer schools and exhausting travel may be serious mistakes in one's experience. Idleness is not always best, but change of surroundings and occupation and opening of new fields of thought and experience are valuable. Let the city worker seek the country. The country toiler may well visit the city and find new life and energy and uplift for his part in the work of the world. Whoever we are, and wherever we go, we should always get closer to God.

A World Bishop.

Little did John Wesley realize the meaning which would in after years be given the words when he uttered that memorable phrase, "The world is my parish." His labors were almost wholly



BISHOP H. W. WARREN.

confined to England, with short trips to parts of Scotland and Ireland. His travels, so extensive as to astonish the world by his ceaseless activity, were small in comparison of miles traversed with those of his helper, Francis Asbury, in America. But Asbury's journeys were short compared with those of one of our present bishops, who literally traverse the earth in their episcopal tours. Bishop Henry W. Warren was elected to the episcopacy in 1880. He was a pastor at the time. He entered

the ministry in the New England conference, but filled some of the most important pulpits in other conferences before he was made bishop. He is one of the best balanced, "all round men" in the land. As preacher, administrator, writer, counselor, he is eminent. During the past year he has been visiting our South American missions. Peru and Chile on the west coast were first seen; then he crossed the Andes to Buenos Ayres, Uruguay and the east coast missions. He has supervision for two years. His next foreign field may be Europe or Japan and China. So our bishops keep oversight of the worldwide field of Methodism.

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July 2, 11 a. m., Trinity.
2, at night, Fairmount-Avenue.
23-4 p. m., Chickahominy, Corinth.
9, 11 a. m., Washington-Avenue.
9, at night, Chestnut-Street.
15-16, 11 a. m., Charles City, Chapel.
21, at night, West Point.
22-23, 11 a. m., East King and Queen.
Shackleford's.
23, 4 p. m., Gloucester, and 24, 11 a. m.
28, 11 a. m., Gloucester Point.
29-30, 11 a. m., York, Zion.
30, at night, Williamsburg.
Aug. 5-6, 11 a. m., New Kent, Tabernacle.
12-13, 11 a. m., W. New Kent, Providence.
R. T. WILSON, P. E.

FARMVILLE DISTRICT.

July 1-2 Hvyco, Virginia.
8-9, South of Dan.
16-17, Prince Edward, Mt. Pleasant.
18, Charlotte, Reese's.
22-23, Clarksville, Ephesus.
26-28, District Conference, Crewe.
27, Quarterly Conference, Crewe.
30-31, Blackstone, St. Mathew.
Aug. 5-6, Chase City, Easter's.
6, Boydton, at night.
12-13, South Hill, Pleasant Grove.
13, N. Mecklenburg, Salem, 4 p. m.; 14.
19-20, Mecklenburg, Sardis.
26-27, W. Lunenburg, Grace.
27, Lunenburg, William's, 4 p. m.; 28.
Sept. 2-3, Buckingham
3, W. Buckingham, 4 p. m.; 4.
J. H. RIBBICK, P. E.

CHARLOTTESVILLE DISTRICT.

June 2, Culpeper Circuit, Hopewell.
4-5 Culpeper.
7, Orange, Palmyra.
9, Woodville, Mount Airy.
11-12, Madison, Mount Zion.
16, Rockfish, Bethany.
17-18, Amherst, St. James.
21, West Amherst, Bethany.
24-25, Mt. Pleasant.
30, Scottsville, Mt. Zion.
July 2-3 Nelson, Montreal.
8-9 Louisa, Zion.
9-10, Fluvanna, Salem.
15-16, Albemarle, Brown's Cove.
19, Greene, Standardville.
22, Gordonsville, Barboursville.
23-24, Milton, Mt. Chapel.
J. S. HENTER, P. E.

PORTSMOUTH DISTRICT.

July 2, Central, 11 a. m.
2, Wright Memorial, night.
8-9, Whaleyville.
15-16, Southampton, Franklin.
22-23, Windsor, Providence, 11 a. m.
23, E. Suffolk, Magnolia, p. m.; 24.
23-24, Suffolk, night.
29-30, Newsoms, New Hope.
Aug. 5-6, Boykins, Branchville, 11 a. m.
11, Ebenezer, night, 13, 11 a. m.
12-13, Benns', Oak Grove, p. m.
18-20, Smithfield, night.
19-20, Isle of Wight, 11 a. m.
27, Hampton, First Church 11 a. m.; 28.
27, Hampton, West End, night, 28.
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Vol. VII. No. 25.

REV. JAMES CANNON, JR., Editor,
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Biblical teaching is bringing spiritual forces into operation which eventually will render war impossible.—Rev. Dr. G. W. Davis, Presbyterian, St. Paul.

Real Freedom of the Soul.

The soul that lives and moves in the invisible spiritual kingdom is alone really and truly free.—Rev. T. M. Hartman, Presbyterian, McKeesport.

Influence.

Like produces like, and all influence, good or bad, makes an eternal imprint on thought and character.—Rev. Benjamin F. Fritz, United Brethren, Columbus, O.

Power of the Golden Rule.

If the golden rule were but brought into universal play, nine-tenths of human misery would vanish in a day.—Rev. Dr. W. A. Robinson, Methodist, Cincinnati.

Test of Christianity.

The test of your Christianity is this: Do you want what the world has or do you want most of all to give the world what you have?—Rev. Dr. Frank Crane, Methodist, Chicago.

Personality.

Personality is that thing in men by which they think and will and love, and these three attributes make up the personality of God.—Archdeacon Cyrus Brady, Episcopalian, Philadelphia.

Aspirations.

Aspirations must be planted from the outside, and when they are in bloom the wisest offer of self help will assure their elevation in life.—Rev. Dr. Henry C. McCook, Presbyterian, Philadelphia.

Success and Manhood.

Mere money making is not success. A man is rich or poor not according to what he has, but what he is. 'Tis only noble to be good. Manhood overtops all titles.—Rev. Dr. Madison C. Peters, Reformed, New York.

Liberty of Opinion.

Liberty of opinion should be more sacredly guarded than even soundness of opinion, for liberty is the indispensable condition of progress in the apprehension of truth.—Rev. Henry W. Pinkham, Baptist, Denver.

God's Glory.

The glory of God is like unto a gigantic spring which emanates from an unseen and inexhaustible fountain and purls silently into the sea of humanity. There it mingles with the mellow light of the sun and is a balm to every one.—Rev. Dr. A. C. Garrett, Episcopalian, Dallas.

Real Home Longed For by Human Hearts.

The seashell never forgets its ocean home, even if you carry it far away inland. It still sings the song of the ocean. So the heart of humanity is homesick and longs for its real home, nestled in the loving heart of God.—Rev. A. M. Harvot, Christian Church, Cincinnati.

Power of Christ's Spirit.

As long as men are governed by self-

ishness and unworthy ambition so long will trouble exist as a natural result of this disposition, but when the spirit of Christ pervades human life all these miseries will disappear like the mist before the rising sun.—Rev. Richard E. Sykes, Universalist, Denver.

The Church Necessary.

The church is necessary for the preservation of the institutions of the country. What is to prevent humanity becoming corrupt again as it did in the days of old, about which we have just been hearing? It is faith, the converted, consecrated home. As I said, every temple like this is a preservative of the institutions of this land, and, as beautiful music harmonizes and has a softening, soothing influence, so like the god of harmony this church will stand and create harmony among the people; faith will sanctify the home and the heart, and with sanctification the heart of God will be drawn nearer to all who love him.—Archbishop Ryan, Catholic, Philadelphia.

Journalism.

There was a time when journalism was seriously regarded as an opportunity for public education, and those at the head of it held fast by that ideal. That time, alas, is past. I know many young men on newspapers in this city and several of the chief editors. I know I am not guilty of any uncharitable criticism when I declare that there is not one single paper in this city with any considerable circulation that cares a fig for any moral thing but making money. There are some that loudly declare that they are in the educational business and that they feel responsibility to the public, but an extended experience makes me very certain that the louder their protests the more hypocritical are they. Those that make the greatest parade are the worst of the lot. In them it is most difficult to get a plain contradiction even when they have slanderously lied.—Dr. William S. Rainsford, Episcopalian, New York.

Three Classes of Christians.

Church people are divided into three classes—workers, shirkers and jerkers. We despise driving horses who run because they know they have to, and we admire those which, when in harness, are all eagerness. So some Christians are always eager to perform their duty. A horse will sometimes reach a puddle in the road and will shy from it, but the crack of the whip will urge him on. There are some Christians who are continually scratching their heads to find the minimum of Christian duties. A soldier at the battle of San Juan hill had fallen mortally wounded and some of his comrades rushed to him and offered to slake his thirst with water from the canteen. But he refused it, uttering: "Save the water for the battle line. They need you yonder in the fight. I'm undone." So let us transform our actions and words into brave deeds, not only in the interest of ourselves, but to others of our brethren who need the strength and grace sufficient for salvation.—Rev. Grant K. Lewis, Christian Church, Denver.

'TIS NEVER QUITE THE SAME AGAIN.

An humble cottage 'neath the hill
Where children laugh and romp at will
—With parents' tender love and care,
How could their lives be else than fair?
O, let them all be glad to-day,
For swift the years will pass away,
And when they're women, grown and men,
'Twill never be the same again.

Together all their tasks are done,
Their interests are all as one;
The selfsame board they gather 'round,
And at one altar all are found;
The same dear song, the same dear prayer,
The same old Bible all may share;
But when they leave the home—O, then
'Tis never quite the same again.

The wedding bells may sweetly ring,
And glory be on everything,
But when one leaves the dear home nest,
'Tis lonelier for all the rest.
And if they one by one shall leave
How can the parents help but grieve?
All come and go, and love—but then
'Tis never quite the same again.

In other homes as dear and sweet
Will be the sound of childish feet;
In many homes, instead of one,
There will be frolic, laughter fun.
The old love will be true and deep
But sometimes it may sigh and weep
For something gone, somewhere, some when,
And 'tis not quite the same again.

Ah, well, perhaps 'tis better so,
That deeper meanings we may know;
There is no loss, no grief no pain,
That may not bring its own sweet gain;
And in the blessed land above
There'll be again one home, one love.
There one in heart and one in name,
At last 'twill ever be the same.

—Mrs. Frank A. Breck, in "The Youth's Companion."

SPEECH AT AN ENGLISH TWENTIETH CENTURY THANK OFFERING MEETING.

Then came what, with all deference to the other speakers, was unmistakably THE speech of the evening, that of the Rev. Dinsdale T. Young, who was introduced by the Chairman as "the Superintendent of the Royal Albert Hall Circuit."

The Rev. Dinsdale T. Young said that he honestly felt that his presence there was a superfluity—he hoped not a superfluity of naughtiness. He had hoped that all he had to do was to say Amen to everything that had been said that evening. But he could not refrain from saying that Mr. Perks—his honored steward—must be

one of the proudest men in England at this hour to have been the founder and originator of a Fund that had filled the Albert Hall that night in such an unprecedented fashion Methodistically. (Applause.) Mr. Perks' name, he was sure, must be covered with fadeless glory, and they must all hope that he would be spared long to see the results that would accrue to Methodism from this Fund. (Hear, hear.) How proper it was that the Twentieth Century Fund should make an appeal to the young people of Methodism! It was historically proper. Jesus Christ was himself a young man, a young man in His ministry—

"And not a golden hair was grey
Upon His crucifixion day."

It was a Young Man, he might say that "ever liveth to make intercession for us." Some of the finest martyrs were young men and young women. Some of the chief Apostles of our faith in every age had been young men and women. And in this London what glorious things had been wrought for Christ by men while they were yet in their youth. William Morley Punshon moved London as a young man. Charles Haddon Spurgeon did the same. Some of the greatest achievements in this land had been wrought, under God, by young manhood and young womanhood. So that we were in the right succession by appealing to young men and women in the sacred cause of Jesus Christ as represented by this Twentieth Century Fund. He often thought that there was a wonderfully close parallel between the early days of Christianity and the early days of Methodism—in this respect conspicuously. John Wesley began his deathless work when he was a young man. His early associates were young men. He liked to think sometimes about that Holy Unb in Oxford. It was an embryo that had developed into the greatest Protestant organization on God's earth today. (Hear, hear.) A very powerful contrast might be drawn between the Methodism of those young men and the young Methodism of England today, and the present day Methodism of youth would have an enormous advantage. But he ventured to point out, as a young man, that it was a most instructive fact that Methodism began among young people. All the earliest Methodists—all the Holy Club—were young folk, and highly cultivated young folk. He had heard people say, "You Methodists have greatly improved socially!" and they told us, "You were a very ignorant company in your beginnings, but now you are quite culchawed." (Laughter.) He did not know whether the President of the Conference would agree with him or not, but he ventured to suggest that the reverse was true—that we had intellectually

come down in the world. He would prove it. All those Holy Club Methodists could read their Greek Testaments. They were scholars in the technical sense. Methodism was born in a University. We had no right to be ashamed of the intellectual heredity in which we stood. John Wesley was one of the greatest scholars of his century. The earliest Methodists were all scholars, and there was no need to hearken to the siren and snobbish voices that said it was unworthy of cultured young people to belong to the Methodist Church. All those young Methodists of Oxford were Bible readers—that was a heredity for which we might thank God. They were all men of prayer, philanthropic and earnest. It was from such sires that by God's grace the Methodists of these modern days had descended. There was no worse snobbery than that which turned its back when it became rich or of social prestige upon the Methodist Church. He submitted, therefore, that it was historically right to appeal to young Methodism in this great behoof. (Applause.) Further, it was not only historically but immediately right. Methodism had an irresistible claim upon them, the young men and women of Methodism. He rejoiced to be a hereditary Methodist, whose father suffered by reason of his faith. And if he might be allowed a personal reference, it was one of the crowning honours of the Chairman of that assembly that his own example was such a royal rebuke to all those who forgot their Methodist heritage and the loyalty that was demanded of them by it. (Applause.) He would venture to appeal, before he sat down, to the young men and women and the boys and girls who were present, to be loyal to the Methodist Church, and express their loyalty not only by their efforts for that Fund, but by their adhesion to our creed. Let them be loyal to the Methodist Church, and that loyalty would be a noble expression of the Christianity of Christ. (Applause.) We believed that we were a Church. There were some who called us a "religious body." He objected to that carnal symbolism. (Laughter.) We were an established Church. Charles Haddon Spurgeon came to the words in Irish, as he was reading to his congregation: "Israel, I will establish her," "I believe in an established Church," said he; and when his congregation look astonished, he added, "but I want to know who established it." (Applause.) So did he. We believed ours had been established on the Rock of Ages, and that the gates of hell should not prevail against it. (Applause.) We were a Church in the noblest sense of the term. It was immediately right to plead with the young people in that behalf when one considered the necessities of the youth of England today. He could take them to many a village on the Yorkshire Wolds and on the banks of the Tyne, and show them villages where young men and women were persecuted and our boys and girls persecuted, because of their loyalty to Nonconformity and the Methodist Church. Mr. Perks had said that by this Fund—and Methodism supported him—"We will abolish such persecution as far as possible." (Applause.) In behalf of the youth of our villages, who were often menaced by parsondom and squirearchy

he pleaded that this Fund might go to the villages as an evangelising force. Let them look at the Mammonism of the age. Let them look at our drink bill, which would be a disgrace to a pagan country. Let them look at the uncleanness that permeated society, and the terrible indifference which prevailed—and let them save the England of the morrow by saving the boys and girls of today. Might they go into the lists and fight the fight bravely as their fathers did before them, and win the crown of glory that now glittered on their fathers' triumphant brow. Let the young men and young women go out, play their parts well, and win their spurs of knight-hood in the Methodist Church. (Great Applause.)—London "Methodist Recorder."

JOSEPH RABINOWITZ.

Probably no one has held a more unique position among the ranks of Christian Jews than Joseph Rabinowitz. A lawyer in Kischineff, Russia, a scholar and philanthropist, he had secured a commanding influence among the Jews of that empire, and about twenty-five years ago, a time of much persecution in Russia, visited Palestine to consider a colonization scheme. Among the other books which he took to study up the situation was a New Testament, recommended to him as furnishing an admirable directory of the sacred places of Jerusalem and its vicinity. During that visit he gave careful study to the whole question and, as the story is told, while on the Mount of Olives, looking over the city and calling to mind its long desolation, there came to him the conviction that it was because the Messiah had been rejected. This resulted in his conversion to Christianity and his conviction that the only hope of his people was in accepting the Redeemer they had rejected. Returning to Russia, he announced his change of view and proclaimed his opinion fearlessly, meeting, as was to have been expected, with much opposition and persecution. To the surprise of many, he secured permission from the Government for the erection of a Christian synagogue, and there he preached to regular audiences which have grown continuously during the succeeding years. In 1884 he was baptized in Berlin, and from that time has exerted a strong, altho quiet influence until his death, which took place quite recently.—"Independent."

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JOINING THE CHURCH IN YOUTH.

The following prominent leaders in the Church united with the Church when eighteen years of age: Dr. Buckley, Dr. Smith, editor of the Pittsburg "Christian Advocate"; President Bashford, of Ohio Wesleyan University; President Reed, of Dickinson College; Dr. Terry, of Garrett Biblical Institute; and Dr. Burt, representing the missions in Italy.

The following when seventeen years of age: President Warren, of Boston University; Ex-President Fiske, of Albion College; Dr. Gobin, President of De Pauw University; Dr. Moore, editor of the "Western Christian Advocate"; Dr. Curtis, of the Western Book Concern, and Dr. Bowen, of the Gammon Theological Seminary.

Dr. Nast, editor of the "Christian Apolgete," the honored son of his illustrious father; and the lamented Dr. Swindells, of Philadelphia, united with the Church when sixteen years old.

The following joined the Church when fifteen years of age: Dr. Berry, editor of the "Epworth Herald"; Dr. Butler of the Missions in Mexico; and Dr. Monroe, Secretary of the General Conference.

Dr. Kelley, editor of the "Methodist Review," and Dr. Eaton, agent of the Methodist Book Concern, united with the Church when fourteen years of age.

The following joined the Church when thirteen years of age: Dr. Palmer, Missionary Secretary; President Moore, of Moore's Hill College; and Drs. Graw, Chaffee, Coleman, Chadwick, and Albert.

Dr. Upham, of Drew Seminary, and Dr. Baldwin, Recording Missionary

Secretary, joined when twelve years old.

The following joined when eleven years of age: Dr. Jesse Bowman Young, editor of the "Central Christian Advocate;" Dr. Drees, of the South America Conference; and Bishop Cranston.

President King, of Cornell College, Iowa; Ex-President Sweet, of Baker University; and Dr. Wing, of New York East Conference, united with the Church when ten years old.

Dr. J. W. Hamilton, of the Freedmen's Aid and Southern Education Society, joined the Church when nine years old; and Dr. Manley S. Hard, of the Board of Church Extension, when only eight years of age.

Dr. Lanahan, of the Baltimore Conference, answers: "I joined the Church when a boy." And Bishop Hartzell says: "I began preparing for the ministry when fifteen years old."

These names, and the character and career for which they severally stand, may well arrest the attention of the Church and arouse every soul to earnest prayer and utmost endeavor.

"I revere the young," said Wesley "for what they may become." The surest, swiftest way to the world's regeneration and salvation is through the sanctification of childhood and the consecration of youth by the power of the Holy Ghost.—N. Y. "Advocate."

BIBLE STUDY.

(Tennis S. Hamlin, D. D., in "The Independent.")

We are dependent upon the Bible for that knowledge of Jesus Christ which makes trust in Him, love for Him and union with him possible, vital and enduring. The spiritual life, in its source and essence, is the divine life of the Redeemer imparted to us. In its manifestation it is conformity to His example, the same purpose of obedience and self-sacrifice being in us that was in Him. We must know Him as our perfect example; and those as proximate examples whose lives are recorded in the Holy Scripture, and whom we are to follow to the extent that they followed the Christ. As the whole Bible is the record, under various literary forms, of God's dealing with men to make them spiritual, whoever would become spiritual must study the whole Bible. He must learn what God can do, and will do, with him, from what He has done with others. He must contemplate in history the certain final punishment of sin, and the certain final reward of righteousness. He must see in biography, temptations yielded to or resisted; motives gradually sullied or purified; character undermined or solidly built. He must catch inspiration from poetry, proverb, parable and romance. He must get enthusiasm, courage and hope from prophecy and promise. He must learn prayer from Moses, David, Daniel, Paul, Jesus; praise from Miriam, Deborah, all the Psalmists and all the Apostles. He must educate emotions, affections, conscience and will in the school of Jesus. He must train himself to think, and to do in company with Peter and John and their fellow-disciples in daily, intimate companionship with their Master and his own.

Not only must the Bible study which

is to issue in spiritual life be thus comprehensive, but it must also be thorough, sane, unprejudiced, devout. It must not be prosecuted for the purpose of upholding some system of theology, or ecclesiastical polity, or philosophy of life present and future, but with an eye single and a mind open to the truth. The student must be as willing to unlearn as to learn; as hospitable to new ideas and views as to the confirmation of the oldest and most cherished. He must be neither a partisan nor an advocate; neither insular nor provincial; not a man in the fullest sense a cosmopolitan; a man of all lands, all times, all customs, all languages, all races of mankind. He must recognize the universality of the Bible and not interpret it in the light of his narrow experience of life, denying as veritable whatever does not correspond with that experience. He must see the perspective of the Bible, and not try to force into its earliest words the truth that belongs only to its latest, after God had been for long centuries speaking "by divers portions and in divers manners." He must have, as far as in him lies, and he must sedulously cultivate, the historic sense, the poetic inspiration, the romantic imagination. He must learn to discriminate the plain statement of fact from the rhetorical figure; prose from poetry; history from parable. He must understand that the profoundest truths can be communicated through fiction, and often in no other way, so that our Lord's supreme revelation, in words, of divine love comes to us in the story of the lost son found again. He must thus everywhere abjure literalism; boldly break the shell to reach the kernel; and never forget that "the letter killeth" while only "the spirit giveth life."

TAXES ON PERSONAL PROPERTY.

Believing that the law imposing taxes upon personal property is a just one and that it is the duty of the rich to meet its requirements conscientiously, Mrs. Emmons Blaine, of Chicago, has reported to the assessors in that city all her property of this character, the amount being \$1,563,000. This is the largest individual list which the assessors have received. Mrs. Blaine, the widow of the son of the late James G. Blaine, inherited her fortune from her father, the late Cyrus H. McCormick. She has recently given a large sum to be used in establishing a school for the instruction of teachers.

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apolis, can be extended to Aug. 20th, 1899. The Norfolk and Western has been selected as the OFFICIAL ROUTE and a special train of vestibuled coaches and Pullman sleepers will start from Norfolk 10:00 a. m., July 19th, going through without change, arriving Indianapolis next day, noon. The schedule is most convenient, and all parties from Virginia, North Carolina and East Tennessee can take advantage of the through service as arranged by the transportation committee. A four page circular, giving schedule and full information, will be mailed to any address by request to the special committee or to any agent Norfolk and Western Railway. W. B. BEVILL, G. P. A.,
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THURSDAY, - - - - - JULY 6, 1899.

EDITORIAL.

RELIGIOUS NEWS.

Central M. E. Church, Portsmouth, expects to build a new Church on Washington street to cost about \$30,000. A subscription of \$7,500 was made in a few days.

The papers report that the committee of Chestnut-Street Church, Berkeley, have selected a site on Berkeley avenue for the new Church. The Church will add about \$10,000 to the \$20,000 given by Mr. Tilley.

Prof. A. C. Wightman, of Randolph-Macon College, has been offered the Chair of Biology in the University of Arkansas. He is holding it under consideration.

It is reported that Bishop Wilson has suggested the appointment of Dr. J. Wightman to supply the pulpit of Main-Street Church, Danville, until Conference.

The friends of Dr. A. G. Brown are very solicitous about his condition, which shows no improvement.

Rev. W. H. Dunkley has been engaged to assist Rev. B. F. Lipscomb. He will have special care of the new Church in the north end of the city.

The salary of Rev. L. W. Guyer, pastor of the West Street M. E. Church, has been increased from \$300 to \$500 per annum. The Church will pay out in full all of its Conference collections. Mr. Guyer is doing a grand work in his Church.—"Times."

Bishop John N. Newman, of the Methodist Episcopal Church, of San

Francisco, died at 2:30 o'clock Wednesday afternoon. Bishop Newman had been in failing health for a year past, but it was only a week ago that his condition really alarmed his friends. The immediate cause of his death was pneumonia and myelitis.

RELIGION A REASONABLE SERVICE.

(Sam Jones, in "Zion's Outlook.")

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. xiii:1.

There is nothing more reasonable than religion and the conditions upon which we may become Christians. It is reasonable, right, and wise to become a Christian, and we are besought to do so by the mercies of God. The great question in this nineteenth century is not whether a man ought to be religious, but how can he be? We have in our text a lesson: "Present your bodies a living sacrifice, holy, acceptable unto God." That's it.

What do you mean by that? I mean simply this: There is but one road in the moral universe of God; heaven's at one end and hell at the other, and this text simply says: "Keep your back on hell and your face on heaven." In this road, and there's only one, if you turn your back on heaven, hell would be before you. A man doesn't have to take a week's journey through the wilderness, across the mountains of God, to be in the road to heaven; all he has got to do is just to turn around, and he is just as much on the road to heaven as anybody. There's only one road. Which direction are you taking? Up or down? Hellward or heavenward? This text turns a man around, and turns his face toward heaven, and turns his back upon all that's bad. If I turn my back on the good, then I'm bound to go to the bad. If the train I am on is going forty miles an hour southward to Chattanooga, I can't come to Cincinnati. Its momentum, its speed, its power all carry me in the other direction.

"Present your bodies a living sacrifice, holy, acceptable unto God." No man ever was or ever will be religious until he settles the question somewhere along the line of life that he will have religion. The Spirit of God, the Gospel of Christ, the Sabbath-school, with its training, a mother with her prayers, never made any man religious. When a man once decides the question of his destination all the resources of God help him along. How are you going to make a farmer out of a boy when he doesn't want to farm? How are you going to make a lawyer out of your boy when he doesn't want to study law? If you want to help him how are you going to help him? How can God Almighty help a man to be religious when a man hasn't made up his mind to be religious. That's the question. This text involves the idea of choice. Do you know what choice means? It means I'll take this in preference to that. It means I'll give up that and take this.

There is a great difference between a desire to be religious and a choice to be religious. A man may die desiring to be a Christian and yet he may go to

hell, for he dies without religion; but no man ever did make a choice to be a Christian and die without religion. Choice means, I'll give this up and take that. Choice means, I will sell out all I have and invest in this. I will be religious. A man must come to an agreement with his Maker. O, happy man that has reached this point in his experience, where he can look into the face of his Maker and say, "Father, God, from this moment I will be loyal to thee; I will do right, I will quit wrong!"

"Fear God and keep His commandments." Let a man come to the point in his understanding with his Maker and say, "In thy name and with thy blessing I will quit all that's wrong and do all that's right," he is a happy man. There's no doubt about that; there's something sensible in that. It's astonishing how we know right from wrong and wrong from right. It's astonishing how many people know all about these two things! There's something practical about all this. Quit what's wrong and get to doing what's right. That's it! Just as certainly as any railroad loads into or out of this city, just so certainly a man who will quit wrong and take to doing right will find his way to God.

If man has assumed a right attitude towards God, then the next question comes, "What are you going to do about this world?" This world is a multitudinous affair, and the apostolic injunction is, "Be not conformed to this world, but be ye transformed by the renewing of your mind."

Do you know what's the matter in this city? Is it the drunkenness, lying, thieving, licentiousness and outbreaking wickedness of the Church members? No, sir! But, if you want to know what's paralyzing the Church and destroying its heart power, I'll tell you: It's the tide of worldliness that's sweeping over your homes and dragging families down to hell. It's dancing with this world, and drinking with this world, and going to theatres with this world, until we have only about one more thing to do, and that's to go to hell with this world!

A great many of us are doing that very same thing, too. I like to see a Christian put himself in a right attitude toward the world. This world has no right to furnish a fashion for us to be governed by. Fashion! Custom! I declare it has reached that point now where some of our Churches increase their membership by dragging the Church to see new families moving into the neighborhood, and saying to them: "If you want to get into society you'll have to join our Church." I am glad of every social feature in this universe, but you know what I mean by "society." These dinners, where you're considered stingy, may be impolite, if you don't have wine on your table, and cards in your home, and Germans in your house; that's the society I mean. It is a heartless cannibal, feeding upon soul and body. "But every one has cards, or social dances and Germans!" Everybody! It's a lie! They don't, and I'm glad of it.

My house is consecrated to God, just like this Church, and nobody comes there to dance or to engage in a wine supper, or a ball, or a game of sports.

They all know that house is God's house. I will protect my home. I never shall let this tide of worldliness sweep over my children. I see what it has done for others. I see how others are cursed and blighted. A Catholic priest in New York said that nineteen women out of twenty who had lost their character, and come to the confessional, told him they got their downfall in a ball-room.

I know a man who opposes the world is called a fanatic, and worse things than that. You Christians need to be looked after. If these sinners want to dance and drink and carouse about you I can safely plead with them; but, when a man professing to be a Christian, goes into these things, I will denounce him as Jesus Christ denounced whited sepulchers eighteen hundred years ago. What's the use talking to sinners when the deacons and leaders of the Churches, and stewards, rent their houses to women of ill-fame, and their property for bar-rooms and whiskey shops? You will have to sweep before your door: before you can reach Jesus' heart.

Lord Jesus, give us men who say, "I have settled some questions with God. I am going to settle it now that I won't drink, nor play cards, nor run with this world, nor do anything for or have anything to do with it any further, if Jesus Christ will be with me."

One of the Governors of Georgia removed to the capital of our State. His wife, a good woman, accompanied him. After they had moved into the city of Milledgeville she sent her children to school, and one afternoon they came home and said to their mother, "Mamma, if you don't take these red flannels off of us we'll quit school." "What's the matter?" said the mother. "Well," said the children, "all the other children laugh about wearing red flannels, as they're out of fashion." The Governor's wife said: "Now, look here, children, you musn't come here and complain about the fashions, because I set the fashions here, myself, for the other folks." Let's look this old world in the face, and set the fashion of what is right and keep it.

"Be not conformed to this world." Do right under all circumstances, and everywhere. Suppose you starve to death, do right anyhow. Come to a good understanding with the world, but do not follow or love it. I do not know that I have been any more lucky than other people, but I tell you this brethren, when I gave my heart to God, and my life to the service of God, this old world, somehow or another, thought I was in earnest. From that day to this no man has ever asked me to take a drink of whiskey; no man has ever invited me to a ball; no one has ever invited me to a German, or to play a game of cards. I heard a trifling old Methodist in my town say once, "Our candidates are grand boys; they've asked me seven times to drink this morning." A candidate knows whom to offer drinks to. God help me so to keep my life ever before people that they may never dare ask me to do an unholy thing. It is an insult to a good man to be asked to do anything a Christian should not do.

Subscribe to the RECORDER.

MUCH BUT NOT ENOUGH.

The "Pacific Methodist Advocate" says in a recent issue:

From a trustworthy source we learn that there are in the Southern Methodist Church forty-eight colleges and universities, valued at approximately \$3,700,000, with an income of \$583,000; an attendance of 7,517 students. In addition to the above there are nineteen separate academies, estimated value \$561,850, with an annual income of about \$66,500, with an enrollment of nearly 2,500 students. The above gives some idea of what our Church is doing for Christian education. This showing is truly inspiring when it is considered that the Methodist Church was not organized in America till 1784—one hundred and fifteen years ago. Methodism was born in a university, and she has ever been inspired by the spirit of her immortal founder and with the environment of her birth; so that she has ever sought and striven for the highest and noblest things, spiritual and intellectual. Methodism stands for the very highest ideals in all that goes to fit man for service and for the evangelization of the world.

This is much but not enough. If these figures be correct Harvard University, near Boston, Mass., is worth about four times as much as all Southern Methodist Institutions combined, and Leland Stanford University in California is worth five times as much. Harvard University is shot through and through with Unitarianism, and the president of the Leland Stanford University derides revivals. With irreligion thus entrenched in the East and thus fortified in the West, Methodism must equip her colleges in the centre for victorious warfare. The twentieth century must not close as does the nineteenth in this regard. When the twentieth century closes Methodism must own colleges and universities second to none in the world.

It is a shame that having begun in a university Methodism should have done no better in its first century. It is a shame that Leland Stanford, a California speculator and politician, gave more to one university in one gift than all Southern Methodists have ever given to all their institutions of learning combined.—"Wesleyan Advocate."

DR. BILLINGS' BEQUESTS.

The late Dr. Robert C. Billings, of Boston, bequeathed nearly \$1,000,000 to educational or charitable institutions. Harvard University, the Museum of Fine Arts and the Institute of Technology receive \$100,000 each; \$50,000 is given to each of three hospitals; there are seven bequests of \$25,000, one of which goes to Hampton Institute, and seventeen of \$10,000, this list including Tuskegee Normal School and Atlanta. To the Institute of Technology's \$100,000 is added \$50,000 for the assistance of students who do not use liquor or tobacco. By the will of Mrs. Catherine M. White, of Evanston, Ill., the Art Institute of Chicago receives \$200,000 and a fund for three scholarships.

Excursion Tickets

for the summer season to all mountain and seashore resorts along the lines of the Norfolk & Western Railway are on sale daily till Sept. 30th, and good to stop off; final limit Oct. 31st, 1899. Before deciding where you will spend the heated term, write for one of our Summer Folders, describing fully the location and prices of the most popular

springs, farmhouses and resorts in Virginia. W. B. BEVILL, G. P. A., Roanoke, Va.

Virginia's Attractions.

It is astonishing what a vast amount of rational enjoyment may be extracted from a ten days' visit to Virginia; how it may be made to compensate for the untold miseries of months of labor, and, in fact, obliterate the remembrance of the "ticker" or of "trial balances," which one must endure while tossing among the breakers of modern business.

In the Chesapeake & Ohio sections of the Old Dominion are bits of scenery, each bearing an indelible impress of Creation's hands, and each preserving memories of Nature's might. The Natural Bridge, the Grottoes of the Shenandoah, the Caverns of Luray, the New River canyons, tell stories widely different from Nature's structures of continental Europe; and Old Point Comfort, Williamsburg, Richmond and the Lower James disclose fragments of history of far greater interest to us of American birth than the treasures of the Old World. Pictures of delicious and magic beauty abound. In the heart of the Alleghenies health and pleasure seekers find life-giving waters and social enjoyment at White Sulphur Springs, Virginia Hot Springs, and a host of other resorts of world-wide fame. If one is an enthusiastic lover of military history, with an admiration for war-like deeds of war-like men, he may stand on almost any mountain in Virginia and gaze upon fields where men's hopes have been destroyed and upon plains which have wept bloody dew. The lover of Nature will see valleys of peace, and rich, fertile dells, through which silver rivers wind their graceful lines. The student of the utilitarian school may feast his eyes on mines of iron and zinc and coal, and while to the sentimental there are nooks fitted only to the intermingling of the lover's speech.

New Equipment on the Chesapeake and Ohio Railway.

To accommodate the increasing travel over the Chesapeake & Ohio Railway the Pullman Company have just completed and placed in service on the "F. F. V." Limited four new twelve-section and drawing-room sleepers of the latest pattern and most magnificent furnishings. They are named after four of the picturesque and historic rivers crossed by the C. & O., viz: "Rappahannock," "Greenbrier," "Rapidan," and "Kanawha." They are fitted with the newest pattern wide vestibules and painted the regulation C. & O. color—a bright orange with brown and gold trimmings. The interior wood work is highly polished vermilion, the upholstery dark blue plush, except in the gentlemen's smoking rooms, which are large and commodious and upholstered in leather. The ladies toilet rooms are much larger than in sleepers heretofore built, a point much appreciated by the fair sex. The construction of the cars is such that when the berths are up there is more room over head, permitting better ventilation and freeing the cars from the low, stuffy appearance generally noticeable. They are lighted by electricity, and, in addition to the regular clusters in the ceiling, each berth is fitted with a small globe for the convenience of occupants.—"Evening Star," Washington, D. C.

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CLAIMS AND PROOFS.

(A DIALOGUE BETWEEN PARENT AND TEACHER.)

PARENT:—What school do you represent, sir?

TEACHER:—The Blackstone Female Institute.

PARENT:—Well, what do you claim for your school? I suppose you are like all the rest. You claim that it is better than any other school to be found.

TEACHER:—No, I do not claim that. The claim of the Blackstone Female Institute can be put in one sentence. *We give thorough Instruction, under positive Christian Influences, at the lowest possible cost, consistent with the welfare of both teacher and pupil.*

PARENT:—That is a sweeping claim. It is an easy matter to make claims, but it is not so easy to prove them. If you can prove that you measure up to your claim, parents should be entirely willing to place their daughters at the Blackstone school.

TEACHER:—What you say is true. It is easy to make great claims, but we do not ask you to accept our claims simply because we say so or upon our own testimony. I will prove to you by impartial, well-informed witnesses that our claim is a just one. First,

As to the Character of our Instruction

We offer as a witness the leading educator in the State of Virginia, the Chancellor of the Randolph-Macon system of Schools and Colleges. Read the following letters:

BLACKSTONE, VA., June 23, 1899.
DR. W. W. SMITH,
WOMAN'S COLLEGE,
Lynchburg, Va.

DEAR DR:—You had with you at the Woman's College the last session three graduates of the Blackstone Institute. I write to ask you what the Faculty thought of the preparation which they had received at the Institute before coming to you. Also I will be obliged to you if you will state your opinion of the Institute as a training school for the College, as your frequent visits to the Institute and your acquaintance with the members of the Faculty and their qualifications for their work renders your opinion of special worth.

Yours sincerely,
JAMES CANNON, JR.

LYNCHBURG, VA., JUNE 24, 1899.
REV. JAMES CANNON, JR.,
PRINCIPAL, BLACKSTONE INSTITUTE,
BLACKSTONE, VA.

MY DEAR BRO:—In reply to your inquiry of the 23d I take pleasure in saying that the three students who came to us last year as graduates of your excellent institution entered College classes and showed themselves qualified for them. This is no more than must reasonably be expected seeing that your course has been so carefully adjusted to ours and nine of your Faculty are Randolph-Macon graduates. To render correlation effective I consider two things necessary, an adjusted course of instruction and a Faculty familiar with the course of the Woman's College and in sympathy with its methods. These you have. I hope, in my turn that you find the graduates of our College whom you have taken into your Faculty, superior as teachers and worthy as Christian women.

Yours truly,
W. W. SMITH

These letters show that the instruction given at the Institute is of the most thorough kind, and is entirely acceptable to such judges as the Faculty of the Randolph-Macon Woman's College.

Second, We offer at least

Two Hundred Testimonials of Parents

whose daughters have attended the Blackstone Institute, which testimonials declare with no uncertain sound that the claim which we make is amply proven, if the parents of our pupils are trustworthy witnesses. We are willing to rest our case on this kind of testimony. It is easy for the Principal and Faculty of any school to make strong claims. These claims are worthless without proof. We do not make claims for the Blackstone Institute and then offer our own statements as proof of the claims, but we leave it to parents to weigh the testimony in their own minds.

PARENT:—Well, I must say that the testimony of the Faculty of the Woman's College is equal to expert testimony in a case at court. But where are your testimonials from parents?

TEACHER:—Here they are, as many as you can wish for, printed in the back of this catalogue. There are testimonials here from all over the Virginia Conference, from many of the preachers and leading citizens in various counties. You also find in this catalogue a full statement of the purpose and aim of the institution, the course of study, the schedule of charges, and other necessary information. I have presented my claim. I have also presented my proofs, which are not merely my words, but the opinions of others. If you wish any more definite information write to—

Blackstone Female Institute

REV. JAMES CANNON, JR., PRINCIPAL, BLACKSTONE, VA.

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GENERAL PRACTICE.

Teeth and Health.

In late years more and more attention has been paid to the condition of the teeth of candidates for life insurance, and now the report of the dentist is considered of proportional value with that of the physician in determining the value of the "life." So important are the indications afforded by the teeth of the general health and strength of the constitution of candidates for the United States navy that unless a would-be cadet can pass a creditable examination at the hands of the dentist he must make up his mind to look for another calling. It is argued that if the teeth are not in good trim the digestion, and eventually, of course, the general health, and consequently the professional efficiency of the candidate must be impaired. These restrictions are now likely to extend to the army. One of the first signs of this movement is the announcement that a bill is to be passed to establish a dental corps in the United States army. It is proposed to make the army dentist a part of the medical corps, assigning one surgeon dentist, with the rank of major, to each brigade, and one surgeon dentist, with the rank of captain, to each regiment. The army dentists are to be graduates of reputable dental colleges. The teeth of the rank and file of the army are to be inspected periodically and kept in order, and the soldier himself is to be instructed how to second the efforts of the dentist.—Chicago Record.

Pharmaceutical Soaps.

The medical journals of Germany make mention of a new sulphur soap—thio-savonol—soluble in water. For the production of soaps of this character sulfurized oils are used. The thick liquid thio oil is made fluid with alcohol, and gradually mixed while being continually stirred with an equivalent volume of potash lye, which is likewise thinned with alcohol. The addition of large quantities of potash lye at one time produces separation of sulphur, but this danger becomes less toward the end of the saponification, and at last a small excess of potash lye is used. The fact that all the thio-savonol acid has saponified is indicated by the liquid appearing clear as a whole and a sample taken being clearly soluble in water as well as in alcohol. The excess of alkali is neutralized by volatile fatty acid. The soap solution thus obtained is freed from the alcohol in a steam bath and boiled down to the consistency of soft salve, being occasionally tested for neutrality. Eighty-five parts of this soap are mixed with 15 parts of glycerin. The percentage of water in this mixture is 12 and that of thio-savonol of potassium is 5.

New Stanch For Blood Flowing.

An original and efficacious device for stopping the flow of blood has for some time been used by the Chinese—a method, it is stated, still entirely unknown to the medical fraternity of this country and Europe. The plan is to use sachets filled with charcoal powder obtained from straw, the application of these fine bags showing considerable advantage over the ordinary medicated gauze. The bags shape themselves perfectly over wounds and have a considerable absorbing power, while the cost is almost nothing. They can be made also wherever they are to be used and in a shape to suit each particular case, which is a fact of no little importance in using for field hospitals and surgical cases. In preparation clean straw is taken, placed in a large vat, put on fire and a cover which closes hermetically is placed on top. The combustion of the straw is slow and the product is, of course, aseptic—that is, devoid of microbes.

DISTRICT CONFERENCES.

Norfolk District Conference will meet at Lambert's Point Church Wednesday, July 12th, at 9 a. m. Bishop Granbery is expected to be present.

Portsmouth District Conference will meet at Franklin, July 12th, at 9 a. m.

Rappahannock District Conference will meet at King George C. H., July 19-21.

Charlottesville District Conference will meet at Stanardsville, July 19th-21st.

Eastern Shore District Conference will meet at Drummondtown, July 18-20.

Richmond District Conference will meet at Gloucester Point, July 25th, at 9 a. m.

Petersburg District Conference will meet at Disputanta, July 25th.

Farmville District Conference will meet at Crewe, July 26th.

Danville District Conference will meet at Chatham, July 25th, at 1.30 p. m.

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The great success of the Smithdeal College is due to honest work and the deep interest the instructors take in the pupils.—Richmond Dispatch.

Prof. Smithdeal is a deadly enemy of educational shams and superficial methods of teaching.—Practical Age, Moline, Ill.

We do not hesitate to single it out as an example for all such institutions.—Western Trade Journal, Chicago, Ill.

The results accomplished speak for themselves, and will bear comparison with those accomplished by any similar institution in any part of the country.—Mercantile and Financial Times, New York City.

This school has long been recognized as a leading one, and we are glad to see that it is winning from the press and people the praise it so richly merits.—Progressive Farmer, Raleigh, N. C.

This college is well-known and stands high in business circles.—Portsmouth Star.

Everybody has heard of Smithdeal Business College, but comparatively few know of its great value in fitting young people for successful business life.—Richmond Times.

Your institution has been chosen as the one best representing its class in your State.—Register Publishing Company, Ann Arbor, Mich.

It is a first-class school in every respect.—South Boston Times.

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QUARTERLY CONFERENCES.

THIRD ROUND.

RICHMOND DISTRICT.

July 2, 11 a. m., Trinity
2, at night, Fairmount-Avenue
2-3 4 p. m., Richmond City, Corinth.
9, 11 a. m., Washington-Avenue.
9, at night, Chestnut-Street.
15-16, 11 a. m., Charles City, Chapel.
21, at night, Vest Point.
22-23 11 a. m., East King and Queen.
Shackelford's.
23 4 p. m., Gloucester, and 24, 11 a. m.
28, 11 a. m., Gloucester Point.
29-30, 11 a. m., York, Zion.
30, at night, West-End.
Aug 5-6 11 a. m., New Kent, Tabernacle.
12-13, 11 a. m., W. New Kent, Providence.
R. T. WILSON, P. E.

FARMVILLE DISTRICT.

July 1-2 Hyeo Virginia.
8-9, South of Dan.
16-17, Prince Edward, Mt. Pleasant.
18, Charlotte, Reese's.
22-23, Clarksville, Ephesus.
26-28, District Conference, Crewe.
27, Quarterly Conference, Crewe.
30-31, Blackstone, St. Matthew.
Aug 5-6, Chase City, Easter's.
6, Boydton, at night.
12-13, South Hill, Pleasant Grove.
13, N. Mecklenburg, Salem, 4 p. m.; 14.
19-20, Mecklenburg, Sardis.
26-27, W. Lunenburg, Grace.
27, Lunenburg, William's, 4 p. m.; 28.
Sept 2-3, Buckingham.
3, W. Buckingham, 4 p. m.; 4.
J. H. RIDDICK, P. E.

CHARLOTTEVILLE DISTRICT.

June 2, Culpeper Circuit, Hopewell.
4-5 Culpeper.
7, Orange, Palmyra.
9, Woodville, Mount Airy.
11-12, Madison, Mount Zion.
16, Rockfish, Bethany.
17-18, Amherst, St. James.
21, West Amherst, Bethany.
24-25, Mt. Pleasant.
30, Scottsville, Mt. Zion.
July 2-3 Nelson, Montreal.
8-9 Louisa, Zion.
9-10, Fluvanna, Salem.
15-16, Albemarle, Brown's Cove.
19, Greene, Standardville.
22, Gordonsville, Barboursville.
23-24, Milton, Mt. Chapel.
J. S. HENTER.

PORTSMOUTH DISTRICT.

July 2, Central, 11 a. m.
2, Wright Memorial, night.
8-9, Whaleyville.
15-16, Southampton, Franklin.
22-23, Windsor, Providence, 11 a. m.
23, E. Suffolk, Magnolia, p. m.; 24.
23-24, Suffolk, night.
29-30, Newsoms, New Hope.
Aug 5-6, Boykins, Branchville, 11 a. m.
11, Ebenezer, night, 13, 11 a. m.
12-13, Benns', Oak Grove, p. m.
18-20, Smithfield, night.
19-20, Isle of Wight, 11 a. m.
27, Hampton, First Church 11 a. m.; 2.
27, Hampton, West End, night, 28.
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3. Cost.

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Vol. VII. No. 26.

REV. JAMES CANNON, JR., Editor,
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RELIGIOUS THOUGHT.

Gems Gleaned From the Teachings of All Denominations.

Find the secret of the lily, and you will be in the library of heaven.—Rev. Dr. Myers, Denver.

Sympathy.

Sympathy is the cement that binds together individual men and women into association.—Rabbi David Philipson, Hebrew, Cincinnati.

Worth of One Word From Heaven.

One sure word from heaven is worth more than the cattle on a thousand hills or the gold in them.—Rev. R. E. Bennett, Episcopalian, Cincinnati.

Test of Faith.

Your faith is tested by your attitude to God in his relation of help to you in every circumstance of life that affects body and soul.—Dr. Trumbull Lee, Presbyterian, Cincinnati.

God's Plans.

God's plans and providences may seem zigzag, but they are speeding like arrows to that one faroff event to which the whole creation moves.—Rev. Dr. G. R. Robbins, Baptist, Cincinnati.

Benefit of Predictions.

Those who best serve their fellows are those who most clearly see and most truly declare what the future will bring, good or evil, as outcome of present activities.—Rev. David Utter, Unitarian, Denver.

Childhood Faith.

It is not an easy thing in this world, as we find it, to retain the sweet and simple faith of childhood. But he who does is a victor over doubt and a victor worthy of heaven's fete.—Rev. Dr. Harmon D. Jenkins, Kansas City, Mo.

Eternal Godlikeness.

Heaven is more than streets of gold, and walls of jasper, and gates of pearl and choirs of angels, and reunion with loved ones lost awhile—it is eternal godlikeness.—Rev. W. A. Ferguson, Methodist, Philadelphia.

Word of God.

The word of God is in the love of man for man, the love of woman for her children, the acts and words of all the good and brave and holy of all the ages.—Rev. Dr. William S. Rainsford, Episcopal, New York City.

Riches of Christ's Fullness.

The light of the sun may fail, the waters of the ocean may be dried up, but the riches of Christ's fullness are the same yesterday, today, and forever. "Giving doth not impoverish him, nor withholding enrich him."—Rev. E. Duckworth, Episcopal, St. Louis.

Only True Man.

The only true man is the one who looks out of our eyes, the one of whom we have taken so little account, the one whose highest aspirations we have sacrificed in order to acquire a lesser, an inferior, satisfaction.—Rev. George Hepworth, Congregationalist, New York City.

Simpler Church Dress.

I believe that if the rich in the United States would adopt simpler church dress it would certainly not diminish

their piety and would in all probability increase the disposition for religious observance on the part of the poor.—Rev. Madison C. Peters, Reformed, New York.

Truest Happiness.

The truest happiness comes when, in addition to those motives that center in self, there is the motive to render a great service to the time and generation in which we live, starting a stream of influence that will bless the world after our names are forgotten.—Rev. Richard E. Sykes, Universalist, Denver.

Life of the Bible.

The Bible will live as does its divine author. It will go on conquering and to conquer in all the ages to come. "The grass" of infidel eloquence withereth, "the flower" of agnostic philosophy "fadeth, but the word of our God shall stand forever."—Rev. Dr. R. S. MacArthur, Baptist, New York.

Wise Men Have Faith In Their Work.

The wise man is he who has faith in his work, whatever it may be, humble or high, conspicuous or obscure, and who believes that since worlds began to be, great destiny was waiting to have just that work done for him. I hate the superficial distinctions that call some professions honorable and others menial and base. Everything that is toil at all, honestly and conscientiously done, is necessary and honorable. But a man must have faith in himself to look at it that way. In the surroundings and environments there may be little romance, less beauty, no inspiration. It may all be dull and monotonous to the flesh, but let a man irradiate that common toil with the light of his faith in it and in himself and the place upon which he stands is holy ground.—Rev. Dr. J. E. Robers, Church of This World, Kansas City.

How Truth Must Be Won.

Truth is God's daughter, and she must be wooed with all one's soul in order to be won. It is not sufficient to listen to men's talk about her, to look at her from afar, to learn by tradition about her and to accept and retail all men's stories and opinions concerning her. The divine wisdom is the fairest of women, according to the conception of the Book of Proverbs. Think you that God's daughter will manifest herself to the idle, the careless, the indifferent or to those that think they know her sufficiently well already; who are content to know of her at second or third hand, or do you think that she will disclose her beautiful face and glorious form and speak her all conquering words to a mere traditionalist, who is content to know about her through the transmitted formulas of a throng of generations? No, a thousand times, no! God's daughter will give herself only to him who will search for her above all things else, who will follow her wherever she goes, who will show by every motion that he cannot live without her, who will live for her alone, will fight for her, will suffer for her, will die for her.—Rev. Dr. Charles A. Briggs, Episcopalian, New York.

The Warrior's Prayer.

Long since in sore distress I heard one pray,
"Lord, who prevaileth with resistless might,
Ever from war and strife keep me away;
My battles fight."

I know not if I play the Pharisee
And if my brother, after all, is right,
But mine shall be the warrior's plea to Thee—
Strength for the fight.

I do not ask that Thou shalt front the fray
And drive the warring foemen from my sight.
I only ask, O Lord, by night, by day,
Strength for the fight.

When foes upon me press, let me not quail,
Nor think to turn me into coward flight.
I only ask, to make mine arms prevail,
Strength for the fight.

Still let mine eyes look ever on the foe,
Still let mine armor case me, strong and bright,
And grant me as I deal each righteous blow
Strength for the fight.

And when at eventide the fray is done
My soul to death's bedchamber do Thou light
And give me, be the field or lost or won,
Rest from the fight.

—Paul Laurence Dunbar.

EMPTY SEATS.

"Are you going to Church this morning, Susie?" asked Dr. Clark, lying back in his easy chair, with the morning paper. "A doctor who is out day and night can't be expected."

"No. I made jelly yesterday, and I am tired. I am faithful enough to stay at home this cloudy morning," and Mrs. Clark curled up on the couch with the Bible she had not opened for a week, but it soon dropped from her hand. She was aroused by a strange voice, saying:

"Now, my good imps, what have you done today to weaken the kingdom of God?"

The voice came from a suspicious-looking personage seated on a throne of human skulls. Around him was gathered a crowd of terrible beings, each with a crown of fire, in which gleamed some name, such as malice, envy, pride, hatred, and kindred passions.

"We must have been busy today, making empty seats in Churches," began one.

"Nothing could please me better," answered their king.

"I persuaded one man that he had a headache and kept him from a sermon that might have changed his whole life," said one.

"I induced one good man to slip to his store and fix up his books," said another with a horrid grin.

"Good!" said the king, "he'll soon give up Sunday altogether."

"I was able to get one devoted young man to visit some old friends," said one imp.

"I worried a good sister about her old bonnet until she decided to stay at home until she got a new one," spoke up the imp labeled "Pride."

"And I made several poor women who were hungry for God's word stay at

home to repine over their trials. I just said to them: 'Oh, these rich people don't care for you; you can't wear fine clothes, so I wouldn't go where I was looked down upon.' That way I kept many poor people home whom the rich would have been very glad to see."

"That is one of the best ways to cheat poor people out of heaven that I know of," answered the king with approval.

"I induced a great many men and women to think they were not strong enough to go out," said one called "Indifference." "Of course, all these men will be at their business tomorrow, even if they feel worse. But they could not go to Church where they would have no mental or physical strain. And the ladies would have been able to clean house or go calling, but I made them think they couldn't walk to Church unless they were perfectly well."

"Very good," said the king, with a sulphurous grin. "Sunday headaches might often be cured by getting out in the air, and backaches forgotten by thoughts drawn to higher things. But you lying imps must make use of every weakness of the flesh to help make empty seats."

They all smiled, for in their kingdom "lying" was a great compliment.

"To make ladies think that their servants need no Sunday privilege is good," suggested one.

"Very true," said his superior. "As long as we can get Christian men and women to cause or allow men and women to work during Church hours, we can keep many empty seats in Churches, and men and women away from God."

"I am the weather imp," said one gloomy fellow; "I go around persuading people it is going to rain, or it is too cold, too damp or too hot to venture out to Church. It is enough to make even your gloomy majesty laugh to see these same people start out the next day in the wind and weather. One would think it a sin to carry umbrellas and wear gum coats to Church."

"Confidentially," answered the king, when I find a Christian who has no more concern about the weather Sunday than Monday—determined to make as much effort for spiritual gain as he would for worldly profit—I just give him up. It's no use to try to drag back the man or woman who goes to God's house in all kinds of weather."

"I am able to do a good deal with some of the ladies of the congregation," spoke up the imp labeled "Fashion of this world." "I can make some people stay at home because the new hat didn't come, or their clothes are out of style, or they have not gotten a new cloak."

"I have a better scheme than that," said another. "These people you keep away are indifferent—generally, good—

for-nothing folks, who are hardly worth getting into the kingdom of his Satanic majesty, but I have a plan that empties seats of the workers in the Church."

"That is just what we want," said the king.

"I make these people overwork on Saturdays. For instance, I cause some good man that the preacher depends upon, or some devout Sunday-school teacher, to make Saturday the busiest day of the week. I just keep him rushed with neglected things till late at night, and then he oversleeps or is sick the next day and can't get out."

"Splendid plan," cried Satan.

"Yes, it works well with delicate women. A Church party late Saturday night helps with empty seats."

"You are doing finely my imps," his majesty said warmly—for his breath was a flame of fire. "Preachers may work and pray over their sermons all the week but there will be no results in preaching to empty seats. One of the most important things we have to consider is how to keep people away from Churches on Sunday. Your plans are excellent, but I might suggest another good point. All preachers have human imperfections—some fault of manner or speech. Get Christians to criticise their pastor, especially before their children. If you can stir up a spirit of fault finding against the preacher, or among the members, it will help empty seats. People who get mad at each other do not care to go to Church together. If the seats are empty, the minister may be a saint and preach like an angel to no purpose. See the result of your labor on High Street Church today. Not only did the two hundred people who stayed at home lose a blessing, but each empty seat did its work against the Lord's kingdom. The preacher made unusual preparations, and went with his heart on fire, but the empty seats chilled him and he did poorly. There was a special collection, but the best givers were away, so it was a failure. It isn't a smart preacher, nor a rich congregation, nor a good location, nor a paid choir, that makes a successful Church. It is the Church members always being there that draws in the unconverted, and makes an eloquent preacher. As soon as a Christian begins to say at home, from one excuse or another, I know I have a mortgage on his soul, which, if he does not shake off, I will foreclose on the judgment day."

"You have none of mine," cried Mrs. Clark, who had been listening with bated breath. "I'll go to Church, if only to defeat you."

"What's the matter, dear, have you been dreaming?"

"Perhaps so; but I am going to Church if I get to my seat just in time for the benediction. I'll cheat Satan from this day out of one empty seat."

She has kept her word and influenced many others to let nothing keep them away from God's house; and one "down town" Church has begun to grow, and will soon be a great power for God, because of no "empty seats."—"International Evangel."

THE ELASTICITY OF CONSCIENCE

"Why, good morning, Mrs. Clay, I am just delighted to see you. When did you get back? I hope I didn't keep

you waiting too long."

All this was said in a breath by dainty Mrs. Adams as she came into the parlor twenty-five minutes after her guest arrived.

"Why, no indeed; it's awfully good of you to dress and come down in this heat at all. I know it's a perfectly barbarous time of day for a call, but I was so anxious to see you. Don't you know I had such a perfectly lovely time at the springs that I simply hated to leave, and things have seemed so flat some how since I came back, that I have decided to give a little dance, just to make things more interesting, you know."

"Delightful!"

"And you'll come and bring the girls, won't you? Now, don't hatch up any of those silly prejudices of yours about dancing."

"Yow-yo-o-ow-yow."

"Mercy! what's that?"

"O, that's just Nip, he howls continually. It's getting to be rather a nuisance."

"But the dance, you'll come won't you?"

"Well, I guess not, dear."

"But why? You surely don't think it's any harm to dance, do you?"

"Well, not exactly, but—er—some how I feel better if I don't."

"Oh, you are so—Yow-wow-ow-ooo-yow—what IS the matter with that dog?"

"He just has scratches."

"Can't he be cured?"

"Oh, I don't know, he may get well."

"But why don't you do something for him, or kill him, anything to keep him from suffering so?"

"Why, Mrs. Clay, kill our dog? How can you say such a cruel thing?"

"Well, but he'll die anyhow, so what's the difference?"

"I suppose he will some time, but that won't be our killing him."

"Yow-yo-o-o-w-o-o-wow."

"Poor thing; its awfully warm isn't it? Well, you'll come Friday night then, won't you, and bring Minnie and the rest?"

"Don't press me, dear; I'm afraid my conscience won't let me."

"Well, I am dreadfully sorry, but I really must be going. Give my love to the girls, and do come to see me. I'm going to count this as a visit. Good morning."

"God-bye. I'm awfully glad you came, and I'm going to return this real soon," and with a meaningless hand pressure Mrs. Adams closed the door and yawned.

Mrs. Clay walked to the gate talking softly to herself. "Well, I do think it amounts to an open rebuke to me—and she feels better when she don't dance—and that pitiful creature going through death itself every day—to say nothing of what the neighbors have to stand. She feels better indeed! I wonder which of us is worse! How we women can stretch our consciences! I wish I could do something for that poor dog!"

JOHN SMITH.

"THIS PICTURE AND THIS."

Let me take you to the interior of a study where the minister is toiling with laboring oar and desponds of ever reaching land. The forenoon mail arrives

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The fact that nineteen (19) degrees, professional and classical, were conferred this year on students prepared at the Academy by the Colleges and Universities of this and other States shows the thorough character of the work we are doing.



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and four letters are laid upon his table. One is uninteresting, one is tiresome, one is vexatious, and the disheartened man opens the fourth letter with a sigh. Another complaint from some querulous person; another detail laid on a weary man! What's this?

"MY DEAR PASTOR:—For some time I have wished to write and tell you what a help you have been to those who are very dear to me. Again and again my husband has been cheered and encouraged in his fight to do what is right in business by your brave words. He told me one Sunday night that nothing had done so much to keep him straight as your sermons. You know that Jack made us rather anxious for some time because he seemed careless and indifferent to home. Well, he has quite changed of late, and is so attentive to me and nice with his father. And on my birthday he brought me such a lovely present, for which he must have been saving during months. When I told him how grateful I was he only said: 'It was that sermon on sons and mothers did it.' And now last Sunday your sermon on care seemed written for me, for I have so little faith and am so anxious. So I must tell you that you have inspired the life of one household, and that we bless God for you."

"Yours most gratefully,

"MAX HARRISON."

It may not seem a long letter, nor one difficult to understand, but the minister was not satisfied till he read it six times. And although it may not seem a learned letter, it shed such a light on the text that the minister's pen flew. He locked that letter up in his desk, but found that he had forgotten a sentence, so it was more convenient to carry it in his pocket. On Sunday he found it necessary to read that letter before going to Church, and he had a last peep at it in the vestry. And the minister preached that morning with such power and hope that even the grumblers

were satisfied, and the congregation went home on wings.—IAN MCLAREN, in the "Ladies' Home Journal."

WESLEY'S THANKSGIVING.

When his followers numbered no more than 30,000, John Wesley sang the lines below. What fervent thanksgiving would break forth from his lips were he now in the earth and saw the mighty hosts of Methodism advancing to the culmination of the Twentieth Century movement.

O the fathomless love that hath deigned to approve
And prosper the work of thy hands!
With my pastoral crook, I went over the brook
And behold I am spared into bands.

Who I ask in amaze, hath gotten me these.

And inquire from what quarter they came,

My full heart replies, they were born from the skies

And gives glory to God and the Lamb.

WESLEYAN GIRLS LEAD THE PROCESSION.

The first contribution to the Twentieth Century Educational Fund in Georgia was made by the Wesleyan girls about the middle of last May. As soon as they heard of the movement they called a meeting of the student body, and voluntarily contributed four hundred dollars to the Fund. So it appears that the girls are ahead of our two brethren whose gifts we have previously reported, and they head the procession in Georgia.

All the daughters of the "old Wesleyan" should fall into line. Now is the time for them to help their dear and illustrious alma mater. Let us hear from them.—"Wesleyan Advocate."

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OVER ONE-SIXTH SECURED.

We are glad to be able to state that our Church is rallying to the Twentieth Century movement. Over \$250,000 has already been secured. Missouri and North Carolina lead the list with Tennessee and Virginia not far behind. Georgia must quicken her step. The densest block of Methodists in the United States cannot fail to bear a full part in this work. Georgians must move and move grandly.—"Wesleyan Advocate."

A STARTLING RECORD OF SIX YEARS.

In 1897 gifts to higher education in the United States aggregated over \$20,000,000. In 1896 they were \$27,000,000. In 1895 \$32,800,000. In 1894 \$32,000,000. In 1893 \$29,000,000. Here is a grand aggregate in five years of \$140,000,000, but less than \$5,000,000 came to the South, and of that which came, the most of it was for negro colleges.

The gifts for 1899 already exceed \$40,000,000, and less than \$1,000,000 has been given to Southern colleges, negro colleges coming in for the lion's share.

Can our men of means understand these great figures? Have they no duty in the premises? Are they too dull to see or too indifferent to care for the welfare of our section?—Exchange.

LEAGUERS TO MEET.

The International Convention of Epworth leaguers—young people of the Methodist Church—will be held at Indianapolis, Ind., next week.

The leaguers number many thousands in every State and Territory, and the convention will be one of the greatest ever held by a religious body in America.

All the railroads to Indianapolis have given reduced rates. The city of Indianapolis itself is a delightful place to visit. It has beautiful residential sections, and is beautified by many parks and monuments. Former President Harrison has his home there.

The convention will be held in a mammoth tent, seating 10,000 people, erected in the park surrounding the State capitol. The first service begins at 2:30 o'clock, Thursday, July 20.

Addresses will be delivered in behalf of the State of Indiana, the city of Indianapolis, and Indiana Methodism. The responses for the league of the Methodist Episcopal Church will be made by Bishop W. X. Ninde, LL. D.; for the Methodist Episcopal Church, South, Bishop W. A. Candler, D. D., LL. D., Oxford, Ga.; for Canadian Methodism, Rev. A. Carman, D. D., Toronto, Ont.

At the same hour the second meeting will be held at Tamilton Hall. This is a spacious hall, something like Massey Hall, of Toronto, and will hold nearly 4,000. It is centrally located, is admirably adapted to convention purposes, and has been used for some of the greatest religious and political gatherings of recent years. Welcome addresses will be made here also. The responses will be: for Canadian Methodism, Rev. G. J. Bond, B. A., Halifax, Nova Scotia; for the Methodist Episcopal Church, Bishop John J. Hurst, D. D.,

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To accommodate the increasing travel over the Chesapeake & Ohio Railway the Pullman Company have just completed and placed in service on the "F. F. V." Limited four new twelve-section and drawing-room sleepers of the latest pattern and most magnificent furnishings. They are named after four of the picturesque and historic rivers crossed by the C. & O., viz: "Rappahannock," "Greenbrier," "Rapidan," and "Kanawha." They are fitted with the newest pattern wide vestibules and painted the regulation C. & O. color—a bright orange with brown and gold trimmings. The interior wood work is highly polished vermilion, the upholstery dark blue plush, except in the gentlemen's smoking rooms, which are large and commodious and upholstered in leather. The ladies toilet rooms are much larger than in sleepers heretofore built, a point much appreciated by the fair sex. The construction of the cars is such that when the berths are up there is more room over head, permitting better ventilation and freeing the cars from the low, stuffy appearance generally noticeable. They are lighted by electricity, and, in addition to the regular clusters in the ceiling, each berth is fitted with a small globe for the convenience of occupants.—"Evening Star," Washington, D. C.

Excursion Tickets

for the summer season to all mountain and seashore resorts along the lines of the Norfolk & Western Railway are on sale daily till Sept. 30th, and good to stop off; final limit Oct. 31st, 1899. Before deciding where you will spend the heated term, write for one of our Summer Folders, describing fully the location and prices of the most popular springs, farmhouses and resorts in Virginia. W. B. BEVILL, G. P. A., Roanoke, Va.

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from Virginia, North Carolina and East Tennessee can take advantage of the through service as arranged by the transportation committee. A four page circular, giving schedule and full information, will be mailed to any address by request to the special committee or to any agent Norfolk and Western Railway. W. B. BEVILL, G. P. A., Roanoke, Va.

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THURSDAY, - - - - JULY 13, 1899.

WILL GO TO NEWPORT NEWS.

Rev. H. W. Dunkley, of Randolph-Macon College, is spending a few days at his mother's, near Virgilina. He leaves Friday to take charge of the Third Methodist Church at Newport News.

SALARY RAISED.

The salary of Rev. L. W. Guyer, pastor of West-Street, has been increased from \$300 to \$600 per annum. The Church will pay out in full all of its Conference collections. Mr. Guyer is doing a grand work in his Church.

PULPIT STILL VACANT.

The pulpit of Main Street, Danville, has remained vacant ever since the death of Dr. Sledd. Efforts have been made to secure two ministers to serve the unexpired Conference year, without success. Correspondence is now being conducted between the official body of the Church and Bishop A. W. Wilson relative to the vacancy. The name of Rev. Clarke W. Leftwich, of Campbell county, is now under consideration.

NOBLE WORDS.

I will stomp the State in the dog-days rather than have the Twentieth Century Movement defeated in Georgia. I would rather die than see it fail.—Bishop Candler, at Macon Conference.

Put me down for \$500 as my personal subscription, and call on me when I can serve the cause.—Bishop Granbery, at Board meeting.

When our leaders feel and act this way there is no possibility of failure.

Twentieth Century Movement at the Rappahannock District Conference.

Bishop Granbery will speak for it at the Norfolk and Portsmouth District Conferences.

Other announcements later.

TWO MONTHS' VACATION.

Rev. Mr. Jones, who since last November has been pastor of Asbury Methodist Church, Manchester, has asked to be relieved of his work for two months. Mr. Jones is forced to this action on account of failing health. He feels that the work of a pastorate is too much for him now, and he needs rest to get back his strength. The stewards of the Church met and released him. He will leave the city on Friday. Mr. Jones succeeded Rev. Harry Burruss, and has pleased the congregation of Asbury very much, and they regret exceedingly that he feels he must leave them even so short a time. It is his intention not to preach any more at this time, but go to his home in Gloucester and try to win his health back. Rev. L. C. Moore, of Appomattox, will succeed Mr. Jones, and will fill the pulpit Sunday.—Richmond "Dispatch."

METHODIST PASTORS.

The Methodist preachers convened in their usual weekly session Monday morning, with a large attendance. Rev. W. H. Edwards, president, called the meeting to order, and prayer was offered by Rev. J. H. Kabler, of the East Suffolk and Magnolia Churches. The following reports were heard.

Chestnut Street, Berkley—In the absence of the pastor Rev. J. W. Crider preached Sunday morning and night.

Cumberland Street—Rev. H. E. Johnson, D. D., pastor, received one on profession of faith, and reported \$59 raised in the Sunday-school for missions, due in great measure to the special efforts of Mr. J. E. Fentress' class.

Rev. J. H. Cabler, of East Suffolk and Magnolia, reported that his people had been instrumental in closing several bar-rooms in his section.

Park View, Portsmouth—Rev. W. R. Proctor reported that he had raised about \$1,300 for the enlargement and improvement of his Church, and expects to secure the full amount, \$2,000. The work of improvement will begin at once.

Queen Street—Rev. S. C. Hatcher reported a good day. Rev. Charles I. Stengle preached for him in the morning, and raised \$95 for the Union Mission; received one new member by letter at night.

Rev. J. W. Baker, of Oaklette Church, Norfolk county, preached to large congregations at Trinity Church both morning and night.

Epworth—Rev. W. J. Young, D. D., had the usual large congregations, and received two new members by letter.

Rev. R. M. Chandler was with Rev. J. W. Nicholson, of South Princess Anne circuit, Sunday, and preached to the edification of large congregations.

Monumental, Portsmouth—Rev. L. B. Betty reported that he had recently paid off the debt on the Sunday-school building.

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HAMPDEN WILSON, Sec'y and Treas.

the congregation had secured a lot on First Street, Berkley, 85 feet front and 128 feet in depth, for \$4,800, to erect a new Church on, and that the entire \$20,000 contributed by Mr. E. M. Tilley was to be expended in building the walls and windows, the lot and interior furnishings to be paid for by the Church. He said the plans to be drawn were already in the hands of the architect and as soon as they are received and approved by the committee the work of erection will commence. The total cost of the building will be \$30,000.

Owen's Memorial, Portsmouth—Rev. R. T. Waterfield reported that Rev. W. F. Fisher, of the Baptist Church, preached for him in the morning, and Rev. Dr. Wm. Edwin Hall, of New York, at night. He received one new member by letter and one on profession.

AMONG THE VIRGINIA HILLS.

Two weeks in old Virginia! What memories they will awaken to touch the heart, and brighten the life in the years to come! Twenty-eight years ago, Mr. Editor, I graduated at Randolph-Macon, the oldest Methodist College in America. I consider it the highest privilege of my life to have sat at the feet of Dr. James A. Duncan, the brilliant scholar and peerless preacher of Southern Methodism, under whose guiding hand the old institution came forth into newness of life. Many were the tender ties formed during that closing year in my college career. For the last twenty years at least I have purposed to return and enjoy a commencement season among my old friends. The duties of life, however, seemed to increase as the years came on, and each opening summer has brought disappointment to my plans. It was therefore with a peculiar thrill of pleasure that I found myself, as May was making the last bow of spring to rosy June, before the hills and glades of old Virginia.

My first destination was Lynchburg, and the Randolph-Macon Woman's College commencement. In the old days Dr. W. W. Smith, the president and chancellor of the Randolph-Macon system, was my classmate. I shall never forget his cordial welcome, and the delightful week I spent in the classic halls of this splendid institution. It has an endowment in its location. Only two miles from the city, and reached by the street cars, with the ranges of the Blue Ridge in the near distance, billowing away like the sea, and the sun-crowned Peaks of Otter standing like majestic sentinels in the center.

The buildings are extensive, elegant, and well adapted to the work for which they were constructed. I confess that I was surprised at the completeness of its facilities for the higher education of women. The chemical laboratory is large and well-furnished. Each pupil has her section and instruments and makes her own experiments. The department of psychology has also a laboratory, fitted up after the very latest methods of instruction.

The young women who received on graduation day their A. B. and A. M. degrees had covered the same course required of men at Randolph-Macon or the University of Virginia, and these institutions represent the highest curriculum in the South. The United States Commissioner of Education gives in his last report thirteen colleges engaged in the work of the higher education of women. The Randolph-Macon is the only one in the South, and in its highest work is graded with Vassar, Wellesley, and the Woman's College at Baltimore. In the nature of the case, having only one hundred thousand dollars endowment, it is compelled to do some introductory work. It was to me a matter of great gratification to know that every year the class of degree graduates grows larger. The men and women who fill the professional chairs are so thoroughly equipped by training and experience for their work as to make their education in any

institution in the country. But best of all, the college is a religious home to every girl under its roof. It has its Sunday-school, regular evening service by its chaplain, its prayer-meetings, Christian Association meetings, and Missionary meetings. The present year ninety-two per cent. of the boarding pupils were members of some evangelical Church, and ninety-five per cent. members of the Y. M. C. A. I do not hesitate to commend the Woman's College at Lynchburg, Va., to parents who desire to give their daughters the highest culture, and who are contemplating sending them North. Their diplomas will mean as much in the literary world, while the atmosphere is both Southern and religious.

The man out of whose broad mind and arduous toil this splendid institution was born, and the Methodist educational institutions in Virginia brought into one system, under one Board of Trustees, deservedly stands at the head of educators in the South. Often as I looked into the face of my versatile and gifted classmate, I felt my eyes moisten, as I asked myself the question, "what may not a layman accomplish for the cause of God and the uplifting of the world?" Several of our number have for nearly thirty years past given ourselves to the work of the Christian ministry, but in that great day it may be revealed that W. W. Smith, the tireless champion of higher Christian education for men and women, has exceeded the combined efforts of us all.

What a change at Ashland in twenty-eight years! The old campus is lovely. The saplings have grown into giant oaks, the old landmarks are all gone, and large and elegant brick buildings and rows of neat dormitories, made up indeed a glad sight for my eyes. The country for miles around has been transformed and the slashes through which Henry Clay rode to mill are dotted with beautiful farm settlements, with fields of golden grain and waving corn. My old schoolmates, Blackwell and Smithey, I found to be the favorite professors in the old college. The delightful reunion with old friends, the charming hospitality such as only Virginia can give, the constant thoughtfulness of everything that could add to my pleasure, not only made the days pass quickly, but brought a wrench to my heart when the time came for me to turn my face toward the South. To Bishop and Mrs. Granbery I am under special obligations. It was indeed a privilege to spend a few days in their home. How honored has our Church been in the wise administration, splendid preaching gifts, and beautiful life of this and of her chief pastors. His latter years have been crowned with a dispensation of suffering, but it has simply been to him the occasion for the demonstration to his brethren of how the sweetness and gentleness of the Master can be blended with an unfaltering courage—the equal of that which has fired the hearts of the world's greatest heroes. No man in this generation has endeared himself more to the Church and whose closing years will receive a larger share of her love and prayers.

After two weeks with the friends and Methodists of Virginia, I take up the work in old Virginia with new vigor and enthusiasm. W. W. Smith, Lynchburg, Va.

WADSWORTH, in "Wesleyan Christian Advocate."

FACTS FOR THINKING CHRISTIANS.

There are 1,000,000,000 heathen.

There are 80,000 ministers and other Christian workers in America.

Out of every 100,000 Church members in America only 21 go to the foreign field.

Christians are giving at the rate of one-tenth of a cent a day.

world." "Go" does not mean "stay;" "all" does not mean a "part."

Virginia's Attractions.

It is astonishing what a vast amount of rational enjoyment may be extracted from a ten days' visit to Virginia; how it may be made to compensate for the untold miseries of months of labor, and, in fact, obliterate the remembrance of the "ticker" or of "trial balances," which one must endure while tossing among the breakers of modern business.

In the Chesapeake & Ohio sections of the Old Dominion are bits of scenery, each bearing an indelible impress of Creation's hands, and each preserving memories of Nature's might. The Natural Bridge, the Grottoes of the Shenandoah, the Caverns of Luray, the New River canyons, tell stories widely different from Nature's structures of continental Europe; and Old Point Comfort, Williamsburg, Richmond and the Lower James disclose fragments of history of far greater interest to us of American birth than the treasures of the Old World. Pictures of delicious and magic beauty abound. In the heart of the Alleghenies health and pleasure seekers find life-giving waters and social enjoyment at White Sulphur Springs, Virginia Hot Springs, and a host of other resorts of world-wide fame. If one is an enthusiastic lover of military history, with an admiration for war-like deeds of war-like men, he may stand on almost any mountain in Virginia and gaze upon fields where men's hopes have been destroyed and upon plains which have wept bloody dew. The lover of Nature will see valleys of peace, and rich, fertile dells, through which silver rivers wind their graceful lines. The student of the utilitarian school may feast his eyes on mines of iron and zinc and coal, and while to the sentimental there are nooks fitted only to the intermingling of the lover's speech.

Washington and Chattanooga Limited Via Lynchburg.

Cafe Car Service. Commencing Sunday, June 15, 1899, Cafe Car, Parlor, and Observation Car service will be operated in connection with trains Nos. 33 and 34, between Radford, Va., and Attalla, Ala., over the Norfolk & Western, Southern, and Alabama Great Southern Railways, on the following daily schedule:

No. 33 Southbound		No. 34 Northbound
2 50 p. m. lv. New York	ar. 2 15 p. m.	
9 20 p. m. lv. Washington	ar. 7 40 a. m.	
2 15 a. m. ar. Lynchburg	lv. 2 57 a. m.	
6 35 a. m. lv. Radford	ar. 10 05 p. m.	
10 20 a. m. ar. Bristol	lv. 6 32 p. m.	
6 10 p. m. ar. Chattanooga	lv. 9 45 a. m.	
8 20 p. m. ar. Atlanta	lv. 7 20 a. m.	
8 25 a. m. ar. New Orleans	lv. 7 30 p. m.	
7 40 a. m. ar. Memphis	lv. 8 00 p. m.	

Meals, a la carte, will be served in the Cafe compartment at all hours. Luxurious chairs in Parlor compartment can be obtained at a moderate charge. The Observation portion of the car, free to the holders of Parlor or Sleeping Car tickets, affords a fine opportunity for viewing the far-famed mountain, valley, and river scenery of Virginia and Tennessee.

W. W. Smith, Lynchburg, Va.

CLAIMS AND PROOFS.

(A DIALOGUE BETWEEN PARENT AND TEACHER.)

PARENT:—What school do you represent, sir?

TEACHER:—The Blackstone Female Institute.

PARENT:—Well, what do you claim for your school? I suppose you are like all the rest. You claim that it is better than any other school to be found.

TEACHER:—No, I do not claim that. The claim of the Blackstone Female Institute can be put in one sentence. *We give thorough instruction, under positive Christian Influences, at the lowest possible cost, consistent with the welfare of both teacher and pupil.*

PARENT:—That is a sweeping claim. It is an easy matter to make claims, but it is not so easy to prove them. If you can prove that you are up to your claim, parents should be entirely willing to place their daughters at the Blackstone school.

TEACHER:—What you say is true. It is easy to make great claims, but we do not ask you to accept our claims simply because we say so or upon our own testimony. I will prove to you by impartial, well-informed witnesses that our claim is a just one. First,

As to the Character of our Instruction

We offer as a witness the leading educator in the State of Virginia, the Chancellor of the Randolph-Macon system of Schools and Colleges. Read the following letters:

BLACKSTONE, VA., June 23, 1899.
DR. W. W. SMITH,
WOMAN'S COLLEGE,
Lynchburg, Va.

DEAR DR:—You had with you at the Woman's College the last session three graduates of the Blackstone Institute. I write to ask you what the Faculty thought of the preparation which they had received at the Institute before coming to you. Also I will be obliged to you if you will state your opinion of the Institute as a training school for the College, as your frequent visits to the Institute and your acquaintance with the members of the Faculty and their qualifications for their work renders your opinion of special worth.

Yours sincerely,
JAMES CANNON, JR.

LYNCHBURG, VA., JUNE 24, 1899.
REV. JAMES CANNON, JR.,
PRINCIPAL BLACKSTONE INSTITUTE,
BLACKSTONE, VA.

MY DEAR BRO:—In reply to your inquiry of the 23d I take pleasure in saying that the three students who came to us last year as graduates of your excellent institution entered College classes and showed themselves qualified for them. This is no more than must reasonably be expected seeing that your course has been so carefully adjusted to ours and nine of your Faculty are Randolph-Macon graduates. To render correlation effective I consider two things necessary, an adjusted course of instruction and a Faculty familiar with the courses of the Woman's College and in sympathy with its methods. These you have. I hope, in my turn, that you find the graduates of our College whom you have taken into your Faculty, superior as teachers and worthy as Christian women.

Yours truly,
W. W. SMITH.

These letters show that the instruction given at the Institute is of the most thorough kind, and is entirely acceptable to such judges as the Faculty of the Randolph-Macon Woman's College.

Second, We offer at least

One Hundred Testimonials of Parents

whose daughters have attended the Blackstone Institute, which testimonials declare with no uncertain sound that the claim which we make is amply proven, if the parents of our pupils are trustworthy witnesses. We are willing to rest our case on this kind of testimony. It is easy for the Principal and Faculty of any school to make strong claims. These claims are worthless without proof. We do not make claims for the Blackstone Institute and then offer our own statements as proof of the claims, but we leave it to parents to weigh the testimony in their own minds.

PARENT:—Well, I must say that the testimony of the Faculty of the Woman's College is equal to expert testimony in a case at court. But where are your testimonials from parents?

TEACHER:—Here they are, as many as you can wish for, printed in the back of this catalogue. There are testimonials here from all over the Virginia Conference, from many of the preachers and leading citizens in various counties. You also find in this catalogue a full statement of the purpose and aim of the institution, the course of study, the schedule of charges, and other necessary information. I have presented my claim. I have also presented my proofs, which are not merely my words, but the opinions of others. If you wish any more definite information write to—

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ELEPHANTS IN THE ARMY.

Some Points as to Their Employment by the British in India.

One of the most interesting features of the English army life presented to the layman in India is furnished by the remarkable efficiency of the elephant brigade, most highly developed through the skill of the Burmese in handling the giant animals. Their usefulness in India can scarcely be imagined by one not familiar with the amount and variety of work which they accomplish, but it would be a serious mistake to imagine that this degree of usefulness is attained through any aptitude of the unwieldy animals or natural tendency toward it. It is due solely and entirely to the wonderful ability of the natives in training the huge animals and overcoming their natural inclinations. This cannot be too highly praised. Neither must it be imagined that the use of elephants in army life is not attended by great disadvantages, not the least of which is the difficulty with which they are transported.

Naturally the elephant is not an intelligent animal. He can be taught remarkable things, in which his strength and endurance play an important part. He can never, however, perform these feats without continual attendance and direction. Abstractly his power of work is unappreciable. When directed by skillful hands, however, it is remarkable.

The transportation facilities which are provided for the sole use of the elephant are quite as remarkable. I witnessed recently the loading and detraining of a lot of elephants on the Madras railway. Both were remarkable processes. In loading a rope is fastened to his fore leg and a lot of natives haul and pull at it to induce the animal to take the first steps into the car. This is only accomplished, however, by admonishing him in the haunch by means of a tusk. The first step taken is rapidly followed by the others until he stands safely on the car.

This portion of the task is accomplished comparatively easily, however, when compared with the next. At first he is timid and slightly frightened, but when the car starts his fear is wonderful to behold. Though he may ride a hundred times he never overcomes this fear, though it is much more pronounced when he takes his initial ride after, say, two months' acquaintance with civilization. He rears the air with wild trumpetings, endeavors fruitlessly to escape, and only ceases his efforts when the car has again come to a standstill.

Of course wonderfully strong cars are necessary to hold him. They are made completely of iron, with huge iron bars rising to a height of 10 or 12 feet above the platform. Often these cars are rendered useless by the twisting of the bars due to the application of the occupant's remarkable strength.

In transporting the elephant by sea the difficulties are almost as great. They are raised by means of a canvas sling from the wharf to the ship, struggling to escape and rending the air with their cries. Once aboard ship they are easily managed, the motion not affecting them, because they do not see the moving panorama before them. Unloading them is easy. They are lowered to a raft beside the ship and allowed to swim ashore. They take to the water easily and are excellent swimmers, being able to swim eight or ten miles at a stretch without tiring.

The size of the Indian elephant is usually about 8 feet in height and 10 feet in length. The male is a little larger, perhaps 11 feet, and weighing about 5,000 pounds. —Calcutta Chronicle.

DISTRICT CONFERENCES.

Norfolk District Conference will meet at Lambert's Point Church Wednesday, July 12th, at 9 a. m. Bishop Granbery is expected to be present.

Portsmouth District Conference will meet at Franklin, July 12th, at 9 a. m.

Rappahannock District Conference will meet at King George C. H., July 19-21.

Charlottesville District Conference will meet at Stanardsville, July 19th-21st.

Eastern Shore District Conference will meet at Drummondtown, July 18-20.

Richmond District Conference will meet at Gloucester Point, July 25th, at 9 a. m.

Petersburg District Conference will meet at Disputanta, July 25th.

Farmville District Conference will meet at Crewe, July 26th.

Danville District Conference will meet at Chatham, July 25th, at 4.30 p. m.

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Prof. Smithdeal is a deadly enemy of educational shams and superficial methods of teaching. —Practical Age, Moline, Ill.

We do not hesitate to single it out as an example for all such institutions. —Western Trade Journal, Chicago, Ill.

The results accomplished speak for themselves, and will bear comparison with those accomplished by any similar institution in any part of the country. —Mercantile and Financial Times, New York City.

This school has long been recognized as a leading one, and we are glad to see that it is winning from the press and people the praise it so richly merits. —Progressive Farmer, Raleigh, N. C.

This college is well-known and stands high in business circles. —Portsmouth Star.

Everybody has heard of Smithdeal Business College, but comparatively few know of its great value in fitting young people for successful business life. —Richmond Times.

Your institution has been chosen as the one best representing its class in your State. —Register Publishing Company, Ann Arbor, Mich.

It is a first-class school in every respect. —South Boston Times.

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QUARTERLY CONFERENCES.

THIRD ROUND.

RICHMOND DISTRICT.

July 2, 11 a. m., Trinity.
2, at night, Fairmount-Avenue.
23-4 p. m., Chickahominy, Corinth.
9, 11 a. m., Washington-Avenue.
9, at night, Chestnut-Street.
15-16, 11 a. m., Charles City, Chapel.
21, at night, West Point.
22-23, 11 a. m., East King and Queen, Shackelford's.
23, 4 p. m., Gloucester, and 24, 11 a. m.
28, 11 a. m., Gloucester Point.
29-30, 11 a. m., York, Zion.
30, at night, Williamsburg.
Aug. 5-6, 11 a. m., New Kent, Tabernacle.
12-13, 11 a. m., W. New Kent, Providence.

R. T. WILSON, P. E.

FARMVILLE DISTRICT.

July 1-2, Hyeo, Virgilina.
8-9, South of Dan.
16-17, Prince Edward, Mt. Pleasant.
18, Charlotte, Reese's.
22-23, Clarksville, Ephesus.
26-28, District Conference, Crewe.
27, Quarterly Conference, Crewe.
30-31, Blackstone, St. Mathew.
Aug. 5-6, Chase City, Easter's.
6, Boydton, at night.
12-13, South Hill, Pleasant Grove.
13, N. Mecklenburg, Salem, 4 p. m.; 14.
19-20, Mecklenburg, Sardia.
26-27, W. Lunenburg, Grace.
27, Lunenburg, William's, 4 p. m.; 28.
Sept. 2-3, Buckingham
3, W. Buckingham, 4 p. m.; 4.
J. H. RIDDICK, P. E.

CHARLOTTESVILLE DISTRICT.

June 2, Culpeper Circuit, Hopewell.
4-5 Culpeper.
7, Orange, Palmyra.
9, Woodville, Mount Airley.
11-12, Madison, Mount Zion.
16, Rockfish, Bethany.
17-18, Amherst, St. James.
21, West Amherst, Bethany.
24-25, Mt. Pleasant.
30, Scottsville, Mt. Zion.
July 2-3 Nelson, Montreal.
8-9 Louisa, Zion.
9-10, Fluvanna, Salem.
15-16, Albemarle, Brown's Cove.
19, Greene, Standardsville.
22, Gordonsville, Barboursville.
23-24, Milton, Mt. Chapel.
J. S. HENTER,

PORTSMOUTH DISTRICT.

July 2, Central, 11 a. m.
2, Wright Memorial, night.
8-9, Whaleyville.
15-16, Southampton, Franklin.
22-23, Windsor, Providence, 11 a. m.
23, E. Suffolk, Magnolia, p. m., 24.
23-24, Suffolk, night.
29-30, Newsoms, New Hope.
Aug. 5-6, Boykins, Branchville, 11 a. m.
11, Ebenezer, night, 13, 11 a. m.
12-13, Benns', Oak Grove, p. m.
18-20, Smithfield, night.
19-20, Isle of Wight, 11 a. m.
27, Hampton, First Church 11 a. m. 2
27, Hampton, West End, night, 28.
W. C. VADEN, P. E.

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Vol. VII. No. 27.

REV. JAMES CANNON, JR., Editor,
Blackstone, Va.

BLACKSTONE AND RICHMOND, VA., JULY 20, 1899.

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TRUST IN JESUS.

How sweet to trust in Jesus!

To know no trust beside;
To find in him a refuge,
Our weary soul to hide.
To learn of Love Eternal,
And in that love abide.

How sweet to follow Jesus!

To seek no other road;
Obediently and trustingly,
To walk the path He trod.
'Tis hallow'd by His footprints,
And highest unto God.

Ah! then to learn of Jesus,

This is a task most sweet;
To choose the "better portion,"
Like Mary at His feet.
With soul and body sanctified—
For His blest use made meet.

'Tis sweet to work with Jesus,

To spread abroad His fame;
To be for Him ambassadors,
Bearing His cross and shame,
That to the lost and perishing,
His love we may proclaim.

And as we work with Jesus,

We wait His face to see;
The Morning Star has risen,
The night's dark shadows flee.
A little while and we shall dwell
With Him eternally.

CONDITION OF DR. BROWN.

The latest advices from Ashland are to the effect that Dr. Brown's condition has improved.

THE FIFTH ANNUAL SESSION OF THE PORTSMOUTH DISTRICT CONFERENCE.

The Portsmouth District Conference met at Franklin, Va., Wednesday, July 12. An account of the proceeding follows:

First Day's Session.—Morning.—The conference was called to order at 9:30 a. m. by the presiding elder.

The call of charges for reports was then taken on beginning with Monumental Church. The report from this church showed Monumental to be in its usual fine condition, with its Sunday school building paid for this year and arrangements perfected to build a handsome parsonage on its lot in Court street in the near future.

Dr. J. Wiley Bledsoe and Prof. B. W. Davis, of Danville Female College, were introduced to the conference. The call of charges being resumed, Central Church was heard from through its pastor, and lay delegates and the conference learned that Central had had a great revival this year, resulting in the conversion of 240 souls; that the collections had all been provided for; a fund of \$1,000 spent in improving the Church; a lot bought on which a new Church is to be located; a lot purchased and a mission Sunday school built, and that the Church was in

a fine condition spiritually and otherwise.

Wright Memorial reported the finances in a better condition than last year; collections pledged for a larger amount than last year and the Church doing a good work. A lot has been purchased and paid for in Brighton, and a Sunday school building will soon be erected.

Park View reported a fine Sunday school; the Epworth League doing a fine work; had a fine revival in the spring. An improvement in the Church building will soon be made, amounting to \$2,000.

Port Norfolk was reported as in excellent condition, there having been about fifty accessions to the church and 100 to the Sunday school during the year. Finances up. The pastor is paid in full every week. The Sunday school numbers the Church.

West Norfolk was reported as doing well, with finances up and the Church prosperous.

W. L. McCloud, of Suffolk, was elected secretary in place of W. P. Wilder, resigned, on account of not being able to serve the Conference because of previous engagements.

After announcements the Conference adjourned for dinner, which was served in armory building.

Afternoon session.—The afternoon session convened as per adjournment, Rev. N. B. Foushe conducting divine service.

The following resolution was adopted: Resolved, That the greetings of this district Conference be extended to the Conference of our sister district, the Norfolk District Conference, now in session at Lamberts Point, Va., and that we express to them our sincere sympathy in the dangerous illness of their presiding elder Rev. A. G. Brown, D. D.

R. F. BEADLES,
J. T. WHITNEY,
S. J. BATTEN.

The call of the charges was resumed and Churchland was reported as being in fair condition. The pastor said he considered this Church the most liberal he had ever served.

Norfolk circuit was reported as moving along successfully. The spiritual condition was regarded by the pastor as being good; finances about as usual.

The remainder of the afternoon session was consumed in reports from the pastor to be in good condition. Several bar rooms had existed in East Suffolk for some time past, but they had been closed through an appeal to the courts.

Windsor, reported through its pastor, that the spiritual condition of the Church was good and the finances pretty well up.

Boykins was reported on by pastor and laymen. The church was regarded as being in good condition, with active missionary societies. Children's day will

be observed. Finances not as good as they should be.

Benns circuit was called for and a report read from the pastor, who was not present at the conference. He reported the church in good condition.

The hour of the day having arrived the Conference adjourned to attend religious services, which were conducted by Rev. R. B. Blankenship, pastor of Wright Memorial Church.

Second Day's Session.—When this report closed Wednesday the report of the Committee on Education was still being discussed by the Conference and the discussion continued until the hour of adjournment, and was participated in by Prof. E. H. Rowe, Rev. James Cannon, Jr., and others, besides the speakers who were mentioned in yesterday's proceedings. The report was finally adopted.

The application of John F. Cutchriell for a license to preach was laid before the Conference. The committee reported that he had passed an approved examination and his pastor recommended that the license be granted. Mr. Geo. T. Townsend also recommended that the license be granted. The Conference proceeded to ballot and the license was granted.

At night, Rev. J. T. Whitley, pastor of First Church, Hampton, preached the missionary sermon before a large audience, taking as his text the 15th verse of the 16th chapter of St. Mark, viz: "And He said unto them, go ye into all the world and preach the Gospel to every creature." The sermon was a strong presentation of the missionary question, urging the people to increased liberality in their contributions and better acquaintance with the subject.

The Conference was called to order at 9 a. m. Thursday, by Rev. W. C. Vaden, presiding elder.

Religious services were conducted by Rev. J. H. Cabler, of East Suffolk.

The call of charges was resumed and D. D. Austin reported the spiritual condition of his Church, Ebenezer, to be medium, the Church services well attended, missionary societies at work, and finances fairly well up.

J. T. Whitley reported the spiritual condition of First Church, Hampton, to be in a moderately good condition. The attendance on communion is good; family worship observed by about one family in ten; Sunday-school in fine condition and doing well; finances are not quite up, but will be raised. The Church expects to go to Conference with a full report.

Southampton circuit was called next, and Mr. C. H. McGhee reported the spiritual condition of his charge to be good and improving. There are several

missionary societies in the church, which is composed of six Churches and nine Sunday-schools. Finances are in good condition. There are five Epworth Leagues in charge.

C. C. Wertenbaker, pastor of Isle of Wight circuit, reported the spiritual condition of his charge as excellent. Sunday-schools lack earnestness. Prospects for raising the collections are good. Several missionary societies are at work.

J. K. Joliff, pastor at Smithfield, reported his Church in first-class condition. Have recently completed and paid for a handsome Church. The spiritual condition of the Church is good. The collections will be raised.

W. D. Faulk said he regarded the Church as being in good condition and felt that the Church had been greatly helped by the recent revival.

Dr. Campbell, pastor of West End, Hampton, reported the spiritual condition of his charge to be fair; finances in good condition, Sunday-schools doing nicely.

Dr. Campbell of the Virginia Bible Society, addressed the Conference in the interest of the Bible cause.

J. K. Joliff read the report of the Committee on Missions. The report congratulates the district on the awakened interest in this subject and the gratifying prospects of raising the full assessment placed on the Churches of this district. After the report was discussed by Mr. Joliff it was adopted.

The lay delegates of the District Board of Education were re-elected, and the elder announced Revs. J. T. Whitley, R. T. Waterfield, and W. T. Greene as the clerical members.

Dr. W. W. Smith, Prof. Sumpter Smith, and Prof. E. H. Rowe were introduced.

Bishop J. C. Granbery, who had just reached the seat of the Conference, was presented to the body and delivered an able and eloquent address on the subject of the centennial educational fund.

After introducing the subject the Bishop recited the many advantages and benefits which had come down to us with the last days of the closing century in a masterly manner and reminded his audience that with all these blessings we were neglecting our opportunities for doing good and advancing the kingdom of God and the advancement of His cause.

Bishop Granbery was followed by Dr. W. W. Smith, chancellor of the Randolph-Macon system, in an able address on the same subject.

Friday's session.—Conference was called to order promptly at 9 a. m. by the presiding elder.

Religious services were conducted by Rev. J. V. Carey, pastor of Port

Norfolk Church.

R. B. Blankenship, chairman of the Committee on Conference Records, reported several of the records were criticized, but the great majority of them were found to be neatly and correctly kept.

The license of W. J. Parker, a local preacher at Bennis' Church, was renewed.

C. C. Wertenbaker read the report of the Committee on Bible Cause. The report showed that only \$82 was raised in the district last year. It was discussed by C. C. Wertenbaker, R. F. Beadles, and W. R. Proctor. The manner of conducting the Virginia Bible Society was criticised, but the report was adopted.

T. O. Edwards submitted the report on Sunday-schools. The report discussed the Sunday-school question and recommended that a District Sunday-School Association be organized, to meet yearly, the day before the meeting of the District Conference. After consideration, the report was amended so as to fix the time for meeting of the Sunday-school Association at the same time and place as the Epworth League Conference, and was adopted.

The hour set apart for the election of lay delegates to the Annual Conference having arrived, the lay delegates proceeded to choose from among their number four delegates and four alternates. The balloting consumed some time.

The hour set apart for preaching having arrived the Conference took a recess and listened to a strong, forceful and uplifting sermon by Rev. R. T. Waterfield, pastor of Owen's Memorial Church, Portsmouth, who preached from the following text: "But God forbid that I should glory save in the cross of the Lord Jesus Christ, by whom the world is crucified unto the world, and I unto the world."

After the sermon the Conference decided to proceed with its business until the hour of final adjournment should arrive and to partake of the bountiful dinner supplied by the hospitable people of people of Franklin at the Armory building after the business of the Conference had been disposed of.

J. L. Laagley read the report of the Committee on Epworth League, which was an admirable paper, setting forth the aims and objects of the League, regretting the inactivity of some of the Churches along this line, urging the pastors to push the work, pledging the support of the League to Dr. Bledsoe in his efforts to build the Virginia Orphanage for Methodist orphans, endorsing the "Epworth Era" and recommending that an annual conference of representatives of Epworth Leagues and Sunday-schools be held.

The report was adopted after a brief discussion. A. B. Beadles submitted the report on the spiritual condition of the Church, which was of much interest. The paper declared that the reports coming up from the various churches were of an encouraging character, that there had been more than 400 conversions reported in the district this year, and many of the Churches had not held their revival services as yet.

The presiding elder addressed the Conference briefly on the subject of the Woman's Missionary Society.

The report of the Committee on Circuit Boundaries was submitted by Rev. L. B. Betty and adopted without discussion.

Mr. G. L. Neville stated, in the course of remarks by him, that the Portsmouth district was one of the very best, if not the leading district in the Conference; that it had been steadily improving since its organization along all lines. In the matter of ministerial support it stood at the top of the list, there being but two charges on the entire district which did not pay up in full last year, and in both of these cases the deficit was a small one.

After adopting resolutions thanking the presiding officer and others for courtesies extended, the Conference adjourned sine die.—Portsmouth "Star."

NORFOLK DISTRICT CONFERENCE.

(We are sorry to omit Wednesday's proceedings because of misplaced copy.—Ed.)

The Norfolk District Conference reconvened at Lambert's Point M. E. Church at 9 a. m., Thursday, and was called to order by Rev. H. E. Johnson, D. D. The devotional exercises were conducted by Rev. R. M. Chandler, of Chesnut Street Church, Berkley.

The paper introduced by Dr. Johnson at Wednesday's session, with reference to establishing one of the homes for superannuated ministers of the Conference in this city, was read as follows:

Whereas, The Virginia Conference at its last session in Portsmouth resolved to build several homes for the superannuated members of the Conference, and referred the matter to the Joint Board of Finance with power to act; and,

Whereas, We believe it would be wise and desirable to have one of these homes located in the city of Norfolk; therefore,

Resolved, That we request the Joint Board to locate one home for superannuates in Norfolk.

Resolved, That the Methodists of the Norfolk district pledge themselves to cooperate with the Board in this matter.

An amendment was offered to the paper by Rev. R. M. Chandler, striking out the word "Norfolk" and inserting in its stead "any point along the line of the Norfolk district."

The amendment was discussed pro and con by Dr. Johnson, Rev. Chandler and Lay Delegates S. N. Brickhouse, after which the paper, as amended, was adopted.

A resolution of greeting from the Portsmouth District Conference, in session at Franklin, and extending sympathy to this body in the illness of its presiding elder, Rev. Dr. Brown, was read. On motion of Dr. Young, Rev. Chandler was requested to write a reply by telegraph to the Portsmouth Conference.

Lay Delegate B. T. Bockover, of Epworth Church, Norfolk, tendered a lot near Ghent for the building of a home for superannuated preachers in the Norfolk district, provided the Joint Board of Finance decides to locate one in this city.

Rev. Geo. H. Spooner, of Lambert's Point Church, offered the following, which was adopted by a rising vote:

"Resolved, That we have heard with pleasure the offer made by Brother B. T. Bockover, of Norfolk, of a lot near Ghent, to be used as a location for a home for our superannuated preachers, according to the proposed plan of the Joint Board of Finance."

Resolved, That the thanks of the District Conference be extended to Bro. Bockover for his generous offer."

Dr. Young made a statement concern-

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Prepares boys for College, Ministry or Business. Complete in its equipment, thorough in its instruction, and moderate in its charges.

The health, order, and high character of the work last session evidenced by the following:

1. Only one case of serious sickness (pneumonia), and that yielded promptly to treatment.
2. Forty-three (43) per cent. of the students received no demerits during the entire session.
3. Thirty-nine (39) per cent. passed with distinction on all their classes.

The fact that nineteen (19) degrees, professional and classical, were conferred this year on students prepared at the Academy by the Colleges and Universities of this and other States shows the thorough character of the work we are doing.

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ing the State Methodist Orphanage. He said that Richmond had been chosen as the seat of this institution, as the choice of several fine lots had been tendered the Church there. He said the prospect of making the orphanage a grand success is very promising.

Dr. Paul Bradley read the report on Church literature. The paper expresses regret that there is a lack of the religious literature of the Church in many of the homes of Methodists in the district, and great need of family worship in many instances. In closing the report commended as worthy of the patronage of Methodists the Southern Methodist Review, the Nashville Christian Advocate, the general organ of the M. E. Church, South; the Richmond Christian Advocate, the organ of the Virginia Conference, and the Southern Methodist Recorder.

Rev. Chandler moved to strike out of the paper just read on Church literature so much of the report as referred to the Southern Methodist Recorder.

The offering of this amendment provoked a warm debate, which was participated in by Revs. Chandler and Charles E. Watts, and Lay Delegate Brickhouse, who favored the amendment, and by Revs. Bradley, W. R. Crowder and W. T. Williams, who favored the passage of the original report.

Several votes were taken, and the chair being unable to satisfactorily decide the vote on the amendment to the satisfaction of all present, a ye and nay vote was ordered, and the amendment was lost—yeas, 30; nays, 25. The paper as originally offered was then adopted.

Dr. Johnson read the report on spiritual condition of the church. It says spirituality is health; a spiritual Church is a healthy Church. The means of grace will be a delight, the sanctuary will be crowded, and the desire for Christian work will be manifest. A spiritual Christian will maintain a holy separateness from the world; a family altar never crowded aside by the rush of business, and the place of secret prayer so familiar that the soul instinctively turns to it in every time of need.

Resolved, That we will by example, and by exhortation, urge each other, and recommend to all a diligent practice of family and secret prayer, a diligent study of God's word and a life holy, harmless, undefiled and separate from sinners.

The report was adopted without discussion.

The hour of 3 o'clock was announced and the Conference proceeded to elect delegates and alternates to the Annual Conference.

Lay Delegates Keeling and Berkley were appointed tellers.

The first ballot was had, and the following was elected:

Epworth, Norfolk—Captain John L. Roper.

Lambert's Point—V. S. Backus.

Princess Anne—R. N. Woodhouse.

Liberty-Street, South Norfolk—Dr. G. N. Halstead.

Alternates: Cumberland Street, Norfolk—E. J. Whitehurst.

LeKies Memorial—J. H. Shumadine.

Centenary—James A. Rives.

East Norfolk, Denby—W. J. Land.

On motion of Dr. Young, a committee of three, composed of Dr. Young, and Revs. W. H. Edwards and C. W. Pettit, were appointed to take charge of the matter of a home for superannuated preachers.

The Conference accepted the invitation from Denby Church, East Norfolk circuit, to meet with them next year.

A vote of thanks was extended the pastor and congregation of Lambert's Point Church for the use of their edifice for the Conference sessions and for the royal reception and sumptuous entertainment of the Conference.

After singing "Footprints of Jesus" the benediction was pronounced and the Conference adjourned sine die.—Norfolk "Virginian-Pilot."

DISTRICT CONFERENCES.

Richmond District Conference will meet at Gloucester Point, July 25th, at 9 a. m.

Petersburg District Conference will meet at Disputanta, July 25th.

Farmville District Conference will meet at Crewe, July 26th.

Danville District Conference will meet at Chatham, July 25th, at 1.30 p. m.

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For Measuring Distances.

The telemeter is an invention the purpose of which is to measure distance in a very easy and accurate way. The construction of it is somewhat in this wise: A telescope is mounted upon an arm about three feet long, the end of the arm nearest the telescope having a graduation scale for either angles or distances. A horizon glass is firmly attached to the arm, and there is also an adjustable vernier which acts with the adjacent graduations on the arm. The reflecting surface of the index glass is set at an angle of 45 degrees to the axis of the lever. The manipulation is very simple. Looking through the telescope and horizon glass at the object the distance of which is to be measured, the lever is swung over so that the index glass receives the image and reflects it to the horizon glass at a point coincident with the line of sight. The vernier determines the angle, and the base line being known the distance of the object may be readily computed.

Japan's Great Steel Plant.

Japan is now building a great steel plant. The works will cost \$10,000,000, and will be put into operation within three years. The product of the plant for the first year will be almost exclusively steel rails and probably some steel plates for ships. Boiler plates, bar steel and structural iron will follow in order. This steel plant, which will be situated at Yawatamura, a town of about 10,000 inhabitants, is on the extreme northern end of the island of Kishiu. This island, according to reports, is rich in coal.—San Francisco Chronicle.

If you intend to make a home out of a house, give it plenty of storage room and real closets, not 4 inch deep places, in which a man cannot hang up a high hat. If you intend to rent out your house, put the closets in all the same, and if the woman of the house has anything to say about which house is to be taken the one with the most closets will get the vote, other things being considered.—Exchange.

Virginia's Attractions.

It is astonishing what a vast amount of rational enjoyment may be extracted from a ten days' visit to Virginia; how it may be made to compensate for the unold miseries of months of labor, and, in fact, obliterate the remembrance of the "ticker" or of "trial balances," which one must endure while tossing among the breakers of modern business.

In the Chesapeake & Ohio sections of the Old Dominion are bits of scenery, each bearing an indelible impress of Creation's hands, and each preserving memories of Nature's might. The Natural Bridge, the Grottoes of the Shenandoah, the Caverns of Luray, the New River canyons, tell stories widely different from Nature's structures of continental Europe; and Old Point Comfort, Williamsburg, Richmond and the Lower James disclose fragments of history of far greater interest to us of American birth than the treasures of the Old World. Pictures of delicious and magic beauty abound. In the heart of the Alleghenies health and pleasure seekers find life-giving waters and social enjoyment at White Sulphur Springs, Virginia Hot Springs, and a host of other resorts of world-wide fame. If one is an enthusiastic lover of military history, with an admiration for war-like deeds of war-like men, he may stand on almost any mountain in Virginia and gaze upon fields where men's hopes have been destroyed and upon plains which have wept bloody dew. The lover of Nature will see valleys of peace, and rich, fertile dells, through which silver rivers wind their graceful lines. The student of the utilitarian school may feast his eyes on mines of iron and zinc and coal, and while to the sentimental there are nooks fitted only to the intermingling of the lover's speech.

RANDOLPH-MACON WOMAN'S COLLEGE, LYNCHBURG, VIRGINIA.

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To accommodate the increasing travel over the Chesapeake & Ohio Railway the Pullman Company have just completed and placed in service on the "F. V." Limited four new twelve-section and drawing-room sleepers of the latest pattern and most magnificent furnishings. They are named after four of the picturesque and historic rivers crossed by the C. & O., viz: "Rappahannock," "Greenbrier," "Rapidan," and "Kanawha." They are fitted with the newest pattern wide vestibules and painted the regulation C. & O. color—a bright orange with brown and gold trimmings. The interior wood work is

highly polished vermilion, the upholstering dark blue plush, except in the gentlemen's smoking rooms, which are large and commodious and upholstered in leather. The ladies toilet rooms are much larger than in sleepers heretofore built, a point much appreciated by the fair sex. The construction of the cars is such that when the berths are up there is more room over head, permitting better ventilation and freeing the cars from the low, stuffy appearance generally noticeable. They are lighted by electricity, and, in addition to the regular clusters in the ceiling, each berth is fitted with a small globe for the convenience of occupants.—"Evening Star," Washington, D. C.

SOUTHERN
METHODIST RECORDER.

A Weekly newspaper devoted to the spread of scriptural holiness.
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Marriage notices not exceeding six lines ten cents.
Sample copies to any desired address.

THURSDAY, - - - - JULY 20, 1899.

CHURCH SITE PURCHASED.

The Methodist Church to be erected in Berkley by Mr. E. M. Tilley at a cost of \$20,000, as a memorial to his deceased wife, will be commenced in a short time, the trustees of Chestnut Street Church having purchased from Mrs. Mary Petherbridge for \$4,850 the lot 85 by 128 feet at the intersection of Berkley avenue and First street for that purpose.

DEATH OF MRS. LEAR.

Mrs. Susan S. Lear died at her home in Petersburg Saturday at the advanced age of 70 years.
Mrs. Lear was the relict of Joseph Lear, a well-known citizen of Petersburg. She died at the home of her son, Rev. W. W. Lear, of Petersburg. Her only other child is Mr. John S. Lear, of Richmond.
Mrs. Lear's maiden name was Miss Wilkerson. She had been a member of the Methodist Church for many years. The funeral took place from the Market-Street Methodist Church.

SCORES THE UNIVERSIEY.

In a sermon on "Christian Education," Rev. B. F. Lipscomb, pastor of the Washington-Avenue Methodist Church, Newport News, said he was ashamed of the University of Virginia as an illustration of a State educational institution. While he honored and admired some members of the faculty, the influences thrown around the pupils, he said, if not positively immoral, were not conducive to spirituality. He referred to the Germans and balls abounding at the commencement season as an illustration of the point he raised.

"Better teach a boy to lead a prayer-meeting," said he "than to teach him to lead a ball."

CHURCH DEBT PAID.

The services at the Churches of the city last Sunday were very well attended, notwithstanding the excessive heat. There were but few visiting ministers here, and there were but two services of any unusual interest. One of these was held at McKendree M. E. Church, it being in the nature of a thank-offering for the purpose of clearing away the debt of the Church. \$3125 was the amount needed, and at the morning service \$2300 of this was contributed. At night enough was raised to cut the debt down to \$400, and yesterday this amount was contributed, making the whole sum needed.—Norfolk "Landmark."

VIRGINIA'S PART.

Dr. W. W. Smith, chancellor of the Randolph-Macon system, writes "The New Century Education:" "We have not yet sought to press our canvass to the subscription point, except that we have given our Church schools an opportunity to subscribe, and are now asking the members of our boards of trustees to indicate what they propose to do: The results thus far are: Officers, students, and board of Blackstone Female Institute, \$5,000; officers and students of Randolph-Macon system, \$9,424, (this is but a small part of what the board will give); Mr. Rolfe Millar, Front Royal, \$2,000. Total, \$19,449. We hope to double this by August from special subscriptions preliminary to a general and close canvass. There is no doubt that Virginia will raise her part of the funds."

SAYINGS BY SAM JONES.

Repentance is the first conscious movement of the soul from sin toward God.

Thank God, this old world has never seen the time when it did not take its hat off and make a decent bow to a good woman.

Religion is like measles; if it goes in on you, it will kill you. The trouble with a great many Christians in this city is, religion has gone in on them. Keep it broke out on hands, feet, and tongue.

God implanted in every woman's nature an inveterate hatred of the devil; and your success for both worlds depends on how you live out that principle. Die fighting him.

We may give ourselves to the Church that is helpful; we may give ourselves to good associations—that is helpful; but there is no self dedication that is worth much in this world, except that self dedication that gives the life to God.

It is customary in Georgia to build storm-pits to protect the people from the fury of storms. I would not give the honest prayer for all the storm-pits in Georgia. I heard of a lady who, when she thought a storm was coming, started down to the storm-pit, and fell and broke her neck, and they never had any storm.

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REV. T. P. EPES, D. D., President.
REV. Wm. S. FRIEND, Principal.
HAMPDEN WILSON, Sec'y and Treas.

What is salvation? Every theological book I look into tells me that salvation is deliverance—first, from the guilt of sin; second, from the love of sin; and third, from the dominion of sin. That is what the books say salvation means, but if I were to answer out of the word of God, and out of Christian experience, I would say that it is the loving of everything that God loves, and the hating of everything that God hates.

This world is the fruit-bearing world. Up yonder we will eat and rejoice forever over the fruit we have matured here below. Between the bud and the blossom and the ripe fruit of love there are many difficulties. There are the cold winds of neglect, and the biting frosts of temptation; there are a thousand intervening difficulties between the blossom and the ripe fruit.

Christ always lives where there is room for him. If there is room in your heart for Christ, he lives there; if there is room in your law office for Christ, he lives there; if there is room in your store for Christ, he lives there; if there is room on a locomotive engine, he will be there; if there is room in your baggage-car, he will be there. Everywhere there is room for him he will come into our homes, and into our store, and into our shops, and on our engines, and into our cars—that is, if we will provide room for him.

GOOD FOR THE INDIAN MISSION CONFERENCE.

The Indian Mission Conference's proportion of the \$1,500,000 twentieth century fund is \$12,800. Bro J. H. Pritchett writes: "I have been with the brethren of the Indian Mission Conference at three points and you may be glad to know that \$10,000 is now in sight at these three points; The preachers of this Conference can easily make this amount \$20,000."

We give one cent a year for each heathen soul.

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The highest praise of this Academy is found in its thorough work rather than in flattering words from partial friends. Its aim is not to develop by especial care a few exceptionally bright minds, but to secure from all its students, by judicious training and attention, the highest success attainable. As a legitimate result of this method of teaching each year has been marked by a steady advance, and during the last session a large percentage passed with distinction on any of their studies. Thirty-nine per cent. of the pupils passed with distinction on all their studies. Forty-three per cent. received during the entire session no demerits for tardiness or disorder.

During the scholastic year of 1899, nineteen degrees were conferred by Colleges and Universities of this and other

THE JUNIOR RECORDER

RICHMOND AND BLACKSTONE, VA., JULY 20, 1899.

THE SUNDAY SCHOOL.

LESSON V, THIRD QUARTER, INTERNATIONAL SERIES, JULY 30.

Text of the Lesson. Dan. vi. 10-23.
Memory Verses. 21-23—Golden Text.
Ps. cxvi. 5—Commentary Prepared by the Rev. D. M. Stearns.

[Copyright, 1899, by D. M. Stearns.]

10 "He kneeled upon his knees three times a day and prayed and gave thanks before his God, as he did aforetime." A poor time to give thanks, one might say, when his enemies were seeking his life with full determination to kill him. Some would have been full of fear and would have thought it wise and a very lawful precaution to have at least closed the window during prayer time, but this man of God who lived before God and not before men simply kept on doing as he had done aforetime.

11 "Then these men assembled and found Daniel praying and making supplication before his God." A hundred and twenty-two against one, and the king on their side (unwittingly against Daniel), there seemed no hope for Daniel. His hope was in God, not in man, his mind was staid on God and therefore at peace (Isa. xxvi. 3), and he feared not to be found praying.

12 "The king answered and said, The thing is true according to the law of the Medes and Persians, which altereth not." These enemies of Daniel reminded the king that he had signed a decree that if any one should ask a petition of any god or man for 30 days, except of himself, he should be put in the den of lions, and the king had to acknowledge that it was even so. When asked to sign the decree, the king's vanity was appealed to, a point on which many are weak, and he probably had not the remotest thought of the possible consequences.

13 "That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed." They would have the king think that they esteemed him very highly, but that Daniel, the Jew, despised both him and his decree. The confession in verse 4, that they could find none occasion nor fault in him, makes us think of the confession of Pilate concerning Christ (John xviii. 38; xix. 4. 6).

14 "Then the king when he heard these words was sore displeased with himself and set his heart on Daniel to deliver him." And to that end he labored till the going down of the sun. He loved Daniel and esteemed him and saw now how his enemies were seeking his ruin and how he himself had unintentionally become a partner with them. It must have been a surprise to the presidents and princes that Darius was displeased with himself rather than with Daniel, and that in seeking to kill Daniel they were grieving the king. It is well to know the mind of the king and to say II Sam. xv. 15.

15 "No decree nor statute which the king establisheth may be changed." For the third time these men assembled with determination to kill Daniel (verses 6, 11), each time pressing their cruelty more earnestly. Daniel might truly have said, "They hate me with cruel hatred," "They hated me without a cause" (Ps. lxxix. 4). How persistent are the servants of Satan to destroy life! Our blessed Lord came to give life and to give abundance of it (John x. 10).

16 "My God, whom thou servest continually, He will deliver thee." Thus did Darius, compelled by his own law to put Daniel in the lions' den, seek to comfort him. The law cannot save any one, for it is to those who break it the ministration of death (Gal. iii. 11, 21). Neither can mere love always accomplish all it desires to, for Darius loved Daniel, and as a king he had great power. If Darius had loved Daniel enough to take his place and go to the lions' den in his stead, it might have saved Daniel, this our blessed Lord did, for the Son of God loved me and gave Himself for me (Gal. ii. 20).

17 "And a stone was brought and laid upon the mouth of the den, and the king sealed it with his own signet." Jeremiah said, "They have cut off my life in the dungeon and cast a stone upon me" (Lam. iii. 53). Both Jeremiah and Daniel and every good prophet were typical of the greatest of all the prophets, the Lord Jesus Christ, who died in our stead, and, His body being placed in the tomb, the tomb was sealed (Math. xxvii. 66). In each case the sealing was to make sure the purpose of the enemy, but it was a vain purpose and wrought the doom of those who thus served the adversary.

18 "Then the king went to his palace and passed the night fasting." He slept not, nor did he allow himself to be entertained with music. His heart was sore on account of Daniel's peril, and he longed for the morning that he might know if Daniel's God had delivered him from the lions. The love that would deliver if it could, but finds itself helpless so to do, is a mighty thing and yet is but a faint shadowing of the love that gave the only begotten Son of God to die for our sins.

19 "Then the king arose very early in the morning and went in haste unto the den of lions," so anxious was he to know of his friend's welfare. But what shall we say of our Lord, who continued all night in prayer, who rose a great while before day and went out to a solitary place to pray, and who in the garden was in such an agony in prayer that He sweat, as it were, great drops of blood (Luke vi. 12 xxii. 44; Mark i. 35).

20 "O Daniel, servant of the living God, is thy God whom thou servest continually able to deliver thee from the lions?" Thus cried Darius with a lamentable voice, hoping to and yet wondering if he would receive an answer. Daniel's friends knew that the God whom they served was able to deliver them from the furnace, but that whether He delivered them from going into the furnace or not He certainly would deliver them from the hand of Nebuchadnezzar.

21, 22 "My God hath sent His angel and hath shut the lions' mouths that they have not hurt me." With a kind word to the king, thus replied Daniel to the glory of God, and Darius was exceedingly glad and commanded to take up Daniel out of the den. Better far to be in the lions' den or the fiery furnace with God than in the best possible circumstances of earthly comfort without Him.

23 "So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God." The helpful thoughts from this and the concluding verses of the chapter are more than space will allow us to give, but may a few suggest more to you by the Holy Spirit. The morning of resurrection will prove that no real evil has ever befallen a child of God. The enemies of God shall perish in that morning (II Thess. i. 7-10). By Daniel's faith the living God was honored in all the known world through the epistle of Darius.

EPWORTH LEAGUE.

Topic For the Week Beginning July 30, "That Good Part"—Text, Luke x. 38-42.

"One thing needful."

The home in Bethany was a congenial resting place for Jesus when He was in the vicinity of Jerusalem. Martha seems to have been the recognized head of the little family group. Perhaps she was the eldest. The coming of Jesus caused much extra work, and Martha was perplexed by the cares of the household.

Mary realized, perhaps more deeply than any one else, the true mission of the Master and entered most deeply into the spirit of the coming kingdom of God. To her every word of the Christ was precious, and, as the opportunities to see and hear Him were so few and short, she must be with Him every moment possible. She would not neglect needful care for food and His bodily comfort, but she entered so fully into His own spirit that those things took a second place. To hear Him talk of the things of the spirit life was the one thing most essential.

So is it ever in this life. The bodily needs, the cares of the home, the pressure of business, social duties, all the multitudinous details of living absorb so much of time and energy and thought that we grow harassed, burdened, cumbered with much serving. We almost forget that Jesus is here, as our guest, is talking, is telling of things no one ever before revealed, no one else can reveal. All our future life happiness is bound up in His teaching. What a pity we can't stop fretting about things to eat and feed on His words a little!

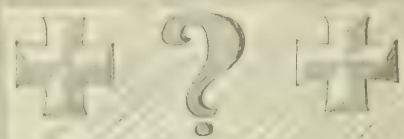
It is grand to do much serving for Jesus' sake. Talking, praying, giving, singing and all the rest. But it is better to stop it all, once in awhile, and sit down in quietness at His feet and listen. Other things are good, this one is needful.

Do You Go to Church?

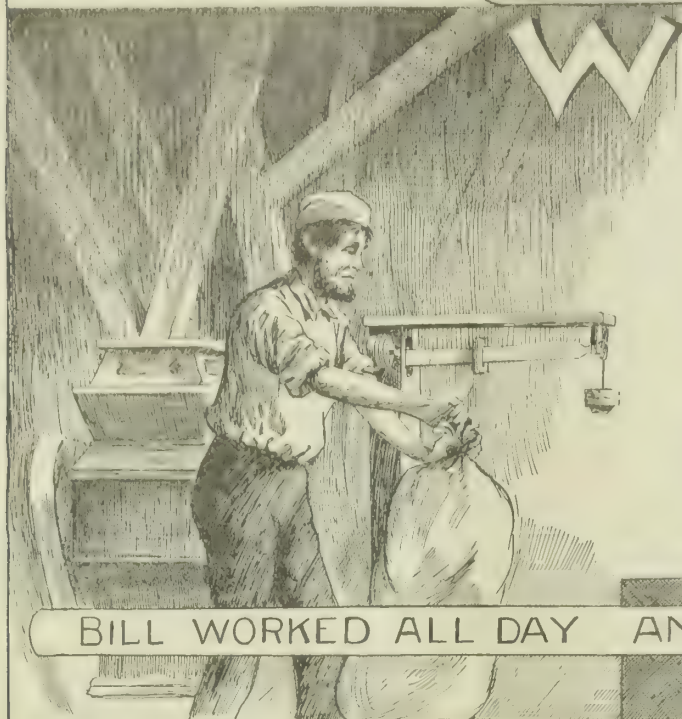
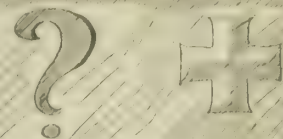
Of course every Christian does and particularly if a member of the League or any young people's society—that is, they go to some service. Perhaps it is the young people's meeting only. Often it is to the preaching service occasionally. It is to be feared that many have no settled habit of attending public worship. The morning service has no special attraction. Hard work all the week makes a person relish the rest in bed Sunday morning. Then some out of doors recreation seems desirable, bicycle, trolley, walking or driving as one chooses or is able to afford. Occasionally some special attraction of music or unusual address may draw one out in the evening to the church, but there are multitudes who almost never enter its doors.

How many church members are gradually drifting into the same habits! Better change the programme. Stop

(CONTINUED ON EIGHTH PAGE.)



"BILL JONES" —BY— MRS. ALICE PARSONS.



AS he a Christian? Never heard that Bill Jones ever said a word
About his soul before he died. But this I know: the people cried
And said, "His like was never seen,
From Braxton Ways to Marshall's Green."

No, I can't say where he was born, I only know one summer morn
A stranger wandered to my door, said he was hungry and foot-sore,
And, would I let him have a bit
To eat and drink? he'd pay for it.

He answered, when I asked his name, just plain Bill Jones, unknown to fame
That he was out a huntin' work, most any kind, he wouldn't shirk,
Would take it by the job or day,
And wouldn't grumble at the pay.

He found a place with Miller Brown, and soon was known to all the town,
Had kindly words for all he'd meet, would kiss the children on the street.
If there was sorrow anywhere,
Bill Jones was sure to be right there.

BILL WORKED ALL DAY AND WATCHED AT NIGHT.

When Joe Smith fell and broke his arm, Bill's nursin' him worked like a charm
When Widow Gray failed with her rent, he went and paid it, every cent.
Last fall, the chills took Father White,
Bill worked all day, an' watched at night.

Meetin'? Not often he'd attend, but then, he was the parson's friend;
And many a trip the mill cart made with flour and meal for which Bill paid.
At Christmas time no humble cot
Was ever by Bill Jones forgot.

A creed? Only one kind will do. 'Tis that which strikes a man clear through.
No matter how he prays, and talks if it ain't lived in daily walks.
An' all the people understood
That Bill Jones' creed was "doin' good."

He left us all the other night a lookin' well an' seemin' right,
But ere had closed another day we heard that Bill had passed away.
They found him kneelin' by his bed
With hands clasped tight, and bowed his head.

Was he a Christian? Never heard. About his soul he said no word.
But when we stood around the dead, "Dear Father," this the parson said,
"We know not whence the wanderer came,
Nor even if this be his name—"

"He made no choice of church or creed, but passed none by who were in need.
Love for one common brotherhood an' actin' right an' doin' good,
With kindly deeds for others wrought
Seemed but to be the man's sole thought.



"Lord, open heaven's portal wide,
We pray, and welcome him inside,
For in the good that Bill has done
We trace the teachings of Thy Son.
O, show Thy mercy, Lord, we plead—
For he helped others in their need."

Was he a Christian? Who shall say,
And what your answer, yea or nay?
Yet in a book I've read of One
Who came to earth, God's blessed Son,
An' helped mankind whene'er he could
An' spent His life in "doin' good."



THEY DOED

"DE DRAW POWER."

A STORY OF A PASTOR'S MOST IMPORTANT QUALIFICATION.



I WISH you could have known my friend, John, but he has gone to the heavenly Canaan he loved to sing about.

John was an interdenominationalist in practice, though in theory

he would have denied all fellowship with anything he considered so heretical.

He served the Presbyterian Church in the important office of janitor, but continued his membership in the Baptist Church,—and honesty compels the statement he was somewhat inclined to be 'hard shell.'

The two churches were only a block apart, and John often ran down to hear the sermon in his own church.

How his black face would shine when he was interested; sometimes he would get so lost in thought as to forget his surroundings,—he would then rest his elbows on his knees, and his head on his hands, nothing but the top of his head and those great shining eyes appearing above the top of the pew. But the speaker would have no difficulty in reading John's thoughtful sympathy or earnest inquiry; and sometimes positive disapproval, for what he thought heresy was positively dealt with;—every emotion seemed to shine out through the "windows of his soul."

One morning he came in just as the text was announced; the words were these:—"There was a man sent from God, and his name was John." He was only half way over to his seat,—but he stood still and looked intently as though to assure himself that he had heard correctly, so I repeated the text—though possibly no one but John realized that I did it for his benefit. His face wore a happy smile as he hurried to his seat, and his manner seemed to say—"Other folks may get what they may—but that sermon is my very own."

Perhaps there were some lessons taught which would never have been thought of had not John's interest drawn them out,—for I know the sermon delivered was more helpful than the one prepared in the study.

We met on Monday, and his first words were of his gladness to think of God sending us to do the little common-place services of every-day life; and when I explained how he could help the good pastor of the church he served, by proper attention to temperature, ventilation, and other features of his work, he seemed delighted with the importance of his work, but somewhat serious because he had not realized his responsibility.

Several spoke of that sermon, and thanked me for it,—it was John's sermon

more than mine, he kindled so readily that it set me on fire. It was his light shining through me.

One Sunday I missed him and wondered at his absence, but when I heard that the newly-appointed Methodist pastor preached that day I understood it. He always went to hear every new pastor at least once. I was sure something could be gained from an explanation of his habit, so when we next met I said,—"John I missed you last Sunday."

"Yas, sir," he said as he bashfully fumbled his hat, his expansively expressive smile showing his pleasure at being missed.

"I suppose you went over to hear the new Methodist pastor?" I ventured.

"Dat's just what I did!" he answered, bringing his hands together with force to show his amusement at my accurate guess.

"John," I said, "tell me why you go to hear every new pastor in the neighborhood? You're not a man to leave your own church without good reason."

"Well, now, pastor, I hopes you don't go thinkin' I just go gaddin round for curiosity sake?"

"No, that's not it," I answered. "I want to get the benefit of your reason, for I am sure it is a good one."

John's face wore a reverent look as he said: "I don't know how I can 'xplain how I feel 'bout preachin', it's mighty important work,—no man ought to go to

preachin' if he aint qualified of the Lord."

"What do you consider the most important qualification for a minister?" I asked.

"That's just what I was goin to tell you about," said John. "I don't b'lieve any man ought to try preachin unless he's got de draw power; and I always likes to hear a new preacher soon so's to find out if he's got it."

"Perhaps I'm a little slow to understand, John, won't you explain just what you mean by 'draw power?'"

"Sho!" he answered with good-natured impatience, "you don't need no 'xplainin, you's all the time preachin that we ought to have it, only maybe you don't call it by that name. I mean that feelin what comes when you hear a man talk that cares,—it kind o' makes you glad and sorry. He gets hold of you in such a way that you get awful near to him, and you can't help thinkin' just as he does. It's cause he loves so. I can tell when a man's got it, but I can't tell what it's like."

"I understand you, John," I said, as I shook hands with him. "You have preached a good sermon to me, today."

He went away happy at the thought of preaching a sermon, and I went my way pondering the lesson.

"Draw power." Yes, I think I know what it is, for I read that "the publicans and sinners drew near" to Jesus "to hear Him." It was His loving sympathy that drew them.

John was right, it is the "caring." Then again we read, "And I, if I be lifted up from the earth, will draw all men unto Me," that grand old doctrine—the magnetism of the Cross, is wrapped up in John's homely phrase, "de draw power."

It is not alone the preacher who needs it. It is needed by every one. There can be no real success without it. Have you the "draw power?"



FOREVER WITH THE LORD.

So shall we ever be with the Lord. Wherefore comfort one another with these words.—1 Thess. 4: 17-18.

I CANNOT tell where those bright mansions may be,
Which Jesus my Saviour has gone to prepare—
In what favored spot of His wide universe
He'll gather His loved ones, His glory to share.

I only am sure He's preparing a place,
Somewhere, far removed from this lowland of tears,
And that He will take me, when He thinketh best,
To dwell with Him there through the infinite years.

I know not the splendors and glories divine,
Whose brightness may burst on my wakening sight—
What pleasures supernal may ravish my soul
In that holy city of perfect delight
I know only this, I care not to know more,
That where my Redeemer is I, too, shall be;
Whatever the joys and the blessings beside,
E'en this I am sure, will be Heaven to me

I know not what music will rapture my ear—
Glad psalms and hosannas the glorified sing—
What bowers of beauty may gladden my eyes
When first I shall enter the gates of the King
But oh! when I hear the sweet sound of His voice,
Repeating the long-prayed-for welcome to me,
And see all His love in the smile of His face—
What more could I wish that my Heaven should be?

I know not what may be th' employments of Heav'n,
What duties, what service, the King will assign,
What missions of mercy to far distant worlds,
Some day, from the throne of my God, may be mine.
But oh! if naught else might my spirit engage,
Methinks at His crucified feet I would fall,
And praise Him always for His wonderful love
In saving a sinner, the vilest of all.

Nor yet can I reckon what I shall be then,

What likeness my heavenly body shall wear,
What name shall be mine in the city of God,
What mem'ries of earth I shall take with me there
He tells me but this, I shall know as I'm known,
That "like unto His" my poor body shall be,
That I shall receive His own name in my brow,
And I shall be like Him—this satisfies me.

To wake with His likeness! Hail, glorious morn,
Whose dawn will proclaim that my spirit is free:
Unsullied and pure, all infirmity gone,
At last the Refiner His image can see.
To pow'rs of the soul, now enfeebled and small,
Shall then be their perfect enfranchisement giv'n,
And Knowledge and Love, plodding wearily here,
Will move with the swift intuition of Heav'n.

To be with the Lord! How transporting the thought!
To rest on His bosom, gaze up in His face,
Hold precious and perfect communion with Him,
Unclouded by sense and unhindered by space.
To learn of Him there, as I've learned of him here
New lessons of truth from his infinite store,
To fathom still deeper His fathomless love,
And love Him forever and ever still more.

Forever with Him! Blessed, bright-beaming hope
That pierces the gloom of earth's dreariest ways
That lightens the burdens and scatters the clouds
And gladdens the heart with its heavenly rays.
Forever with Him! Soul, rejoice and be glad,
Rise up and behold, what a prospect in store!
His likeness, His presence, are soon to be thine,
And thou shalt be thirsty and lonely no more.

EPWORTH LEAGUE.

(CONTINUED FROM FIFTH PAGE.)

drifting and began to live in earnest. Nothing you can do on Sunday will so rest your body, mind and spirit as to rise early and go to the church for public worship. It changes the whole tone and tenor of the life. It gives fresh impulses and new thought. It diverts care and enlarges one's world. It lifts and inspires. Better make it a rule and follow it, to go to church regularly.

Every man who is doing honest work has the right to lift up his head among men everywhere and hold himself in hand and be one of earth's noblemen. Paul was a tentmaker, Jesus a carpenter, and their fellow craftsmen have no need to be ashamed if they do their work well.

It takes more labor to raise wheat than it does to grow a crop of weeds, but, then, the wheat is worth more when harvested. It takes work to establish good habits and do good deeds; it takes self denial and care, but then it pays in the satisfaction of being right and pure. No one is good by chance. Plow the weeds under and cultivate wheat.

After the Convention—What?

The great Indianapolis gathering is over. The immense throngs, the inspiring music, the soul filling and lifting addresses and prayers; the excitement, the enthusiasm of the hour, the delightful social associations, the strange, new scenes of the trip, the new acquaintanceships, have all had their effect. Tens of thousands return home changed in many things from what they were a fortnight since. Life is larger, fuller, richer, more intense and deeper.

Reaction from fatigue will be felt both in body and mind. Beware lest it be a snare to the soul. Slow down the speed, but keep fast hold of all the good gained.

After the convention—what? Higher ideals of science, of duty, of privilege. Deeper consecration of soul and body. More watchfulness, more freedom. Deeper heart devotion and nearness to Jesus. More loyalty to the church, more love for our fellows.

"One thing is needful." Choose it. Nearness to Christ.

"No man today has a loftier pulpit than the Christian business man who so deals with his employees that their labor is an angel of joy and blessing to them, and thus making his own labor an angel, uplifting and comforting him and leading him into fellowship with God."—Christian Advocate.

What Might Be Done.

What might be done if men were wise—
What glorious deeds, my suffering brother,
Would they unite
In love and right
And cease their scorn of one another?

All slavery, warfare, lies and wrongs,
All vice and crime might die together;
And oil and corn
To each man born,
Be free as warmth in summer weather.

What might be done? This might be done,
And more than this, my suffering brother—
More than the tongue
E'er said or sung,
If men were wise and loved each other.

WHY THE ARMADA FAILED.

Captain Mahan, the Great Naval Tactician,
Discusses the Cause of the Disaster.

The armada entered the English channel on July 30 and on the 6th of August anchored off Calais, having traversed the channel successfully in a week. Three several actions had occurred. None was decisive, but all tended generally in favor of the English, who utilized their advantages of speed and artillery to hammer the foe with their long guns, while keeping out of range of his muskets and lighter cannon. The Spanish losses in battle, by a Spanish authority, were 600 killed and 800 wounded. The English loss from first to last did not reach 100. Such a discrepancy tells its own tale, but it is to be remembered, moreover, that men slain means sides pierced and frames shattered. Shots that fly wide or that cut spars, sails and rigging kill comparatively few. With hulls thus damaged the Spaniards had to confront the equinoctial gales of the Atlantic.

At Calais, a friendly town, Parma might possibly join, but there was no harbor for big ships, and it was unreasonable to expect that he, with the whole charge of the Netherlands on his hands, would be waiting there, ignorant when the fleet would appear or whether it would come at all. Medina Sidonia sent him word of his arrival, but it could not be hoped that the English would allow the fleet to occupy that unprotected position undisturbed. The wind being to the westward, they anchored at a safe distance to windward and on the night of Aug. 7 sent against the Spaniards eight fireships. The ordinary means of diverting these failing, the Spanish admiral got under way. In this operation the fleet drifted nearer the shore, and the wind next day coming out strong from the northwest and setting the ships bodily on the coast, he, under the advice of the pilots, stood into the North sea. Had Flushing been in their possession, it might, with good pilots, have afforded a refuge, but it was held by the Dutch. The enemy's ships, more weathery, drew up and engaged again, while the continuance of the wind and the clumsiness of the Spaniards threatened destruction upon the shoals off the Flemish coast. The sudden shifting of the wind to the south saved them when already in only six or seven fathoms of water. Here again was no bad luck, nor could it be considered a misfortune that the southerly breeze, which carried them to the Pentland Frith, changed to the northeast as they passed the Orkneys and entered the Atlantic, being thus fair for their homeward course.

The disasters of the armada were due to the following causes: First, the failure to prescribe the effectual crippling of the English navy as a condition precedent to any attempt at invasion; second, the neglect to secure beforehand a suitable point for making the junction with the army (combinations thus intrusted to chance have no right to expect success); third, the several actions with the English failed because the ships, which could exert their power only close to the enemy, were neither so fast nor so handy as the latter (only those who have the advantage of range can afford inferiority of speed); fourth, the disasters in the Atlantic were due either to original unseaworthiness or to damage received in action or to bad judgment in taking unweathery ships too close to the shores of Ireland, where strong westerly gales prevailed and the coast was inhospitable.—Captain Alfred T. Mahan in Century For June.

THE COLLEGE WOMAN.

A Problem Which Troubles Her Less Than
It Does the Critics.

The problem, What is to be done with the college woman? has of late been troubling critics and reviewers. Much discussion of the question has perhaps given the public a mistaken idea that she does

not know what to do with herself. As a matter of fact, during her undergraduate life and after she is too busy to be seriously troubled about the uses of her existence, and nobody is less perplexed in regard to her future than she is. In college the serious undercurrent of work and the bright life out of doors and in absorb her. It is only when she is forced into it by pressure from outside that she becomes self conscious and stops to wonder if she is a "little queer."

That she is being slowly awakened to a sense of the supposed antagonism between domestic and intellectual pursuits is evinced by a few faint signs, such, for instance, as the debate held not long ago at Vassar on the problem, "Does a college education unfit men for domestic life?" The question was decided in the affirmative, a result which shows perhaps that the college woman is beginning to share the depression of the world at large in regard to this matter, but, on the whole, she realizes more clearly than does the public that the amount of learning acquired in the average college course is not likely to prove a serious obstacle in any walk in life. It is not the representatives of the so called "unquiet sex" who place undue emphasis on the college training they receive. For that emphasis the "eternal masculine" in the world at large is responsible.—"Undergraduate Life at Vassar," by Margaret Sherwood, in Scribner's For June.

What Is a Cupful?

A cupful has generally meant a different quantity to each person. Some use a teacup, others a coffee cup, others a medium sized one, so that no rule was quite the same, or rather the results were quite different when the same rule was used, just from this very variation in measurement. It has been settled, however, that in cooking a cupful shall be just half a pint. There are now on the market measuring cups of this denomination, and the cups are divided into halves, fourths and thirds, so that accurate quantities may be obtained. A set of these cups are now considered a necessary part of a kitchen furnishing.—Sallie Joy White in Woman's Home Companion For June.

A Question.

I asked the wind for word of him,
The wild west wind that scours the sea,
But all the sky with rain grew dim,
And dead leaves trembled on the tree.

I asked the sea, so still and gray,
Sighing strange secrets o'er and o'er,
But, with a moan, it stole away
And left me on the wide, wet shore.

I asked the sea bird, proud and shy,
The plaintive bird that never sings.
He swooped toward me, with a cry,
And on a far wave furled his wings.

I asked the moon, the harvest moon,
Hanging so still in heaven's high place,
But while I spoke she paled and soon
Gathered the clouds about her face.

And, with a sudden throb, I knew
That my poor hope had been in vain,
And round me wept the heavy dew,
And the leaves fell and sobbed like rain.
Ethel A. Ireland in Harper's Magazine For June.

THE

SOUTHERN

METHODIST RECORDER

FIFTY CENTS

A

YEAR.

States on students prepared at this Academy.

During the entire session there was but one serious case of illness (pneumonia) and that readily yielded to treatment.

We can safely challenge any institution of equal grade and numbers to exhibit a better record.

Mr. E. Sumpter Smith, the Principal, is a graduate of the University of Virginia, and fills well his high and responsible position. He is a gentleman by birth and training, has had long and successful experience in his vocation, and is thorough and conscientious in his work. He is ably supported by a corps of Christian gentlemen who appreciate their responsibilities and devote themselves faithfully to the discharge of their duties. The gymnasium of the Academy is under the skillful supervision of Prof. Chas. G. Evans, a trained athlete. Mr. Evans is the senior instructor of the school, and, without reflection upon any other teacher, may truthfully be called the right hand of the Principal.

This excellent institution has for its matron a noble Christian woman who is loved and respected by every inmate, from the Principal to the humblest colored waiter. We had almost written that she has no peer in her department; we may soberly write that she has no superior anywhere. This position is of great importance when we remember that the health, comfort and happiness of all the students depend largely, if not chiefly, not only upon her fidelity, but especially upon her adaptation to the place. Mrs. M. A. Luckett "fills the bill."

The students have good fare and enough of it. The caterer (who is also Treasurer and Business Manager of the Academy), is Mr. J. Gordon Smith,—and that name alone is equal to a volume of praise. We do not believe that a better, more faithful man can be found; whom to know is to love.

In June last, we had a pleasant commencement occasion. The baccalaureate sermon was delivered by Rev. R. W. Patton, and the annual address by Rev. Paul Whitehead, D. D. Prizes were awarded as follows:

The Junior Scholarship medal (given by the Principal) to Mr. Arthur Barrow, of Brunswick county. And it will please the RECORDER to know that this is the fourth consecutive year that old Brunswick has won one of the medals.

The Senior Scholarship medal to Mr. Charles P. Wood, of Fauquier county. This medal is given annually through the liberality of that sterling man, John W. Bradbury, of Petersburg, Va., than whom it would be hard to find a better model of high Christian character.

The gentlemen whose names follow won the literary honors:

Best debator, Washington Society—Raymond H. Lewis, of Maryland.

Best declaimer, Washington Society—H. Wirt Holloway, of Virginia.

Best article in "R. M. A. Journal," (medal)—E. Charlton Graves, of Washington, D. C.

Best all-round athlete (medal)—E. Charlton Graves, of Washington, D. C. Grateful to the past we look to the future for yet higher success.

S. S. LAMBETH.
Bedford City, Va., July 13, 1898.

IRREVERENCE.

Irreverence is peculiarly an American fault. "Young America is famed the world around. He never fakes off his shoes, for no ground to him is sacred. If a Bismark were our President, the small boy would call him "Old Bis;" and if Victoria were our ruler, she would be known as the "Widow Vic." We are a nation without heroes. We worship for a few days and then fall to laughing at our heroes. Hobson was a hero for about a whole month, but that strained us to such a point that in our relaxation we have not ceased as yet to laugh at him. Hobson, under the Spanish guns, was glorious; but the hero of Santiago could not maintain his glory when the Blunderbusses of the women of America were turned loose upon him. Our national life is suffering from the lack of hero worship. We now have ghouls who ransack the graves of the past years to find any rottenness in our noblest characters and proclaim this corruption as the true man. It is as if you were to photograph the boils on a man's body and call it a likeness of him.

What have been the causes that have operated in the destruction of the sense of reverence which is so essential to our individual and national well-being. First of all, we are in a new country. We have no Cathedrals to link us with the spiritual history of the past.

Our great buildings are painfully new. There is naturally a feeling of reverence that comes to one, standing amid the decaying beauty or amid the graves of the departed great. What plans, what hopes, what disasters, what spiritual conquests, what sense of man's nothingness and God's greatness! Unconsciously, even "Young America" will reach for his yachting cap and pull it off his shaved head. The only ruins we can boast of are our ruined forests, from which the century-old trees have been cut, leaving them to a dense undergrowth of scrub-oak. Surely this is not provocative of reverence.

"Nature has been so profligate here in America," says one, "that you ought to be a reverential people. Your mountains are lofty, your valleys are beautiful, and never was a country so rich in the majestic." True, but the vandals have been at work. Traveling into the mountains, we see towering above us a great rock. On this rock there seems to be an inscription. We ask ourselves the question: "Was this inscription laid into the rock by some Indian sage some thousands of years ago, and does it voice his longing after the Great Spirit?" With hearts full of reverential feelings, we begin to climb the steep ascent, intent on exploring the meaning of those Cabalistic marks. After tearing our clothes and cutting our shoes on the sharp rocks, we reach a vantage point where the inscription may be deciphered. It says:

"Whang-doodle's pills
Cure liver ills."

It is to be feared, as we take an inventory of our bruises and our scratches, that our language is a trifle more strong than reverent. When shall we be delivered from the marring brush of the quack medicine advertiser?

Then our omniscient Fourth of July orator has had a hand in the work of

CLAIMS AND PROOFS.

(A DIALOGUE BETWEEN PARENT AND TEACHER.)

PARENT:—What school do you represent, sir?

TEACHER:—The Blackstone Female Institute.

PARENT:—Well, what do you claim for your school? I suppose you are like all the rest. You claim that it is better than any other school to be found.

TEACHER:—No, I do not claim that. The claim of the Blackstone Female Institute can be put in one sentence. *We give thorough instruction, under positive Christian Influences, at the lowest possible cost, consistent with the welfare of both teacher and pupil.*

PARENT:—That is a sweeping claim. It is an easy matter to make claims, but it is not so easy to prove them. If you can prove that you mean up to your claim, parents should be entirely willing to place their daughters at the Blackstone school.

TEACHER:—What you say is true. It is easy to make great claims, but we do not ask you to accept our claims simply because we say so or upon our own testimony. I will prove to you by impartial, well-informed witnesses that our claim is a just one. First,

As to the Character of our Instruction

We offer as a witness the leading educator in the State of Virginia, the Chancellor of the Randolph-Macon system of Schools and Colleges. Read the following letters:

BLACKSTONE, VA., June 23, 1899.
DR. W. W. SMITH,
WOMAN'S COLLEGE,
LYNCHBURG, VA.

DEAR DR:—You had with you at the Woman's College the last session three graduates of the Blackstone Institute. I write to ask you what the Faculty thought of the preparation which they had received at the Institute before coming to you. Also I will be obliged to you if you will state your opinion of the Institute as a training school for the College, as your frequent visits to the Institute and your acquaintance with the members of the Faculty and their qualifications for their work renders your opinion of special worth.

Yours sincerely,
JAMES CANNON, JR.

LYNCHBURG, VA., JUNE 24, 1899.
REV. JAMES CANNON, JR.,
PRINCIPAL BLACKSTONE INSTITUTE,
BLACKSTONE, VA.

MY DEAR BRO:—In reply to your inquiry of the 23d I take pleasure in saying that the three students who came to us last year as graduates of your excellent institution entered College classes and showed themselves qualified for them. This is no more than must reasonably be expected seeing that your course has been so carefully adjusted to ours and nine of your Faculty are Randolph-Macon graduates. To render correlation effective I consider two things necessary, an adjusted course of instruction and a Faculty familiar with the courses of the Woman's College and in sympathy with its methods. These you have. I hope, in my turn, that you find the graduates of our College whom you have taken into your Faculty, superior as teachers and worthy as Christian women.

Yours truly,
W. W. SMITH.

These letters show that the instruction given at the Institute is of the most thorough kind, and is entirely acceptable to such judges as the Faculty of the Randolph-Macon Woman's College.

Second, We offer at least

One Hundred Testimonials of Parents

whose daughters have attended the Blackstone Institute, which testimonials declare with no uncertain sound that the claim which we make is amply proven, if the parents of our pupils are trustworthy witnesses. We are willing to rest our case on this kind of testimony. It is easy for the Principal and Faculty of any school to make strong claims. These claims are worthless without proof. We do not make claims for the Blackstone Institute and then offer our own statements as proof of the claims, but we leave it to parents to weigh the testimony in their own minds.

PARENT:—Well, I must say that the testimony of the Faculty of the Woman's College is equal to expert testimony in a case at court. But where are your testimonials from parents?

TEACHER:—Here they are, as many as you can wish for, printed in the back of this catalogue. There are testimonials here from all over the Virginia Conference, from many of the preachers and leading citizens in various counties. You also find in this catalogue a full statement of the purpose and aim of the institution, the course of study, the schedule of charges, and other necessary information. I have presented my claim. I have also presented my proofs, which are not merely my words, but the opinions of others. If you wish any more definite information write to—

Blackstone Female Institute

REV. JAMES CANNON, JR., PRINCIPAL, BLACKSTONE, VA.

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GENERAL PRACTICE.

Subscribe to the Recorder.

destruction. The long continuity of governments and the growth of governmental principles increase our reverence for Government and, consequently, the feeling of reverence itself. "Follow citizens," says our spread-eagle speaker, "the old Ship of State, without chart, is sailing over unknown seas, guided only by the pole star of everlasting truth, and the principles of eternal justice that the effete monarchies of the East have forgotten. In 1776, the Eagle said to the old Lion, whose tail lashed his foamy sides in rage"—presumably, Jefferson was the interpreter of Eagle language into the Lion tongue—"Farewell, I am going to leave you. You may pull your old carcass amid the jungles and morasses of the past, and scent out the dead carcasses of precedent, but as for me, I shall soar away into the blue empyrean, the unexplored vastness of silent space, and ever upward take my flight, with my eye fastened on the bright luminary that rules the day, without one longing, lingering look behind." And with a mighty squall, that terrified the lion and scared the sleeping bear of the frozen North, he arose; and ever since fellow-citizens, this grand old American eagle has been whizzing along at a two-forty gait." Fed on such stuff as this, our people have actually come to the conclusion that our form of Government is new. The truth is just exactly opposite. Our Government has not been of one or two hundred years' growth, but of a thousand years. Revolutionary war! We have never had a revolutionary war. We had a glorious evolutionary conflict. No tree can grow to any great height, or spread its branches to any great breadth, without having its roots fastened deep in the earth and entwining themselves around the everlasting rocks. Neither can any nation grow to greatness, unless it has its roots twined around centuries of tradition and principles long established. Our Government dates back to the time of Alfred the Great. Uncle Sam is no parvenu.

Science has had much to do with this decay of reverence. Science has not explained the mysteries of God's world, but it has given them name, and by the name juggled us into the belief that their mysteries have been dissolved. Says Carlyle, in his "Heroes and Hero Worship: 'This universe, ah me—what could the wild man know of it; what can we yet know? That it is a force, and thousandfold complexity of forces; a force which is NOT WE. That is all; it is not we, it is altogether different from US. Force, force, everywhere force; we ourselves a mysterious force in the center of that. 'There is not a leaf rotting on the highway but has force in it; how else could it rot?' Nay, surely, to the atheistic thinker, if such an one were possible, it must be a miracle too, this huge illimitable whirlwind of force which envelopes us here; never resting whirlwind, high as immensity, old as eternity. What is it? God's creation, the religious people answer; it is the Almighty God's! Atheistic science babbles poorly of it with scientific nomenclatures, experiments, and what-not, as if it were a poor dead thing, to be bottled up in Leyden jars and sold over counters; but the natural sense of man, in all times, if he will

honestly apply his senses, proclaims it to be a living thing,—ah, an unmistakable, god-like thing; toward which the best attitude for us, after never so much science, is awe, devout prostration and humility of soul; worship, if not in words, then in silence."

We have the Science of Astronomy and think we know the stars. Electricity, because we have made of it a messenger boy and a beast of burden, no longer awes us, though we know as little about its essential nature as the old Norsemen who worshiped it. Words, mere words, have robbed us of the awful sense of mystery that made our fore-fathers reverent. And by its doctrine of evolution, science teaches that man is first cousin to the mule and related by a collateral line to the skunk. Thus has science struck a blow at reverence. Perhaps the final out-come of the teaching of the Christian man of Science will be to increase our reverence, as we come to comprehend the immanence of God, working ever to a wise end and glorious destiny; but this thought has not as yet taken hold upon the world.

Much of our irreverence is traceable to our humour. Our irreverent humour is a product of national irreverence but which reacts as a powerful cause on the rising generation. A comparison of Dickens with our modern humorists will convince the most skeptical of our decadence. Dickens reverence Fatherhood, reverences the Church and its worship, reverences marriage, reverences death. Our popular modern humour regardeth not man neither feareth God. Peck's Bad Boy depends for its humour on the irreverence of a son for his father. The Spoopendyke Papers, and Mrs. Caudle's Lectures are based on irreverent views of home life and the sacred relationships of husband and wife. Mark Twain will carry you to where a soul is agonizing with God and where holy men are offering the comfort of the Word, and bid you snicker. He will invade the sacred scenes of the dying hour and prompt you to snort; will carry you to a funeral, and whilst "dust to dust and ashes to ashes" rings in your ear will prompt you to giggle. When Mark leaves you laughing in presence of deepest griefs and the sublimest mysteries, John Kendrick Bangs comes along to conduct you to his House Boat on the Styx, and bids us laugh as he reproduces the follies and foibles of the living in the persons of the dead. Bangs ransacks the graveyard. We will never be a reverent people until such literature is rebuked.

An irreverent man is an imperfect man. Reverence is natural, and he who has destroyed that capacity has murdered a part of himself. He should begin the cultivation of this feeling by looking with an appreciative eye on all God's handiwork; should often, alone, gaze on the starry heavens, and in his closet muse on the greatness and power of the all-encompassing God.

J. W. MOORE.
Louisville, Ky., July 5, 1899.

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Prof. Smithdeal is a deadly enemy of educational shams and superficial methods of teaching.—Practical Age, Moline, Ill.

We do not hesitate to single it out as an example for all such institutions.—Western Trade Journal, Chicago, Ill.

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THIRD BOUND.

RICHMOND DISTRICT.

July 2, 11 a. m., Trinity.
2, at night, Fairmount-Avenue.
23-4 p. m., Chickahomby, Corinth.
9, 11 a. m., Washington-Avenue
9, at night, Chestnut-Street.
15-16, 11 a. m., Charles City, Chapel.
21, at night, West Point.
22-23, 11 a. m., East King and Queen,
Shackelford's.
23, 4 p. m., Gloucester, and 24, 11 a. m.
28, 11 a. m., Gloucester Point.
29-30, 11 a. m., York, Zion.
30, at night, Williamsburg.
Aug 5-6, 11 a. m., New Kent, Tabernacle.
12-13, 11 a. m., W. New Kent, Providence.

R. T. WILSON, P. E.

FARMVILLE DISTRICT.

July 1-2, Hyeo, Virginia.
8-9, South of Dan.
16-17, Prince Edward, Mt. Pleasant.
18, Charlotte, Reese's.
22-23, Charlottesville, Ephesus.
26-28, District Conference, Crowe.
27, Quarterly Conference, Crowe.
30-31, Blackstone, St. Matthew.
Aug 5-6, Chase City, Easter's.
6, Boydton, at night.
12-13, South Hill, Pleasant Grove.
13, N. Mecklenburg, Salem, 4 p. m.; 14.
19-20, Mecklenburg, Sardis.
26-27, W. Lunenburg, Grace.
27, Lunenburg, William's, 4 p. m.; 28
Sept 2-3, Buckingham
3, W. Buckingham, 4 p. m.; 4.

J. H. KIDDICK, P. E.

CHARLOTTESVILLE DISTRICT.

June 2, Culpeper Circuit, Hopewell.
4-5 Culpeper.
7, Orange, Palmyra.
9, Woodville, Mount Airley.
11-12, Madison, Mount Zion.
16, Rockfish, Bethany.
17-18, Amherst, St. James.
21, West Amherst, Bethany.
24-25, Mt. Pleasant.
30, Scottsville, Mt. Zion.
July 2-3 Nelson, Montreal.
8-9 Louisa, Zion.
9-10, Fluvanna, Salem.
15-16, Albemarle, Brown's Cove.
19, Greene, Standardville.
22, Gordonsville, Barboursville
23-24, Milton, Mt. Chapel.

J. S. HENTER,

PORTSMOUTH DISTRICT.

July 2, Central, 11 a. m.
2, Wright Memorial, night.
8-9, Whaleyville.
15-16, Southampton, Franklin.
22-23, Windsor, Providence, 11 a. m.
23, E. Suffolk, Magnolia, p. m.; 24.
23-24, Suffolk, night.
29-30, Newsoms, New Hope.
Aug 5-6, Boykins, Branchville, 11 a. m.
11, Ebenezer, night, 13, 11 a. m.
12-13, Benns', Oak Grove, p. m.
18-20, Smithfield, night.
19-20, Isle of Wight, 11 a. m.
27, Hampton, First Church 11 a. m. 2
27, Hampton, West End, night, 28.

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Vol. VII. No. 28.

JAMES CANNON, JR., Editor.
Blackstone, Va.

BLACKSTONE AND RICHMOND, VA., JULY 27, 1899.

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RELIGIOUS THOUGHT

Truths Gleaned From the Teachings of All Denominations.

The cross is God's estimate of the value of man.—Rev. Warren G. Partridge, Baptist, Cincinnati.

Martyrdom.

Martyrdom may prove our love for man, or it may show our ignorance and stubbornness.—Rev. George A. Thayer, Unitarian, Cincinnati.

How to Develop a True Public Spirit.

The only way to develop a true public spirit is not to try to cultivate it in mass, but to inculcate it in individual men.—Dr. Frank Crane, Methodist, Chicago.

Moral Gardens.

We must plant moral gardens where weeds have grown, or the future harvest of wrong will ripen more luxuriantly than ever.—Rev. J. H. O. Smith, Christian Church, Chicago.

Trust.

Trust is an essential element of our nature, and unless a man has grown distrustful through violation of confidence it is a natural habit to trust as it is to love.—Rev. T. J. Banner, Episcopalian, Pittsburg.

The New Theory.

The new theory does not embody in its creed that all that host of men to whom the gospel of Jesus Christ never came have been by that fact doomed to eternal condemnation.—Professor George W. Gilmore, Unitarian, Bangor, Me.

Detraction.

Detraction injures the detractor himself, injures the listener, perhaps awakens in its victim—for sooner or later he will hear of it—sentiments of hatred and revenge that will cause him to detract in turn or drive him even to the crime of murder.—Rev. Father Dubois, Catholic, San Francisco.

Infidelity.

The great Talleyrand committed no error when he told the infidel who asked him why infidelity prevailed so little against the influence of Christ, "Go and be crucified and raise yourself the third day and you will know why you cannot overthrow Christianity."—Rev. A. A. Rice, Los Angeles.

Power of a Life Surrendered to God.

The life wholly surrendered to God through Jesus Christ is a life that the Holy Spirit sanctifies. Such a life will tone ambition, bridle the tongue, kill envy, smother covetousness, quench pride, destroy impurity, hamstring slander and make you fit for heaven, glory, God.—Rev. E. Trumbull Lee, Presbyterian, Cincinnati.

The Future Life.

The conception of the future life rests upon the assurance of the divine word and upon Christian consciousness. Is there no rest which may meet our divinely inspired aspirations? Is man at his best when his thoughts and affections go out after holiness and heaven—a delusion?—Rev. Henry M. Booth, Presbyterian, Auburn, N. Y.

Spirit and Teachings of Christ.

The spirit and teachings of Christ will overcome war, bloodshed, intemperance and oppression, and the sermon on the mount will adjust all differences between mankind. God, the Father over all, and Jesus Christ, the Saviour of all, will bring about the universal brotherhood of all men.—Bishop C. C. McCabe, Methodist, Cincinnati.

The Lord's Work.

The work of the Lord will never be an unfinished work, though he may not see fit to let us put on the finishing touches. Let us not grow impatient with the parts assigned us, but rejoice to know that when the parts are put together in one glorious whole it will then be made manifest how impossible it is for any believer to toil in vain.—Rev. Dr. J. G. Walker, Baptist, Philadelphia.

Thoughtfulness For Childhood.

Nothing is more characteristic of Christianity than its thoughtfulness for childhood. Its first concern is to save the children. Jesus himself was born in the lowly manger of Bethlehem to this end. Would he give a microcosm of the kingdom of heaven to lost man, our Saviour takes a little child upon his lap and says, "Of such is the kingdom of heaven."—Rev. Dr. W. A. Robinson, Methodist, Cincinnati.

God Before Everything.

What does the Lord want us to do? This is the supreme question at this moment. As we answer this we declare our duty and mark out the path we are to take through the future. He wants us at the outset to seek first the kingdom of God, and all other things will be added unto us—religion before position, righteousness before happiness, the spiritual before the material, God before everything.—Rev. Dr. Anthony H. Evans, Presbyterian, New York City.

Do the Will of the Lord.

Let each one keep the commands of Jesus Christ. Make it your daily prayer that God will give you strength to keep them. Keep them, no matter whether you feel like it or not. Let a lofty sense of honor and the sacredness of obligation impel you to right courses of conduct, and feeling will come at last as naturally as blossoms come to the trees of May.—Rev. Dr. G. B. Wosburgh, Baptist, Denver.

Power of Sympathy.

Sympathy puts us into the right attitude toward our fellow creatures. It reaches much further than thought. It is the index to the heart. The only true knowledge of our fellow man is that which enables us to feel with him. This gives us a fine ear for the "heart pulses" that beat beneath the mere clothes of circumstance and opinion, it has been well said. This is what may be called the feminine element of humanity. It is the finer side of our human nature. Not the calculations of the intellect penetrate beneath the surface and bring us an intimate knowledge of our fellow men, but the sure intuitions of sympathy, which, like arrows, speed unerringly to the mark.—Rabbi David Philipson, Hebrew, Cincinnati.

THE TREE OF DEATH.

Let the king of the grave be asked to tell
The plant he loveth best,
And it will not be the cypress tree,
Though 'tis over the churchyard quest.
He will not mark the hemlock dark,
Nor stay where the nightshade spreads;
He will not say to the somber yew
Though it springs o'er skeleton heads—
He will not point to the willow branch,
Where breaking spirits pine for death;
For a brighter leaf sheds deeper green,
And a fairer tree is the tree of death.

But where the green, rich stalks are seen,
Where ripe fruits gush and shew,
"This, this," cries he, "is the tree for me—
The vine, the beautiful vine!"
I crouch among the emerald leaves,
Gleaned with the ruby grapes,
I dip my spear in the poison here,
And strong is he who escapes.
Crowds dance around with savor bound,
Till my dart is hurled from my patient's breast,
When I shriek with glee, "No friend to me
Is so true as the vine, the tree of death."

Oh, the glossy vine has a serpent charm;
It bears an unblest fruit!
There's a taint about each tendrilled arm
And a curse upon its root.
Its juice may flow to warm the brow
And wildly lighten the eye,
But the frenzied mirth of a revelling crew
Will make the wise man sigh;
For the maniac laugh, the trembling frame,
The mad speech and the restless hand,
The shattered mind and blasted brain,
Are wrought by the vine, the tree of death.

Fill, fill the glass and let them pass,
But ye who quaff—oh, think!
That even the heart which loves must bathe
The lips that deeply drink!
The heart may mourn o'er a close link torn,
And the scalding drops may fall,
But 'tis better to mourn o'er a close link torn
Than the woe of a living fall.
Then a health to the hemlock, the cypress and
The willow;
The worm adding grass and the willow leaf,
For, though shading the tomb, they fling not a
So dark as the vine, the tree of death.
—Union Signal.

Correspondence.

DEAR RECORDER:

Let me send you a note concerning the great thank-offering at McKendree Church, Norfolk, on July 16th, which was the final payment on a Church property costing \$25,000, the building erected eight years ago. For several years past we have been paying \$1,000 per year, sometimes a little more, but this has been a heavy and hard pull and it has grown perceptibly harder to raise every year. Last year the interest in the old debt had so waned that by the hardest efforts, and with two public collections, only a little more than \$500 was raised, the majority of which went for interest.

So that when many prayed and a few claimed to have received the assurance in prayer that the Church debt would be paid in full when due, the majority doubted and some expressed a decided opinion that the attempt was preposterous.

July 16th was fixed as the time to bring in the thank-offerings for this purpose. There had been a personal

conversation with each member of the Church and an appeal placed in every one's hands with an amount suggested as their contribution. When Sunday, 16th, came there were no propositions called for and no amounts called out, but the plates were simply passed to collect the thanks-giving envelopes. When the offering was counted it was found to amount to (for the day) \$2,800. The remainder needed to make up the full amount of \$3,125, came in next day and Tuesday.

Such was the method pursued, but none of us for a moment think of attributing this great victory to anything but the Holy Spirit of God moving upon the hearts of His people in answer to the prayers of many. For nothing but His Almighty Spirit could have given us the willingness to contribute such a comparatively large amount. All honor to the faithful at old McKendree for the many noble gifts of cheerful self sacrifice to this cause.

I take this method of thanking them publicly from the bottom of my grateful heart. But let us one and all give every particle of the glory to God alone.

There was wonder and even amazement with many when the result was announced, but to those who had received the promise in prayer (and they were quite a number) the outcome brought no surprise, but only devout joy and thanks-giving to God.

What is \$3,000, or any amount, to Him? Oh that we might always bear in mind His omnipotence and His willingness to give us whatsoever we desire in faith and for His glory.

Yours truly,

R. H. BENNETT.

DOES "SCHOOLING" PAY?

It is an education that has picked many a man up out of the environment of the hod-carrier and given him through life the sphere of the polished scholar.

An education will raise your child from the sink of ignorance to the mountain-top of observation of men and things.

It will furnish him the most skilled tools for a support or a competency.

It will put into his hands a map of the labyrinth we call the world and which he must tread to success or failure.

It will reveal to him the relations between himself and all other things, material and spiritual.

It will put into his hand a golden key to a fabulous treasure-house of delight.

It will equip him for the battle of life, which without it will much more likely go against him.

Christian education will evolve the potentialities of his soul and fit him to be a companion of the God of Gods.

What, then? Why, send your boy or girl to school this Fall, even if you have to go hungry or wear old clothes to do so.

And as you value his soul, life, and immortal destiny, send him to the best Christian school you can find.

R. H. BENNETT.

OPTIMIST AND PESSIMIST.

The above two words have come into frequent use, and their meaning often misapplied and misunderstood.

An Optimist is one who holds the opinion that "all events happen for the best." This can only be true when the events are ordered by an allwise and loving Providence.

A Pessimist is one who believes that everything happens for the worst. The true meaning lies between the two extremes. A distinguished author says that error moves in a circle, while extremes meet at a point. Our complications with other nations are bringing in new words and phrases which are frequently misunderstood and will necessitate a new vocabulary for the nomenclature of our modern phraseology.

Under the old regime many singular blunders in language frequently occurred. Dr. Adam Clarke says that an English clergyman came to the word *senacremid* and called it "snatcherab." One of the old preachers of early Methodism, when he came to the word "quails," called it "squirrels." Not a great while ago a preacher was sent out at Conference to preach to the colored people. His discussion was mainly on the subject of EJACULATORY PRAYER. The colored preacher, who closed the services, exhorted his brethren to remember the sermon and not forget them "JACK-LEG PRAYERS."

Preachers and teachers should avoid technicalities as much as possible, that the "common people may hear them gladly." Commend me to the powerful appeals of John Easter and Joseph Carson of former times, and the good evangelists now among our people. Our District Conferences are now on hand and we shall hope to hear of "seasons of refreshment from the presence of the Lord."

J. A. R.

Petersburg, July 18th, 1899.

THE ELEVENTH COMMANDMENT.

"Is there a fire in the spare room, Jane?" said Mr. Wade to his wife who was preparing supper.

"Oh, yes, the room is warm," replied Mrs. Wade; "but I wish you would take up some wood now, so we won't have to disturb Mr. N— after he comes."

"I'm afraid he won't get here to-night," remarked the husband.

"Oh, I think he'll be along soon. They say he is a wonderful preacher."

It was Saturday evening. Mr. N—, who was expected, was the new Presiding Elder of B— District in the New Jersey Conference. Quarterly Meeting was to be held next day, and Mr. N— was to preach. The house of Mr. Wade was known as the minister's home. For years, the preachers as they came to this part of the field of their appoint-

ed labor, were kept by Bro. and Sister Wade. While Mr. Wade was splitting a log at the wood pile, his feelings warm with the anticipated pleasure of entertaining the Presiding Elder, a man of common appearance approached.

"A cold day," said the man.

"Yes," returned Mr. Wade; in a voice meant to repulse the stranger, whose appearance didn't impress him very favorably.

"How far is it to D—?" inquired the man.

"Three miles."

"So far? I would be obliged if you would let me go in and warm myself. I have walked two miles, and as D— is still three miles off, I shall be chilled before I get there."

So natural a request, Mr. Wade could not refuse; so the wayfarer followed him into the house.

"Jane," and his voice was not as cordial as it might have been, "let this man warm by the kitchen fire."

Mrs. Wade understood by the way her husband spoke, that he hadn't much sympathy for the stranger, and only granted the request because he couldn't well refuse it. The man's dress wasn't calculated to impress anyone very favorably. His hat was worn and the gray coat was threadbare. His long beard made his face not very attractive.

"You can sit there," said Mrs. Wade, a little ungraciously; for she felt that his presence was an intrusion.

"Thank you," returned the stranger.

Nothing was said for some minutes. The stranger was hungry; but a little warmth had been bestowed so reluctantly, he couldn't think of asking the farmer and his wife for a bite of supper. So he was preparing to go when Mr. Wade entered and said:

"I'm afraid Jane, the minister isn't coming. It is after sundown."

"He ought to have been here an hour ago," answered Mrs. Wade.

"It's getting late, my friend," remarked the farmer, looking at the stranger, who was buttoning his coat.

"It's three miles, you say?"

"Yes, three miles, and it will be dark in half an hour."

"What direction must I take?"

"Keep along the road until you get to the church; and then you strike off to the right, and keep straight on."

"What church is it?"

"The D— Methodist Church."

"I believe you said you were expecting the minister."

"Yes, our Presiding Elder is to preach tomorrow. He ought to be here now."

"He is to stay with you?"

"Certainly. The ministers all stay at my house."

"Couldn't you give me something to eat before I go? I feel faint."

"Jane, can't you give him some meat and bread?"

"Oh, yes I suppose so." And going to the cupboard she brought some bacon and half a loaf of bread and told the man to help himself.

The homely meal concluded, the man thanking Mr. and Mrs. Wade for their hospitality, opened the door and looked out. It was dark, and the cold wind rushed into his face. Closing the door, he said to the farmer:

"You say it is three miles to D—?"

"I do. I said so when you first stopped."

"But I was cold and hungry, and might have fainted by the way. You have warmed and fed me. Would you let me stay all night?"

"Go in there," said the farmer pointing to the kitchen, "and I'll see what Jane says about it."

"Hasn't that fellow gone yet?"

"No; he wants to stay all night."

"Indeed, we'll do no such thing. Where could he sleep?"

"Not in the best room, even if Mr. N— don't come."

"No, indeed!"

"But I really don't see, Jane, how we can turn him out of doors."

"It's outrageous! He ought to have gone while he had daylight."

"We'll have to keep him, Jane."

"But what can we do with him?"

"We might put him on the floor."

"I wish he had been to Halifax before he came here," said Mrs. Wade, fretfully.

"Oh, well, Jane, never mind. You know what the Bible says about entertaining angels unawares."

"Angels! Did you ever see an angel that looked like him?"

Mr. Wade, returning to the kitchen, informed the stranger they would keep him. Soon after, Mrs. Wade, giving up all hopes of Mr. N—'s arrival, took supper up. It consisted of coffee, cakes, broiled ham and chicken. After all was on the table, a short conference was held as to whether it would do not to invite the stranger to eat. They had filled him up on bread and bacon; but they thought it would look better to ask him to eat with them. There was a boy of five years at the table, who had been dressed in his best, in order to grace the minister's reception. Charley was full of talk, and the parents were fond of "showing him off," even before this humble guest.

"Charley," said Mr. Wade, after supper was over, "how many commandments are there?"

The child hesitated, and then looking up to the stranger—"How many?"

"Eleven are there not?"

"Eleven!" ejaculated Mrs. Wade.

"Eleven!" said her husband. "Is it possible, sir, you don't know how many commandments there are? How many, Charley?"

"Ten."

"Right. Did you ever read the Bible, sir?" addressing the stranger.

"Oh, yes, I have often read it. But I thought there were eleven commandments. Are you sure there are but ten?"

Sister Wade exclaimed—"Could anyone believe it? Such ignorance?"

"Doesn't the Bible say ten?" said Mr. Wade.

"It does certainly."

"Well can't you believe the Bible?"

"Yes, I believe the Bible; but it strikes me there are eleven commandments. Hasn't one been added elsewhere?"

This was too much for Brother and Sister Wade. Such ignorance they felt to be unpardonable. A long lecture followed, in which the man was scolded, and threatened with divine indignation. At its close he asked if he might have the Bible to read a while before retiring.

Next morning, after breakfast, the stranger thanked the farmer and his

wife for their kindness; and went on his journey.

Ten o'clock came, and Mr. N— had not arrived.

So Mr. and Mrs. Wade started to meeting, thinking he would be there. But they were disappointed.

"Where is Mr. N—?" inquired many voices. "Something has detained him."

Mr. Wade, becoming chilled, concluded to go in and keep a lookout for the minister. Others followed his example, and in a short time the meeting house was filled. Soon the farmer was surprised to see his guest of the previous night enter and advance to the pulpit. By this time Mr. Wade was at his side.

"You mustn't sit here. Come down and I'll find you a seat."

"Thank you, it is very comfortable here."

"But you are in the pulpit!"

"Oh, never mind. It's comfortable here." And the man remained immovable.

Mr. Wade turned away intending to get a brother official to assist him in getting this man out of the pulpit. Immediately the stranger arose, and opening a hymnbook began to read,

"Help us to help each other, Lord,
Each other's cross to bear."

After the entire hymn was read the congregation arose and sang. After singing, they knelt, and the minister (for no one doubted his real character) addressed the Throne of Grace with earnestness. Then there was a deep pause throughout the room in anticipation of the text. Brother Wade looked pale. Sister Wade's face was crimson. The dropping of a pin might have been heard. Then the emphatic tones of the preacher filled the room: "A new commandment I give unto you; that ye love one another."

Brother Wade had bent to listen, but he now sank back in his seat.

This was the eleventh commandment. The sermon was searching, yet affectionate. The preacher uttered nothing that could wound Mr. and Mrs. Wade, but said much that smote upon their hearts. To think they had treated the Elder after such a fashion, was deeply humiliating. At last the sermon was over and the benediction pronounced. After welcoming the minister, the congregation dispersed. The Elder went home with Brother and Sister Wade. How the matter was settled between them we do not know, but we do know that we are commanded to "love one another."—The "Ram's Horn."

ELI PERKINS JOINS A DRINKING CLUB.

"Sellin' whiskey in Kansas!" exclaimed the purple-nosed railroad passenger, as he bit off a chew of plug tobacco while the train was pulling out of Topeka.

"Drinkin' whiskey! Why they're drinkin' more whiskey than they ever did before!"

"But we never see any bar-rooms," I remarked.

"No, they ain't no bars an' they ain't no signs of a bar, but they're drinking."

Then I rode through the State without seeing a bar-room, a drunken man or a sign up where whiskey was for sale. Valuable corners were occupied

by stores, and the money that used to go up to the open saloons was going into the stores. I found that Kansas used to send out \$15,000,000 a year to Peoria and Kentucky for whiskey, and now she is sending out about a million a year. I found that Kansas is now saving through temperance \$14,000,000 and in ten years will save \$140,000,000, and still that red-nosed lounge in the smoking-car is continually screeching through the car: "They're drinking more whiskey in Kansas than they ever did before."

Up in Maine I heard the same whiskey drinkers' refrain. It never came from a Church member or a prosperous moral business man. It always comes from a drinking man. So during my last trip through Maine I decided to investigate and find out if the law preventing drunkenness doubled the drunkards—if the law preventing the sale of whiskey really increased the sale of it.

Well, a lecture engagement called me up to Farmington, twenty-five miles north of Lewiston. The engagement was for Saturday night. I had to drive up from Lewiston. It was a \$10 ride through the snow.

"This is a temperance State, isn't it?" I said to the stableman as he was hitching up his team.

"Temperance State!" he exclaimed, "why, they're pouring down whiskey here—drinkin' more'n they ever did before."

"Hadh't you better take a hot milk punch before we start?" I said.

"Hot milk punch!" he said, his eyes snapping with joy, "yts, it would taste good, but you can't get those fancy drinks up here. No bars, you know, an' you've got to make them fancy drinks at home."

"But where there is so much drinkin' there must be bars near by," I said.

"Well, they're drinkin' all the same, but we don't have bars. We have to manage a little, an' it takes time, you know."

So we started off for the long twenty-five mile ride through the snow. We passed several hotels and stopped and warmed. There were no bar-rooms, and hot lemonades were the only drinks to be had.

We found Farmington without a bar, and a thorough temperance town. The audience that greeted me showed temperance, intelligence and prosperity in their faces.

Coming back the next morning I said to my driver: "It is strange that people will so traduce this temperance State."

"They don't traduce it," said the driver. "They're drinking goin' on here. I can get you a drink."

"You can get me a drink," I said, with an accent on the "can." "Why, of course you can," I said enthusiastically, "and when we get to Lewiston we'll have some nice hot whiskey, won't we?"

I noticed my man didn't enthuse. Then, after a moment's thought, he remarked:

"I'm afraid I'll be too busy putting out my horses; but I could get you a drink if I had time."

"But I'll pay a boy for unhitching the horse," I said as we drove into the Lewiston stable. "Now, let's have the

(CONTINUED ON NINTH PAGE.)

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highly polished vermilion, the upholstering dark blue plush, except in the gentlemen's smoking rooms, which are large and commodious and upholstered in leather. The ladies toilet rooms are much larger than in sleepers heretofore built, a point much appreciated by the fair sex. The construction of the cars is such that when the berths are up there is more room over head, permitting better ventilation and freeing the cars from the low, stuffy appearance generally noticeable. They are lighted by electricity, and, in addition to the regular clusters in the ceiling, each berth is fitted with a small globe for the convenience of occupants. "Evening Star," Washington, D. C.

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THURSDAY, JULY 27, 1899.

DR. LEFTWICH GOES TO DANVILLE.

Rev. Wm. M. Leftwich, D. D., of Tennessee, has been designated by Bishop Wilson to fill the pastorate of the Main-Street Methodist Church, Danville, for the unexpired term of the late Dr. Sledd. Dr. Leftwich is a native of Bedford county, Va., and one of the most prominent members of the Tennessee Conference.

EASTERN SHORE DISTRICT CONFERENCE.

The Eastern Shore District Conference was held at Accomac Court House last week. The reports generally showed activity in Church work, with increased membership and larger contributions.

Messrs. S. J. Stevenson and G. W. Henn, of Accomac; W. P. Wise, of Northampton; and J. L. Price, of Salisbury, Md., were elected lay delegates to the Annual Conference, with L. J. Hyslop, Thomas C. Kellam, S. W. Ames and P. E. Hines, alternates.

The next Conference will meet in Wachapreague.

The date of holding the Tarlington camp-meeting has been changed from August 11 to the 18th.

EPWORTH LEAGUE CONVENTION

INDIANAPOLIS, Ind., July 23.—The Epworth convention formally adjourned tonight, to meet in San Francisco in 1901. The work was practically ended last night. The final session was devoted to addresses on "Missions." Incoming trains to-day brought thousands of visitors, and it was estimated that the number of delegates had reached

ed the 20,000 mark. The visiting ministers filled the city pulpits in the morning, and the afternoon was devoted to missionary conferences.

Tonight Hon F. D. Fuller, of Topeka, Kansas, presided in the tent: Rev. J. F. Berry, Chicago, Tomlinson Hall; Rev. J. H. Riddell, Winnipeg, Manitoba, in the Opera House, and Rev. W. B. Chapman, Louisville, a Robert's Park Church. Rev. John F. Goucher, of Baltimore, delivered an interesting address on the work in India. He has just returned from an inspection of the missionary stations in that country, and spoke of the progress of the Epworth League. He had with him 20 flags from Indian Epworth Leagues. Bishop McCabe, "the chaplain of Libby Prison," spoke of the missionary work in the South. Other speakers of the evening were Rev. J. U. Coleman, Knoxville, Tenn.; Rev. W. F. Wilson, Hamilton, Ont.; Rev. G. W. Briggs, Owensboro, Ky.; Rev. W. L. Haven, and Rev. B. L. S. Baldwin, of New York.

At the close of the addresses farewell consecration services were held. In the tent this service was conducted by D. W. Potter, of Chicago; Bishop Fitzgerald, Nashville, in Tomlinson Hall; Rev. L. W. Munhall, Germantown, Pa., in the Opera House, and Rev. G. J. Bond in Robert's Park Church. These services consisted of testimonials by the delegates, hundreds of whom spoke in the four meetings. At the close the benediction was pronounced and the convention adjourned.

The Board of Control will begin its meeting tomorrow morning, which will probably last till Wednesday. Bishop Ninde, Detroit, is chairman of this board. The most important matter to come before the board will be the question of federation of the young people's societies.

The following resolutions were adopted by the convention:

"Resolved, That we congratulate the country on the passage of the anti-liquor act, which so accurately represents the will of the American people. Its nullification by Attorney-General Griggs is viewed with painful solicitude and ever-increasing indignation, and we hereby pledge Congress our hearty support in maintaining it against the untenable opinion of a subordinate executive officer.

"We heartily endorse the opinion of the temperance forces sought by the American Anti-Saloon League.

"We regard the election of a poligamist to Congress by the State of Utah, as an indignity offered to every American citizen and an insult to the purity and sanctity of the Christian home. We protest against the election of Mr. Roberts to the House of Representatives, and demand that one whose life is so repugnant to Christian principles shall be expelled from that great law-making body.

"We favor a federation with other young people's societies, both locally and nationally, through suitable executive committees for the promotion of Christian citizenship."

A resolution was adopted that in case satisfactory railroad rates and arrangements could not be made for holding the 1901 convention in San Francisco, the meeting place would be changed.

"Methodist philanthropy" was the subject of an address by Rev. H. C. Chreitberg, of Charlotte, N. C.

At the afternoon sessions, Rev. W. B. Beauchamp, Richmond, Va., spoke on "Blindness of Christian Manliness."

"Late City in Lady Life" was discussed by Rev. J. D. Chavis, Greensboro, N. C.

Rev. W. R. Proctor, of Portsmouth, Va., spoke on "Total Abstinence and the Pledge."

EPWORTH LEAGUE WORKERS.

There are now about one hundred student missionary campaigners from the colleges and universities of the

Methodist Church who have volunteered to give not less than one month of their time this summer, without compensation, to work among Epworth Leagues of the Methodist Church. Many of these students are going for the foreign field, some of them going out this fall.

A few are undergraduate students, traveling expenses are met by small assessments upon leagues started, and they are travelling in almost every part of the country, chiefly, however, east of the Missouri river. The future of a year's work is in the hands of the district missionary committees to serve these committees to serve the Church.

CLAIMS AND PROOFS.

(A DIALOGUE BETWEEN PARENT AND TEACHER.)

PARENT:—What school do you represent, sir?

TEACHER:—The Blackstone Female Institute.

PARENT:—Well, what do you claim for your school? I suppose you are like all the rest. You claim that it is better than any other school to be found.

TEACHER:—No, I do not claim that. The claim of the Blackstone Female Institute can be put in one sentence. *We give thorough instruction, under positive Christian influences, at the lowest possible cost, consistent with the welfare of both teacher and pupil.*

PARENT:—That is a sweeping claim. It is a very easy matter to make claims, but it is not so easy to prove them. If you can prove that you measure up to your claim, parents should be entirely willing to send their daughters to the Blackstone school.

TEACHER:—What you say is true. It is easy to make great claims, but we do not ask you to accept our claims simply because we say so, or on our own testimony. I will prove to you by impartial, well-known witnesses that our claim is a just one. First,

As to the Character of our Instruction.

We offer as a witness the leading educator in the South, the Chancellor of the Randolph-Macon system of colleges, and the following letters:

BLACKSTONE, VA., June 23, 1899.
DR. W. W. SMITH,
WOMAN'S COLLEGE,
BLACKSTONE, VA.

DEAR DR. SMITH:—You had with you at the Women's College the last session 200 graduates of the Blackstone Institute. I write to you what the Faculty thought of the preparation which they had received at the Institute before coming to you. Also I will be obliged to you if you will state your opinion of the Institute as a training school for the college, as your acquaintance with the Institute and your acquaintance with the members of the Faculty and their qualifications for their work renders your opinion of special worth.

Yours sincerely,
JAMES CANNON, JR.

These letters show that the instruction given at the Institute is of the most thorough kind, and is entirely acceptable to such judges as the Faculty of the Randolph-Macon Woman's College.

Second, We offer at least

One Hundred Testimonials of Parents

whose daughters have attended the Blackstone Institute, which testimonials declare with no uncertain sound that the claim which we make is amply proven, if the parents of our pupils are trustworthy witnesses. We are willing to rest our case on this kind of testimony. It is easy for the Principal and Faculty of any school to make strong claims. These claims are worthless without proof. We do not make claims for the Blackstone Institute and then offer our own statements as proof of the claims, but we leave it to parents to weigh the testimony in their own minds.

PARENT:—Well, I must say that the testimony of the Faculty of the Woman's College is equal to expert testimony in a case at court. But where are your testimonials from parents?

TEACHER:—Here they are, as many as you can wish for, printed in the back of this catalogue. There are testimonials here from all over the Virginia Conference, from many of the best and ablest citizens in various counties. You also find in this catalogue a full statement of the purpose and aim of the institution, the course of study, the schedule of charges, and other necessary information. I have presented my claim. I have also presented my proofs, which are not merely my words, but the opinions of others. If you wish any more definite information write to—

Blackstone Female Institute

Rev. JAMES CANNON, JR., PRINCIPAL, BLACKSTONE, VA.

The Junior Recorder.

RICHMOND AND BLACKSTONE, VA., JULY 27, 1899.

THE SUNDAY SCHOOL.

LESSON VI, THIRD QUARTER, INTERNATIONAL SERIES, AUG. 6.

Text of the Lesson, Ezek. xxxvi.
25-26—Memory Verses, 25-27—Golden Text, Ezek. xxxvi, 26—Commentary Prepared by Rev. D. M. Stearns.

25 "Then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols will I cleanse you." The topic of our lesson is "The New Heart," but we must notice the context and observe to whom the words are spoken, then take the lesson for our own hearts. The previous verses speak of the land of Israel, the mountains of Israel, the people of Israel and of Israel's shameful treatment of Jehovah, on account of which He scattered them in many lands, but verse 24 says that He will take them from all lands and bring them to their own land, and our lesson begins by saying that then He will cleanse them. I have found but one thing in all the Bible that God says He will do with all His heart and soul, and that is that He will thus put Israel in their own land (Jer xxxii, 41).

26 "A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." As when the Lord God said to the serpent, "I will put enmity between thee and the woman" (Gen. iii, 15) He indicated that He would do it Himself, so here the giving of the new heart, and spirit is His work alone, but notice that while God is willing to give the new heart we must be willing to receive it, or rather Him, for Christ Himself in us is the new life (I John v, 12; John i, 11, 12).

27 "And I will put my Spirit within you and cause you to walk in my statutes, and ye shall keep my judgments and do them." Not by might nor power of man, not by prayer or striving, not by intellect or education, but by the Spirit of God is the new life to be lived (Zech. iv, 6). When we receive the Lord Jesus Christ as our Saviour we at once become the abode or mansion in which the Father, Son and Spirit will dwell (John xiv, 17, 23). Then it becomes true that we are the temple of God and the Spirit of God dwelleth in us (I Cor. iii, 16).

28 "And ye shall dwell in the land that I gave to your fathers, and ye shall be my people, and I will be your God." The first part of this verse can only be understood in the light of the promises made to Abraham, Isaac and Jacob from Gen. xii onward, and which still await fulfillment. The church, the body of Christ, has no land on earth, but is a company of people gathered out of all nations, whose home is to be the New Jerusalem. As to the last part of the verse, we are authorized in II Cor. vi, 16, to appropriate it to every believer.

29 "I will also save you from all your uncleannesses, and I will call for the corn and will increase it, and lay no famine upon you." Here we may appropriate the first part of the verse as being true for the believing gentile as well as for national Israel, but the last part has special reference to Israel in the time of their restoration. In II Cor. vii, 1, the promises of God to be a God and Father to those who are willing to separate themselves unto Him are used as a reason why we should

cleanse ourselves from all unrighteousness of the flesh and spirit.

30 "And I will multiply the fruit of the tree and the increase of the field, that ye shall receive no more reproach of famine among the heathen." This is specially for Israel, but contains precious things for us also. When the people of God run to the world for pleasure, it is like saying God does not satisfy us, and so we turn to you for comfort, and thus the name of the Lord is reproached.

31 "Then shall ye remember your own evil ways and your doings that were not good and shall loathe yourselves in your own sight." There is a deep and helpful lesson here for every saint, for until we learn to loathe ourselves we have not truly seen the Lord nor known ourselves. Ponder prayerfully Job xlii, 5, 6; Isa vi, 5; Dan x, 8; Rom vii, 18; Phil iii, 3, and turning from all that is of self, learn to say, "Thou art worthy, O Lord!"

32 "Not for your sakes do I this, saith the Lord God, be it known unto you. The same thing is said in verse 22, with the addition "for mine holy name's sake which ye have profaned among the heathen whither ye went." It is a solemn and searching thought that we are ever honoring or profaning the name of our Lord that worthy name by which we are called (Jas. ii, 7). It is comforting to know that He forgives us, not for any merit on our part, but only for His name's sake (Isa. xliii, 25; I John ii, 12).

33 "I will also cause you to dwell in the cities, and the wastes shall be builded." This and the following verses are wholly for Israel, but there are suggestive thoughts for all saints. David caused Mephibosheth to dwell in Jerusalem and to eat at his table, yet he continued lame on both feet (II Sam. ix, 13). We may dwell both at Jerusalem and Hebron, or better still, in God Himself, and continually enjoy His bounty, though in ourselves unworthy and helpless, lame on both feet.

34 "And the desolate land shall be filled, whereas it lay desolate in the sight of all that passed by." How many lives of professing Christians are desolate of all that is refreshing to God or man! It is never springtime with them, but always the bleak and cold winter season. There is life, but it is not manifest either in spirit, flowers or foliage, and no one is attracted to Christ through them.

35 "This land that was desolate is become like the garden of Eden." Such is the transformation in a life when the soul sees the beauty and loveliness of Christ and becomes yielded to and filled with the Holy Spirit. There are foliage, flowers and fruit to the glory of God. There are joy and gladness and continual sunshine because the Father, Son and Holy Spirit are filling the temple and have full control in it, working in it both to will and to do of their good pleasure (Phil. ii, 13).

36 "Then the heathen that are left round about you shall know that I the Lord build the ruined places and plant that that was desolate. I the Lord have spoken it, and I will do it." Whether in Israel or the church or the individual life, God must be glorified, and when we are willing that He shall be glorified in us, that it shall be "Not I, but Christ," then He will work and people will glorify God in us (Gal. i, 24). But the next two verses following our lesson tell us that God wishes us to ask Him to do for us that which He offers to do. He puts before us the possibilities of a life wholly for Him, but if there is no response on our part He passes by, just as when He walked with the two to Emmaus on the resurrection day.

EPWORTH LEAGUE.

Topic For the Week Beginning Aug. 6, "Drifting"—Text, Eph. iv, 14; Jas. i, 1-8.

"A double minded man is unstable in all his ways."

Anchor up, all sails set and no one at the helm is a risky way to navigate. Drifting never brings any one into port. In the religious life as well as in navigation considerable depends on the currents which surround one, the winds of opinion, the trimming the sails of action, the load one carries and many other items, but the most influential factor is the working of the rudder that directs the ship. The will is to us what the rudder is to the vessel. It determines destiny. It decides between impulses and settles action and fixes character.

It needs training to stand at the wheel and steer. No less does it require discipline for one to hold control of his will and direct his life according to reason and the will of God.

Many opinions and often conflicting ones will be met with. Many questions are of no importance to us and we need to put aside all curiosity about them and resolutely refuse to waste time on their consideration. Some things we must decide. Look over all the evidence available, balance the probabilities, choose the most reasonable. Hang to it till more light comes. Be confident after you have once decided. To be continually doubting or debating prevents all positive action. Go ahead with firm grip on the wheel after you have consulted chart, chronometer and compass and taken your bearings.

Fewer mistakes are made by confident, strong action than by wavering indecision.

Indecision is as fatal as wrongdoing.

It requires nerve to face things and decide, but it pays.

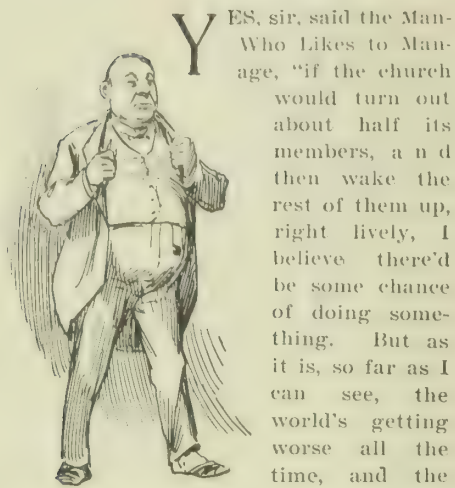
The sense of strength and the glow of satisfaction which come after one has studied his duty and, after perplexity and trial, determined to stop drifting and sail right pay for all effort.

A well known English minister a short time since preached a Sunday evening sermon on "Hypocrisy." Soon after he received a letter from one of his members, who was manager of a large concern, saying: After hearing that sermon he had gone home and, thinking the matter over, had said to himself, "I am living the life of a hypocrite." He could not afford to do it. He sat down and wrote his employers, resigning his position because their business was being conducted in a manner that was injuring his spiritual life. Monday, Tuesday and Wednesday were dark days. He had no prospects, and to throw up his position seemed folly, yet his soul said continually, "Better starve than be false to God!" Thursday came the answer. His employers had carefully

(CONTINUED ON EIGHTH PAGE.)

EVERY DAY RELIGION

THE VINE AND THE BRANCHES.



church, so far as results are concerned, doesn't amount to a hill of beans."

"Did it ever strike you?" asked Uncle Bez, "what a remarkable thing it is, that so many folks know all about how everything on earth ought to be done? They say that there isn't a man in the whole country who doesn't know exactly how a newspaper ought to be run. There are hundreds of men in every town who can tell you off-hand, just what the railroads ought to do. There are plenty of women in this block who know precisely what all their neighbors' mistakes are. There are any number of men who can set the church right in five minutes on all questions that have puzzled the wisest and best men in all ages, and there are scores and scores of folks who can give the Almighty points on how to run the universe, and especially upon what to do with the church. But, somehow, editors continue to run their own papers; railroad presidents continue to run their own roads; our neighbors get along without our unasked-for advice, and I guess the Almighty will manage to hold the stars in their places and to take care of His children on earth a few more million years, without any great amount of assistance from us."

"But, dear me," said the Man-Who-Likes-to-Manage, "I wasn't thinking of suggesting to the Almighty—I was only saying how the church could become more effective."

"I know, I know," replied Uncle Bez, "but after all, that is God's business, not ours. You remember that Christ said to His disciples on that last night, 'I am the vine, ye are the branches.'....and My Father is the husbandman.' It is God Himself who takes care of the vineyard. It is He who casts forth the fruitless branches; it is He who purges the fruitful branches, and our part in the vineyard doesn't consist in giving Him advice, but in 'abiding in the vine.' We needn't worry about results—God giveth the increase. If we abide in Christ, we shall bring forth 'much fruit.' So it seems to

me that what the world and the church really needs, today, is not a new system of training the vines; not a new sort of fertilizer for the branch, not more culture, nor more anything, but just a closer connection between the vine and the branches. And that, I think, isn't a work that can be done on the wholesale plan, nor by any 'system;' it is individual. Each one of us must make sure of our own union with the vine—and God will take care of the bringing forth of fruit. If every Christian and every church member is right, the church and its work will take care of itself.

"And Christ has told us how we may 'abide in Him.' 'If ye keep My commandments, ye shall abide in My love.' And do

forms business habits, and by the time he's a man, he's confirmed in both his way of doing business and in his interest in it, and his love for it. Haven't you seen that lots of times? Haven't you seen children who had to be driven to their music lessons, become passionately fond of music? Well, it's the same way with keeping Christ's commandments. The man who forces himself to do it long enough, will finally do it from love.

"And I wouldn't worry because the branches which do not bring forth fruit, seem to be left in the church undisturbed. The Husbandman probably knows when it is proper time for pruning, and we may be sure that the pruning will be done. Nature always throws away a useless branch. When you stop using your arm, it withers up. Your body won't feed what you



"WHAT THE WORLD AND THE CHURCH NEEDS TO-DAY IS NOT A NEW SYSTEM OF TRAINING."

you know that that is true—as true in other things as in our religious life? You take a boy into your store; he doesn't like the work; he is restless and wants to be off fishing or something of the kind, but if he keeps your commandments, if he attends to his work, even if he only does it because he has to do it, it isn't very many weeks before he becomes interested; he

don't use. When a branch of a tree withers, it finally drops off, and the branches of the True Vine, which no longer abide in it, are sure to fall off, without any assistance from outside critics. Don't you think they will? "

And the Man-Who-Likes-to-Manage only said, well, he supposed so.

JOHNSTONE MURRAY.



SUGGESTIVE THOUGHTS.

BY CHARLES MCCLINTIC.



MAN may inherit but cannot merit eternal life.

Sins should be washed white by the blood of Christ, not white washed by the devil.

Christ's yoke will not fit stiff-necked people.

Instead of loving only those who love us we are to love also the unloving and the unlovable.

To Help our fellow men requires tact and contact.

Every man that will not allow God to regenerate him is becoming degenerate.

FIVE MINUTE SERMONS

XXXIX. FOR WHOSE SAKE?



WELL, Brother August, I'm sorry you have to wait for me," said the pastor, as he made himself comfortable for a long visit with the Foreign Missionary Secretary.

"You look tired, Brother Bishop; but, then, funerals

are always fatiguing."

"This has been peculiarly so. I can't help feeling that that old lady has been next to murdered. Her name was Jones—some people with very common names have uncommon life stories. She lived in that little cottage on the slope yonder, the one with the apple tree in front. If ever there was a saint of God, she was one, a lady, quiet, Bible-loving, patient, unassuming. Her husband is—well, actually, there he is now! See him, stroking his long beard: he'd miss that beard and his daily 'Democrat' more than he seems to miss his wife. Yes, sir, he's going down to open up his little bit of a store, by the creek there. He was a deacon in our church for a long time, and I have often seen him get up at the end of the sermon Sunday mornings and go to the store and open up so as to catch the boys and sell them cigars as they came from church. See him sitting there now, smoking, reading and stroking his beard: his conscience must be hidden in it the way he tries to smooth it. He never has had much trade, but, as far back as I know, he has tied himself to that store busy reading, smoking and stroking. At the same time, his wife has been tied to the house, both by her sickness and by the burden of home duties.

"She has suffered for years, and yet no one ever heard her complain, and there was something about her that made all the godly women of the parish enjoy an hour with her. Some of them used to help her with her work; she being very weak, and the deacon refusing to hire help—that would mean fewer cigars. They had a daughter, Miss Libby, but then, she did not like house-work. She was a second edi-

tion of her father, only in a more religious binding. She became peculiarly pious, cultivated a Madonna expression, became too spiritual to wash dishes, doted on slums and missions, you know, and adored conventions and religious gatherings, provided they were away from home.

"She heard a missionary from Ceylon speak at one of our county gatherings; she wept at the mingled romance and pathos and bathos. She pictured a ship leaving New York harbor, Liverpool, London, Mediterranean, Bombay, a missionary teaching, a missionary standing on the platform of the Somno church and how the people hung breathless on her story, and, lo, the missionary was Miss Libby Jones. You can imagine what that meant: she carried a jumble of dying heathen and cocoa-nut palms, and waving handkerchiefs and ancient cities and cinnamon groves and pith-hats, and jungles in her head, for some time. Then she went before the Board, went to the training school and carried out her programme.

"She used to write home about the voyage and the scenery and the natives; sent pictures of the mission building and of herself in native costume. But we had to



"SEE HIM SITTING THERE NOW!"

examine the official reports to find out what work was being done. Of course, our mission collections went up, and we felt proud of our representative on the Foreign field.

"Later on, her letters told how hard her work was: then how weary she was: then that she was sick and, at the end of three years, she was on her way home again.

She found her mother just alive: sweet old saint, how wistfully she looked at Libby. That young lady was away, however, speaking at missionary gatherings almost all the time and, yet, somehow, her addresses hung fire. She appeared on our platform, but I am afraid we thought most of the time of a weak and worn lit-



"SHE APPEARED ON OUR PLATFORM."

tle old lady in a cottage near by. Anyway, the collection was mostly chicken-feed. Naturally she wearied of the story of the 'poor heathen,' and then she prepared a lecture on 'Travels in the Orient,' and traveled the Occident with it.

"When the old lady began to sink to the end she called for Libby. But Miss E. Judson Jones, as she was now styled, was far away, and death reached her mother before she did. The end was triumphant, and yet the scene was inexpressibly sad for, at the last moment, her husband was away, keeping the store open, and her only daughter was miles away."

There was silence for a long time as the men watched the red fade from the west and the evening star break over the hill.

Then Brother August said: "Alas, how selfishness mars! How many there are who are willing to forsake houses and brethren and parents; but not for His sake!"

"And you can easily see how this affects our interest in the field abroad," said the pastor. "One man said, when asked to give, 'No, sir, I can't afford to pay for young people gallivanting 'round the globe.'"

"Yes, it is easy for people to allow such cases to blind them to the constant Christ like sacrifice of the hundreds on the field and to the pressing needs of the lost over there. The selfishness of others ought not to make us selfish, too. The more your people see of the Master's sublime self-sacrifice, the more they will give as He gave, and the less they will remember Miss Libby's folly."

HENRY F. COPE.

EWORTH LEAGUE

CONTINUED FROM FIFTH PAGE.

ly considered the matter. They recognized his value and requested him to keep his position and conduct their business in a manner consistent with his spiritual convictions. It pays to be true to God. "Godliness is profitable to all things, having promise of the life that now is and of that which is to come." No man can afford to do business for himself or for others in a manner his conscience cannot approve. The best business policy is godliness and Christian integrity.

Fiji is Christian as few communities in the world are. Many other of the south Pacific groups of islands follow closely after. Yet these islands were but a generation since pagan and cannibal of the lowest type. The conversion of the South Sea islands is one of the most thrilling stories yielded by this eventful age.

It was Hallan who said, "I see that the Bible is into every fold and crevice of the human heart. I am a man, and I believe that this is God's book, because it is man's book."

Bishop Merrill.

Bishop Stephen M. Merrill is the senior effective bishop of the Methodist Episcopal church. He was elected to the office in 1872 with seven others. Bishop Thomas Bowman was the first one elected and so would rank as the senior living member of the Episcopal board. Bishop R. S. Foster was also

BISHOP STEPHEN M. MERRILL.

elected on a ballot previous to Bishop Merrill, but both of these bishops are noneffective on account of age and infirmities.

Bishop Merrill was born in Ohio in 1825 and entered the ministry in 1846. He is not a graduate of college, but ranks among the most scholarly of men in special lines. He is the best living authority on Methodist law and usage, and has written a number of books which have become standards in doctrinal matters. He was pastor, presiding elder and editor. From the latter position he was elected to the episcopacy.

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MOTHER OF ALL EVIL.

Liquor Drinking Habit the Greatest Source of Crime.

Rev. James G. Dougherty of the Antislavery league, in a recent address on the evils of intemperance at Kansas City, said in part:

"So should every Christian feel in the presence of a great and widespread evil. Something is wrong with the church member who can live quietly in the midst of evils and do nothing to prevent their propagation. The greatest evil of our land, the fruitful mother of many evils, is the liquor drinking habit. We shall do little to control it until we close its schools, the saloons. It is not true 'Let whisky alone and it will let you alone.' Mothers and wives and children are weeping in misery today because of the evil whisky has brought their lives, and they have always let it alone.

The saloon injures the individual, brings sorrow to his family, corrupts public life, steals young men from Sunday school and from church to ruin them, body, mind and spirit; even drags down some ministers and blasts their lives. Better 400 cases of small-pox scattered over the city than the 400 saloons said to exist here. The results would be less injurious to the individual, the family and the community. The Antislavery league invites all men, without reference to political or religious affiliations, to unite as one man for the suppression of this great evil. The league is not a party, will not form a party or ally itself to any political party. It recommends only such methods as the men in each community can agree upon—the men who feel the saloon to be an evil and can unite on one proposition, whatever else they disagree upon—"The saloon must go."

THE GIN MILL.

A Factory Whose Product Is Disease and Death.

Rev. Dr. C. H. Mead of New York, in a recent address at Philadelphia, attacked the liquor saloon. Dr. Mead's subject was "The Mills that Grind." He began by calling attention to the fact that the revenues of the United States government for the fiscal year ending June 30, 1898, were \$1,250,000,000 and of this amount \$800,000,000 came from the sale of intoxicating liquors.

"Now," said Dr. Mead, "when a man spends \$1 on drink, what has he to show for it? Does it strengthen him, does it purify his blood, does it make his brain clear? No, a thousand times no! What makes America such a mighty nation? Its manhood. Every institution that strikes at the manhood of the country should be annihilated. And yet that is just what the liquor shop does.

"Every mill almost has its value. The sawmill produces wood, the grain mill flour, the pulp mill paper; in each raw material is turned to goods. The gin mill, what does it do? Are the teeth

or the gin saw sharp?"

"In the bottles and decanters of rum are teeth so sharp that death is the least wound they inflict. These teeth tear away and eat into a man's brain."

WHY HE REFUSED.

A man who lately came over from America told the writer that on board the steamer one of the passengers went up to another in the smoking room and asked him to have a drink with him. The man then proceeded to light and read a newspaper and never noticed him. The other man again asked him to drink with him. No answer came. A third invitation was given in these words:

"Sir, I have asked you in a friendly way as possible to drink with me, and each time you went on with your reading and had not the civility to answer me. Now I ask you for the last time if you will drink wine, whisky, or anything else with me?"

The man then put aside his paper and answered quietly: "Do you want a glass, sir? Well, if I were to take a quarter of it, I could not read until I had drunk all the liquor in the bottle. This is why I would not drink with you."

All present admired the man's self-control and learned a lesson on the danger of putting one's soul in a brother's way.—Qu

Bane of the Nation.

It is not the ignorant who are most affected by the evil of intemperance, but the well educated people who are most likely to set a good example, are the victims. The gin bottle acts as a

bordeaux, rum or cognac is to be found on many a table. It is present at every ceremony, many a discussion and numberless insipid conversations. This fiend which gradually steals away health, reason and conscience is the confidant of projects, hopes, despair, joy and sorrow.—Selected.

Scourge of Alcohol.

In France and Belgium, Russia and other countries, the scourge of alcohol is attracting the attention even of politicians, who see in its ravages a physical and moral decadence that threatens national disaster.—Temperance Record.

No Sunday Rum In Birmingham.

Agitation of the temperance question throughout Alabama has caused the saloon keepers of Birmingham to close their places of business on Sunday.

Health Recipe.

Take the open air,
The more of it the better,
Follow nature's laws
To the very letter,
Let the doctors go
To the bay of Biscay,
Leave alone the gin, the brandy and
the whisky,
Eat the plainest food,
Drink the clear, cold water;
Then you will be well,
Or at least you oughter

—London Punch.

of heaven" that will work, the projectors hope, throughout the entire district and stir up missionary enthusiasm in those chapters which campaigners are not able to reach in person.

ELI PERKINS JOINS A DRINKING CLUB.

(CONCLUDED FROM THIRD PAGE.)

drink, come on."

"All right," said the driver. "I think I can get a drink; but mebbly the whiskey is out, and we'll have to take bottled beer."

Then I followed him through the dried weeds and snow along the river bank.

"This isn't the way to a saloon," I said.

"No, I am going to Mike Grady's. Mrs. Grady has some beer left over from a funeral."

When we reached the rear end of Grady's cabin the driver knocked on the door.

"Be off from there!" said an Irish woman's voice. "It's no use comin' round here. The perlice has been here and poor Mike has gone wid 'em."

"Con-found it!" said my driver, striking his left hand with his right fist, "the police are always getting on the end of a wake. But I can get you a drink yet." Then he looked at me quizzically and said:

"Will you join a club?"

"A what?"

"A club."

"Yes, I'll join anything to get a drink. I'll join the Masons, join a horse company, join a Church—anything."

"Come along then. I know where it is."

Then I followed him across the bridge and on up Main street.

Then he turned up a pair of stairs, and I followed him up three stories to a door with a little wicket door in the centre, where he gave three knocks, and the wicket flew open. Then commenced some low whispering, and then the big door slowly opened.

"Fifty cents is the price of membership," holding out a card with my name written on it. Then we went to the next room, where there was a bottle of whiskey on the table. I took it in my hand and smelt of it.

"What is it?" I asked.

"Oh, don't be afraid of it. It's whiskey."

It was whiskey—Maine whiskey, but such whiskey! My man had kept his word. I looked at the bottle, then looked at my membership card. I have that card now. I'm a member in good standing.

"Well," I said, "this is pretty near prohibition. If walking eight blocks, climbing up three pairs of stairs, joining a club of drunkards, and paying 50 cents to look at a bottle of vile poison isn't prohibition I never expect to see it."

If any clergyman reading this article doubts the truth of my story, I will send him my membership ticket by return mail—with my affidavit appended.

Prohibition does prohibit whiskey about as much as the law prohibits swimming. They will swim, but they

will steal less. If the penalty against liquor selling were as strong as it is against murder there would be as few liquor sellers as murderers, and there would be less tears and less poverty in this world and less sulphur in the next. —Eli Perkins in "New York Voice."

TOO BIG FOR HIS BOOTS.

With great trouble, a small body of men were busy hoisting a heavy log to the top of a block house that was being repaired after an assault in one of the campaigns of the war of American Independence.

As the log swung to and fro the voice of a little man was heard encouraging the workers with a "Heave away! There she goes! Heave ho!"

By and by there rode past an officer in plain clothes, who asked the little man why he did not help the others.

"Sir," was the pompous reply, "I am a corporal."

"Indeed," said the other, "I did not know that. I ask your pardon, Mr. Corporal."

Dismounting without further ado, the officer lent a willing hand until the job was done. Then, wiping the honest sweat from off his brow, he turned to the little man and remarked:

"The next time, Mr. Corporal, you have a bit of work like that in hand, and too few men to do it, send for the commander-in-chief, and I'll come again and assist you."

With which offer and rebuke, General Washington left the astounded corporal to his own reflections.—"Little Folks."

BE A MISSIONARY AT HOME.

After an enthusiastic missionary meeting a young lady went to the speaker and told him she would like to become a missionary. Looking at her earnestly, the missionary said:

"I suppose you have been working in the Sunday-school, and seeking to win the scholars there for Christ?"

"No," said the young lady, "I never felt called to teach children; I am not suited for them."

"Well, perhaps you have been helping in a mothers' meeting, and trying to bring those at home to Jesus?"

"No, I cannot say that I have done any of this work, but if I went abroad I might be able to begin there."

"Believe me, my dear, young lady, if you cannot work for Christ at home you will not find it easier to do so abroad. We want as missionaries those who have proved themselves soldiers of the Lord Jesus.—Scottsman.

THE LIVE SUNDAY-SCHOOL.

Only second to the Scripture lesson is the music of the Sunday-school. It plays a most important part in establishing truth in the young hearts. Besides this it gives life and strength to the meeting. All children love music and there are few indeed who cannot sing. Music finds access everywhere, and many an untutored member of the church has been conquered by the strains of Gospel music who was obdurate to every other means of evangelization. In Sunday-schools of the South, the

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GENERAL PRACTICE.

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propriateness of choice in musical selections helps to enforce the lesson of the hour. It is not always necessary to sing a whole hymn through. Sometimes the object will be better gained by singing a couple of stanzas from two or three different hymns.

Of all the hymns that have ever come to bless mankind there are none so full of Gospel truth as those that are now found in our Methodist hymn-book, and while some tunes may be "airier" and more "catchy," they cannot equal the depth and soulful melody of our hymn tunes. Those who have heard our well-taught children, whether at Sunday-schools, or anniversaries will be pleased to see how fully the children can grasp and appreciate our noblest hymns. These hymns, not only please the ear, but have food for the soul, and when the heart is stirred, action will follow. This musical training is not only of immediate benefit to the children, but it prepares them to participate in and enjoy the regular Church services. Today, as always, we wish our people to obey the injunction, "Let all the people sing," and let the singing be done with the spirit, and the understanding also." It is well to teach the children to memorize some hymns, tunes and words, and to have them sing without books. What incalculable blessings have come through such efforts can only be estimated from the testimonies that have come to our ears from all parts of the world, and from all experiences that befall the human lot. Music warms the soul, lightens burdens, corrects or expresses our joy, rouses our energies here, and prepares us for the ransomed hosts, when we shall meet to praise the Redeemer around the throne.

Virginia's Attractions.

It is astonishing what a vast amount of rational enjoyment may be extracted from a ten days' visit to Virginia; how it may be made to compensate for the untold miseries of months of labor, and, in fact, obliterate the remembrance of the "tucker" or of "trial balances," which one must endure while tossing among the breakers of modern business.

In the Chesapeake & Ohio sections of the Old Dominion are bits of scenery, each bearing an indelible impress of Creation's hands, and each preserving memories of Nature's might. The Natural Bridge, the Grottoes of the Shenandoah, the Caverns of Luray, the New River canyons, tell stories widely different from Nature's structures of continental Europe; and Old Point Comfort, Williamsburg, Richmond and the Lower James disclose fragments of history of far greater interest to us of American birth than the treasures of the Old World. Pictures of delicious and magic beauty abound. In the heart of the Alleghanies health and pleasure seekers find life-giving waters and social enjoyment at White Sulphur Springs, Virginia Hot Springs, and a host of other resorts of world-wide fame. If one is an enthusiastic lover of military history, with an admiration for war-like deeds of war-like men, he may stand on almost any mountain in Virginia and gaze upon fields where men's bones have been destroyed and upon plains which have wept bloody dew. The lover of Nature will see valleys of peace, and rich, fertile dells, through which silver rivers wind their graceful lines. The student of the natural school may feast his eyes on mines of iron and zinc and coal, and while to the sentimental there are nooks fitted only to the intermingling of the lover's speech

EARLY DRINK LAWS.

Property of Drunkards Treated as That of Lunatics.

Samuel Morewood, a British collector of excise, who wrote his excellent work on inebriating liquors at the very time when the drinking of distilled spirits was at its height in this country, mainly in 1826-80, makes the following judicious remarks in reference to the same:

"That it (excessive drunkenness in America) is a great evil all admit, and it can only be accounted for from a combination of circumstances which rarely occurs in other places. . . . Indeed when the moral habits become once depraved it is difficult to restore the mind to the exercise of religious pursuits. . . . In 1821 the American legislature wisely enacted a law which places the concerns and property of habitual drunkards in the hands of a committee of the court of chancery, thus extending to them the jurisdiction exercised by the court with regard to the estates of lunatics. . . . No wonder that so awful and calamitous a state would await such a number of individuals when we find that even boys acquire the habit of drinking much earlier than they do in Europe. . . . It is no uncommon thing to see a boy of 13 or 14 years old, with a cigar in his mouth, walk into a tavern in the forenoon to take a glass of brandy and biters to quench that thirst which the free use of tobacco always occasions, and it is well known that habits, when early contracted, become in some measure constitutional. . . . Forty millions of dollars, it is thought, are thrown away annually on spirits in the States, and it is frightful to think that among the prosecutions for irregularity in one year at New York 800 of these cases arose from intemperance, while of 730 persons committed the same year to the workhouse in Baltimore 554 were for intoxication, and in the entire States it is conjectured that 81,000 annually fall victims to this debasing propensity."—Detroit News-Tribune.

Temperance Education.

The assistant attorney general of the United States has rendered an opinion in which he holds that it is the duty of the various boards of education to enforce the law passed by congress May 20, 1896, that makes the study of alcohol with reference to its effects upon the human system a compulsory branch of study, not only in the public schools of the territories, but in the various Indian schools wherever located and in the naval and military schools of the United States. Teachers also must pass a satisfactory examination on this special subject if they have not already done so.—Exchange.

Intemperance in France.

Among all the European nations France suffers most from the evils of intemperance, which made terrible progress in the last 20 years. In portions of the northern parts of France the population is disappearing as rapidly as the American Indians disappeared before the fire water introduced by the white pioneers. In Normandy the women drink more than the men, and the mortality among children is excessive in consequence.—Chicago Record.

Teachers and Barkeepers.

There are 400,000 teachers employed in the public schools of the United States, and they are paid about \$165,000,000 yearly. There are 1,200,000 barkeepers and saloon keepers, and the people pay to them over \$1,000,000,000 a year.



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The great success of the Smithdeal College is due to honest work and the deep interest the instructors take in the pupils.—Richmond Dispatch.

Prof. Smithdeal is a deadly enemy of educational shams and superficial methods of teaching.—Practical Age, Moline, Ill.

We do not hesitate to single it out as an example for all such institutions.—Western Trade Journal, Chicago, Ill.

The results accomplished speak for themselves, and will bear comparison with those accomplished by any similar institution in any part of the country.—Mercantile and Financial Times, New York City.

This school has long been recognized as a leading one, and we are glad to see that it is winning from the press and people the praise so richly merits.—Progressive Farmer, Raleigh, N. C.

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Vol. VII. No. 29.

REV. JAMES CANNON, JR., Editor,
Blackstone, Va.

BLACKSTONE AND RICHMOND, VA., AUGUST 3, 1899.

\$1 a Year.--Till Sept. 1st, 50

THOU KNOWEST NOT NOW.

Thou knowest not now, how can'st
thou know?
Earth's shadows hide me from thy
sight,
And oft I lead thee in the dark
When thou would'st have thy path-
way light.

And rugged is the way and steep,
And many a storm may break o'er
thee,
But thou mayest trust me, I have
crossed
Each wave of life's tempestuous
sea.

Thou knowest not now, thou wonder-
est why
Thy fairest schemes are brought to
nought;
My ways are hard to understand,
Too intricate for finite thought.

But when earth's tangled maze is
passed,
And then hast reached the glory
land,
Thou wilt look back with joy and own
I led thee with a loving hand.

Thou knowest not now; why those
more dear
Than life to thee were called away,
Why all thy tears and prayers were
vain,
When thou did'st ask to have them
stay.

I know thy heart too fondly clung
To them, when I would have thy
love,
And so I took thy treasures hence,
And laid them up for thee above.

Thou knowest not now, yet be con-
tent,
A little while and thou shalt know;
For heaven's broad day shall on thee
break
More brilliant than the noon-day
glow.

And all my undiscovered plans
To lead thee to my home of rest,
Shall be revealed, and thou wilt see
My way, and not thine own, was
best.

—Selected.

Correspondence.

ARMVILLE DISTRICT CONFER- ENCE.

Under the presidency of the consecrat-
ed Rev. Jas. H. Riddick the preachers
and laymen of the Farmville District en-
joyed at Crewe their annual gathering.

Geo. H. McFaden the host of the occa-
sion, spared no pains to make the visit
a most agreeable one, and he succeeded
well.

Mc. has had much experience in hous-
ing and looking after District Conference
and certainly his last effort in this direc-
tion shows that he made good use of the
experience he gained elsewhere for if
there were a hitch of any kind any-
where, the same has not reached our
ears.

To be sure though Mc. had at compar-
atively easy task before him this time
for with the abundance of charming
homes at his command, each one with
wide open doors, and generous welcome.
Crewe would have found no difficulty in
entertaining twice nay 3 times the num-
ber of Delegates. There was a good at-
tendance for a District Conference.

Seventeen preachers and about 40 lay-
men were on hand and most of them
stayed until the last hours of the session.
We missed the genial Capt. Richard Irby,
who generally honors us with his pres-
ence.

However, the Randolph Macon Sys-
tem of Colleges was well represented for
with us were Dr. W. W. Smith, the Chan-
cellor; Jas. Cannon, Jr., of the B. F. I.,
and Prof. E. Sumpter Smith, of Bedford
City Academy.

The first days session was taken up
with reports from the various charges,
the character of which show that the in-
terests of the Church are being well look-
ed after and point to a good report at the
Annual Conference.

A hopeful spirit, in fact, seemed to have
taken possession of the District.

We thank God for all that is passed
And trust him for all that's to come.

There was a large lay representation
present on the first day.

The evening session was held during a
continuous rain, which had not ceased at
the hour for adjournment. Friday be-
ing set aside, by agreement, for the Ed-
ucational movement, and the rain con-
tinuing to decline, to cease, a motion to
proceed to the election of lay delegates
to the Annual Conference was adopted
after some discussion as to the advisabil-
ity of making a precedent, not in accor-
dance with our usual custom, which has
hitherto been to elect delegates on the
2nd or 3rd day.

In all there were 6 Ballots taken re-
sulting in the election of the following as
delegates Judge J. M. Crute, of Farm-
ville; Bro. W. H. Hubbard, of Burkeville
Circuit; Bro. C. E. Wilson, of Crewe; Bro.
J. H. Wall, of N. Mecklenburg; and of
the following brethren as alternates
Bro. L. E. Jones, of Crewe; Bro. H. E.
Barrow, of Farmville; Bro. R. A. Black-
well, of Lunenburg; Bro. C. T. Reekes,
of Boydton.

The 2nd day's morning session was
enlivened and brightened by the intro-
duction, during the presentation of the
report on Epworth Leagues, a large del-
egation from the Crewe Junior Leaguers
who, accompanied by their own organist
and led by their own chorister, rendered,
very spiritedly, several bright rallying
Epworth League hymns.

Bro. McFaden created a profound im-
pression upon the delegates present as
he detailed a work of mercy and help in
which the Crewe League had recently
engaged.

During the evening session of the 2nd
day the reports of committees began to
pour in and many things which ought
and should have been said were crowd-
ed out for want of time in which to dis-
cuss them.

H. E. Barrow, of Farmville, made a
ringing speech on the financial report,
which it would have benefitted every
steward on the District to hear and
heed. The Conference directed that the
reports on Finance and Spiritual State
of the Church; and of the District Secre-
tary of the W. F. M. to be forwarded to
the "Advocate" and to the RECORDER
with a request for publication.

Rev. H. M. Hope addressed the Con-
ference in behalf of the Conference or-
gain.

H. E. Barrow, of the District Parson-
age Board of Trustees, reported that
through no fault of his own, the P. E.
had not used the district parsonage this
year, but had donated the rent to re-
pairs on the building, and that the build-
ing was now free of debt and insurance
paid up.

Friday's session, which was continued
until the winding up of all the business
of the Conference, was occupied, in the
main, by the Twentieth Century Educa-
tional and Thank-Offering Fund move-
ment, under the direction of Rev. James
Cannon, Jr., the chairman of the Com-
mittee on Education and one of the sec-
retaries of the Virginia Conference Edu-
cation Board. Dr. W. W. Smith, in a
masterly, thoughtful and eloquent ad-
dress, made us all wish we had the
wherewithal to send the amount of the
Twentieth Century Fund up to and
above the twenty millions which our
sister Church proposes to raise.

Brother Cannon then undertook to
raise a collection and in a little more
than ten minutes the secretary was en-
abled to report \$2735.00 subscribed.

Dr. W. J. Young followed with one of
his wonderfully impressive speeches, the
best effect of which, however, was lost
by many of the delegates who were
forced to leave town on the noon train.

The licenses of unordained local
preachers were renewed, and licenses to
preach issued to Walter A. Jeffries, of
Trinity Church, Chase City Circuit; E.
Gordon Dunn, of Reese's Church, Char-
lotte Circuit; J. A. Winn, of Williams'
Church, Lunenburg Circuit; Virgie R.
Turner, of Williams' Church, Lunen-
burg Circuit; Robert R. Lumpkin,
of Clarksville Church, Clarksville Cir-
cuit.

Rev. W. A. Jeffries, and Rev. R. P.
Lumpkin were recommended to the An-
nual Conference for admission on trial,
and Rev. E. Gordon Dunn was endors-
ed by the District Board of Education as
a suitable and worthy applicant for aid
in obtaining a ministerial education.

The District Conference passed, by a
rising vote, resolutions of respect and
love for our P. E., whose term expires
at Petersburg in November next.

The customary resolution of thanks
were adopted and the Confer-
ence adjourned without day to meet in
Boydton next year.

There was some dissatisfaction ex-
pressed by visitors to the sessions of the
Conference that there was not more time
allowed for preaching; the stress of busi-
ness, however, made it impossible to
find place for more than two sermons a
day.

The opening sermon, on Wednesday
night, by Rev. R. A. Compton, from
text, First John 1:14, was well prepared
and well delivered; and the sermon on
Missions, by Rev. W. W. Royall, D. D.,
who took as his text the Great Commis-
sion and to a crowded house held forth
upon the subject so dear to the Chris-
tian heart, was intensely interesting.

We all enjoyed our visit to Crewe, and
when the District Conference meets
there next time may we be there, too!
SCRIBE.

P. S. Rev. J. E. McCulloch, on Friday
night, addressed a full house in the in-
terest of the Student Missionary Cam-
paign, under the auspices of the lo-
cal League.

RAPPAHANNOCK DISTRICT CON- FERENCE.

The Conference was held at Trinity
Church, King George C. H., on July 19,
20 and 21, and was one of the most pleas-
ant and harmonious sessions we ever
had. We were entertained so hospita-
bly and bountifully that we will be glad
when it comes our lot to go there again.

Bishop A. W. Wilson, of Baltimore,
Md., was present and presided all the
time, and also favored us with two splen-
did sermons. Dr. W. W. Smith, chan-
cellor of the Randolph Macon Institu-
tions and Rev. Jas. Cannon, Jr., Presi-
dent of Blackstone Institute and Secreta-
ry of the Board of Education of the Vir-
ginia Conference, visited us, and gave us
eloquent and interesting addresses. The
Episcopal Church was kindly put at the
disposal of the Conference, and sermons
were preached there twice, to overflow
congregations, by Revs. Jas. Cannon, Jr.,
and W. F. Davis. Rev. W. B. Jett
preached the opening sermon before the
Conference on Wednesday morning.
The other preachers during the Confer-
ence were Revs. J. E. Deshazo and F.
Burruss.

The usual committees were appointed
and made reports. One report was but
slightly altered owing to difference of
opinion and discussion. It stated that
among our members "the private daily
reading of the scriptures is almost

wholly omitted." If that be the case, we had a wall of Roman Catholics and trust to the priest alone for our knowledge of God and his word, and for absolution from sin. Reader are you a Christian, a Protestant, a Methodist, and living in this day of grace when the American Bible Society is striving to put a copy of the Bible in the possession of every individual, and do you fail to read even a few verses of God's word in private, daily? If so, had you not better try to get some word from your best friend every day?

The attendance of members of Conference was above the average—in all, 28 were laymen and 18 preachers. Besides there were 3 licensed to preach, viz: Geo. T. Forrester and C. Emily Thrift, of the Lancaster Circuit, and George W. Watkins, of Matthews Circuit.

The following were elected delegates to the next Annual Conference: J. T. Minor, R. O. Patross, W. McD. Lee and L. Cockrell. Alternates: O. Eastburn, J. H. Wheaton, M. W. Bruce and Mesville Walker.

Seven Churches claimed the privilege of entertaining the next session of the Conference, viz: Clarksville, of Middlesex Circuit; White Marsh, White Stone and Wheaton, of Lancaster; Carmel, of Westmoreland; Tabernacle, of Spotsylvania and Calvary, of Richmond county. White Stone, of Lancaster county, which has twice before showed us how well she can entertain, was selected as the place. —A MEMBER, in the "Northern Neck News."

WOMAN'S FOREIGN MISSIONARY SOCIETY.

The third District meeting of the Woman's Foreign Missionary Society of the Farmville District convened in the Methodist Church at Farmville, July 7th, at 8:30 p. m.

After devotional exercises, conducted by Judge J. M. Crute, Mrs. Bacon, the District Secretary, took the chair. The delegates and visitors were welcomed by Mrs. D. T. Elam, of Farmville, and the response made in appropriate words and graceful manner by Mrs. Phillips, of Crewe. After singing another hymn, the meeting became social and the delegates and visitors became acquainted with the Farmville ladies. The meeting adjourned at 9:30 to meet Saturday morning.

The business meeting was opened at 10:30 o'clock Saturday morning, with Mrs. Bacon in the chair. Devotional exercises were conducted by Mrs. R. A. Compton, of Blackstone, with prayer by Mrs. T. McN. Simpson, of Farmville.

Mrs. D. T. Elam was elected secretary. The roll of the District being called, the following delegates responded: Farmville Auxiliary—Mrs. Annie Wootton; Crawley Auxiliary—Mrs. T. W. Crawley; Olive Branch—Miss Sallie Moore; Clarksville—Mrs. H. T. Bacon; Crewe—Mrs. G. H. McFaden and Mrs. Phillips; Blackstone—Mrs. R. A. Compton.

The address of the District Secretary was next in order. It was full and comprehensive; an earnest appeal to the Auxiliaries for promptness and increase in zeal, and urging that we reach the \$50,000 mark this year.

She suggested a scholarship being given by the District, or a Brole woman

supported, was presented, as well as attention called to the Twentieth Century Thank-Offering Fund. On the whole, her report was encouraging, reporting an increase in members, contributions, and subscribers to the Woman's Missionary Advocate.

On motion of Mrs. Elam, a rising vote of thanks was extended Mrs. Bacon for her most excellent address.

The presiding officer then called for reports from the Auxiliaries. Farmville reported in a live working condition, but, of course, much room for improvement. Mrs. Simpson stated that this Auxiliary had certainly grown in grace since her first acquaintance with it eight years ago. Crawley reported no increase, but working faithfully and holding the meetings regularly.

Olive Branch reported an increase in subscribers to the Missionary Advocate. It is a small country Auxiliary, earnestly at work and hopeful for the future.

Miss Agnes Wootten sang a beautiful and appropriate solo, "God Calling Yet."

Mrs. Compton, Mrs. McFaden and Crawley were appointed the Committee on Resolutions.

Blackstone reported a flourishing Auxiliary, organized in October 1898, has gained ten members since its organization, with a bright outlook.

Clarksville reported much interest awakened there, new members being added and old ones renewing membership.

An interesting and instructive paper on Korea was read by Mrs. R. H. Paullett, of Farmville.

Crewe reported this Auxiliary in a flourishing condition.

A letter was read from Lunenburg Auxiliary. Their meetings are held quarterly as their members are scattered throughout the circuit.

The Pamplin City Auxiliary was reported as doing well.

A paper full of information on our work in Mexico, written by Mrs. Berry, of Crewe, was read by Mrs. McFaden.

Mrs. Bacon spoke in behalf of raising money to make a life member. On motion, this was postponed until later.

Adjourned at 1 o'clock to meet Monday at 9 a. m.

The sermon was preached Sunday by Rev. T. McN. Simpson, his text being Psalm 68:11, Revised edition: "The Lord giveth the Word; the women that published the tidings are a great host."

The Monday morning's session was opened at 10 o'clock, the devotional exercises being conducted by Rev. T. McN. Simpson.

After the roll call the minutes of the preceding session were read and approved.

Mrs. H. E. Wall gave a delightful and instructive lecture on Mission work, taking South America and Brazil especially as her subject, illustrating her talk by the use of a large map, and exhibiting a number of interesting pictures, impressing facts upon her hearers in a forcible manner and showing a thorough knowledge of the work she was discussing.

Mrs. Simpson then read Mrs. W. C. Inge's letter in the "Advocate," exhorting and encouraging the Virginia Conference Society to press forward in

the work of "Woman's Work for Women."

This was followed by a vocal solo, sweetly rendered by Miss Edna Barrow, of Farmville.

The question of a Scholarship being supported by the District was then discussed very fully, and it was thought advisable to undertake it.

The following resolution was offered: "Resolved: That the forty dollars (\$40.00) necessary for the support of the Scholarship, above determined upon, be apportioned as equitably as possible to the several Auxiliaries on the District, and that a committee of three (3) be hereby ordered to make the apportionment."

“(Signed)

“Mrs. T. W. Crawley,

“Mrs. R. A. Compton.”

Mrs. R. A. Compton, Mrs. G. H. McFaden and Mrs. H. E. Wall were appointed the committee to meet this apportionment.

Mrs. Bacon was requested to write to each Auxiliary at once and inform them of this work to be undertaken and to respond promptly.

The committee reported as follows:

Farmville Auxiliary, \$10.00; Boydton, \$5.00; Clarksville, \$5.00; Crewe, \$5.00; Amelia C. H., \$4.00; Pamplins, \$2.50; Lunenburg, \$2.50; Blackstone, \$2.50; Crawley, \$1.00; Hobson's Grove and Trinity, \$1.00; Salem, \$1.00; Olive Branch, \$50; total, \$40.00.

The Committee on Resolutions read their report, expressing appreciation of all courtesies extended them during the meeting, thanking Mrs. Bacon for her faithfulness as District Secretary, also the ladies who contributed papers to be read at the meeting.

The report was adopted.

It was moved and carried that the District Secretary be instructed to cast the ballot to elect delegates and alternates to the Annual Conference meeting, to be held in Petersburg in October.

The list of delegates is as follows:

Mrs. R. A. Compton, Blackstone; Mrs. T. J. Davis, Farmville; Miss Binford, Olive Branch; Mrs. Bascom Dey, Crawley; Miss Price, Salem; Mrs. G. H. McFaden, Crewe.

Alternates: Mrs. Cogbill, Boydton; Miss Lillian Bagley, Lunenburg; Mrs. Brady, Pamplins; Miss Southall, Amelia; Miss Humphreys, Clarksville; Mrs. Brazeal, Hobsons.

Mrs. Compton extended an invitation to meet in Blackstone next year, subject to change, if necessary.

After reading the minutes of the morning session, the hymn "God Be With You Till We Meet Again," was sung, and the benediction pronounced by Mr. Simpson, the session was adjourned to meet at the call of the District Secretary next year.

All felt it a privilege to attend, and much regret was expressed that every Auxiliary did not send a delegate.

Good can and will be accomplished if all will work together; so next year send your delegate.

MRS. D. T. ELAM, Sec.
Farmville, Va.

FOURTH INTERNATIONAL EPWORTH LEAGUE CONVENTION.

In 1897 the city of Indianapolis, Ind.,

made a successful campaign and captured this great bi-ennial gathering of Methodists. The committee in charge of that campaign promised to outdo every preceding international convention.

Indianapolis has entertained so many conventions that the people seem to be veterans in the service of hospitality. All the great external features which characterize these great gatherings were repeated. The citizens decorated the streets of the city in a handsome manner, and the League colors of red and white were displayed with rare good taste in flags, streamers, and electric lights. Many proclamations of welcome spanned the streets and avenues.

The general rendezvous of the Epworth hosts upon their arrival in companies and regiments was the magnificent Capitol building of the State, which by resolution of the Legislature had been extended the committee for convention purposes for the entire week. The large and cool rotunda was occupied by the registration force, which worked smoothly and intelligently. On Thursday afternoon forty-two States and Territories and Canada were represented, and the fourth International Convention to eclipse for numbers and enthusiasm any gathering of young people our denomination has witnessed. It is too soon to give exact figures, but the final registration figures will show this to be a monster assembly.

The meeting places were large and comfortable and convenient of access. Epworth Tent was pitched on the courthouse campus, and could accommodate 8,000 persons; Tomlinson Hall, an ideal meeting place, accommodated 6,000; and the English Opera House several thousand. All these places were decorated in a fashion which demonstrated the committee under that caption was not a victim of gaudiness.

The official program, which was a beautiful and substantial booklet of 145 pages, announced the topic, "Methodism of Today," for that hour. The delegates, who had come from the ends of the continent, crowded every available inch of space in the two mammoth meeting places. The largest interest of the day was centered in the tent meeting, because it was the officials' meeting. Ten thousand and vigorous and zealous Leaguers crammed the tent and overflowed into the campus.

The acoustic properties were early proved quite satisfactory. The great chorus choirs, which had been drilling for weeks, began their antiphonal singing, and Epworth Tent responded to Tomlinson Hall across the street. The grand old Methodist hymns were lustily and warmly flung to the winds, until the spirit of praise reached its climax in the great Anglo-Saxon national odes.

Chairman Lasby then, in words few and fitting, welcomed the vast throngs in behalf of the general committee. The applause which greeted his words showed the appreciative temper of the multitude. The presiding officer, the Hon. Hugh Dougherty, spoke a few ringing sentiments, and called upon the Rev. Henry J. Talbot to offer the opening prayer, which voiced praise and gratitude.

The welcoming staff was a strong one, and the overwhelming demonstrations of appreciation which greeted the representatives of the State of Indiana, the city of Indianapolis, and the Methodism of Indiana, respectively, stamped the gentlemen as peers at the business. The Governor of the Commonwealth, the Hon. J. A. Mount, welcomed the Leaguers in behalf of the State. The address was a remarkably strong effort, and

a Presbyterian executive spoke appreciative words of our denomination's growth and work. His introductory utterance of welcome was, "What words can I employ that would fittingly express the warm welcome extended by the people of Indiana to this convention?"

The Hon. Eli. F. Ritter spoke eloquent words of welcome as the representative of the municipal government. He gave the delegates permission to blow their own horns within the walls of the city, averring Methodism had a record to sustain in that respect. The address in behalf of Indiana Methodism was made by Congressman James Watson.

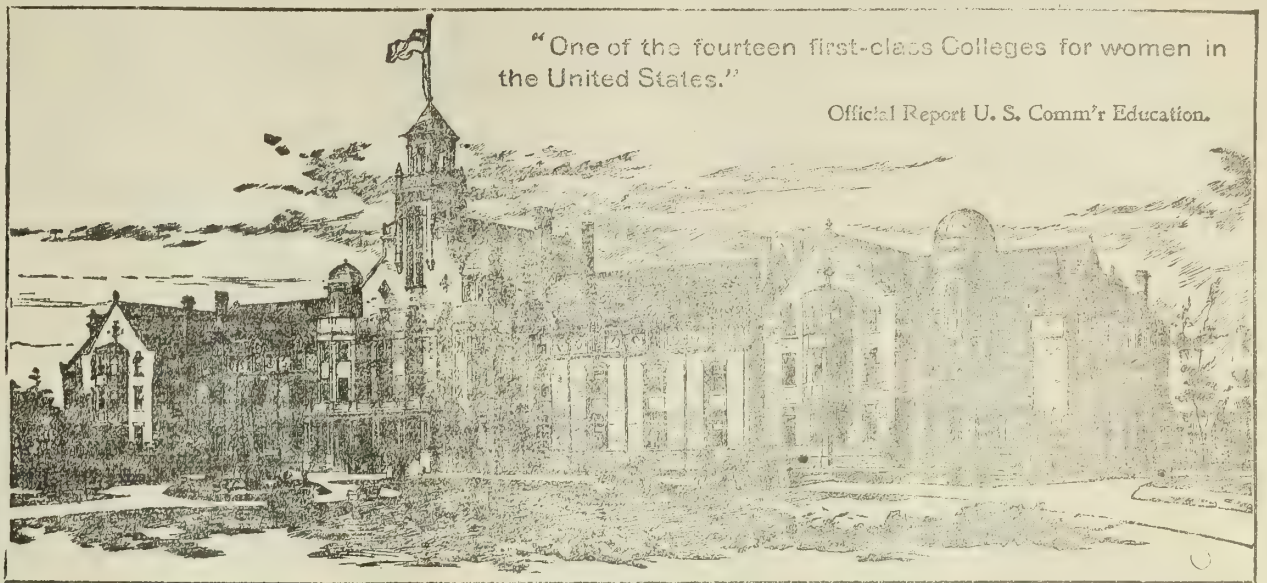
The tide of welcome had struck the convention, but the men who were called upon to respond were happy in their utterances. Charles O. Jones, D. D., Bishop Ninde, and A. Carman, D. D., spoke in behalf of the Methodist Episcopal Church, South, the Methodist Episcopal Church, and the Methodist Church of Canada, respectively. Their addresses were warm in the temperature of appreciation of the hospitality, and breathed the spirit of denominational loyalty and interdenominational and international fraternity. The meeting had been going up in spiritual power, and culminated in a fruitful evangelistic service, conducted by D. W. Potter, of Chicago, Ill.

The first day's exercises had a happy and auspicious finish in the three immense gatherings which crowded every space of the three auditoriums in the evening. The topic considered was, "The Intellectual Life." The results of those twelve stirring addresses to the 12,000 or 15,000 younger Methodists will be seen in a stalwart intellectuality which will "strengthen the stakes" of our beloved Methodism. Drs. Workman, of Canada, Bashford, of Ohio, and Lloyd, of Texas, spoke upon "The High School and the College," Drs. Werlein, of Missouri, Elliott, of Canada, and Thorpe, of Brooklyn, magnified the "Value and Possibility of Self-culture." "Books and Reading" was the theme of the Rev. Messrs. Hamilton, of Boston, Knickerbocker, of California, and Plantz, of Wisconsin. The concluding addresses of the evening, upon "The Bible and the Intellectual Life," were delivered by Drs. McDowell, of New York, Bowen, of Georgia, and Hayes, of Evanston, Ill.

The first full day of the convention had a happy opening in the stirring love feast service which was held at 6:30 a. m. in Monument Square. The Epworth hosts were early astir, and gathered in large numbers at the appointed place. Dr. W. A. Spencer, of Philadelphia, Pa., was the leader of the great service. His leadership, the soulful olden-time Methodist hymns sung by the zealous Leaguers, and the hundreds of ringing testimonials made a feast of spiritual things.

The Department of Spiritual Work was divided into the pertinent topics: "The Devotional Meeting, Helps and Hindrances," "How to Help Revivals," and "How to Deepen the Spiritual Life." The Department of Mercy and Help suggested the topics: "Visiting Under the Direction of the Pastor," "Epworth House and Work in Cities," and "The Work in Country Chapters." "The Study and Use of the Bible," "The Reading Course and Reading Circles," and "Methodist Papers" were considered by the literary workers. The socialists of the League discussed the attitude to be sustained toward members, strangers, and "the social," respectively. The correspondence council emphasized system and method in discussions which centered in the themes: "Where Are Your Members?" "Chapter Records and Reports," and "Church Advertising." The financiers of the League debated "How to Raise League Moneys," "Systematic Giving," and "Local Church Support and Benevolence."

At Tomlinson Hall a great audience had gathered to hear the wonderful story of "The Last Days of the Confederacy," by General Gordon. The spirit manifested shows that the Epworth League knows no North, no South, no



"One of the fourteen first-class Colleges for women in the United States."

Official Report U. S. Comm'r Education.

Randolph-Macon Woman's College, LYNCHBURG, VIRGINIA.

This college is named by the United States Commissioner of Education as one of the fourteen colleges for women in the United States entitled to be classed in "Division A." [See Official Report, page 1732.]

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| <p>1. LOCATION: Near the foot of the Blue Ridge, in the residence suburbs of Lynchburg—beautiful scenery, health-giving climate, railroad, telegraph, telephone, street cars, modern facilities.</p> <p>2. PLANT: Campus 20 acres. Building new, modern; steam heat, gas, hot and cold water, etc. Front 365 feet. Four separate laboratories; excellent library; skylit art studios; large gymnasium, chapel, lecture rooms, music rooms, etc.</p> <p>3. ENDOWMENT: The annual income from the endowment of \$102,000 is applied toward current expenses. The plant is exempt from charges for rent or taxes, thus patrons get thousands of dollars free every year. The purpose of the college is not to make money, but to make noble, cultured women.</p> | <p>4. COURSES: Nine distinct elective courses lead to the A. B. degree, enabling the student, after the fundamental discipline has been secured, to follow the bent of her natural talent. A. M. courses entirely elective. Full courses in music and art.</p> <p>5. FACULTY: Full faculty of college grade. Twenty-three instructors and two hundred and twenty-five students last session. Professors selected for special ability in their departments, and for personal worth as men.</p> <p>6. PHYSICAL CULTURE: Large gymnasium, well equipped. Regular training for vigor and grace by competent directress. Out-door sports arranged for—tennis, basket ball, cycling, etc.</p> <p>7. HOME LIFE: Officers and teachers and their families live with the students, and help make their home life elevating and happy. Noble character is the ultimate end of our culture, and intimate association one of the chief means.</p> |
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CHANCELLOR WM. W. SMITH, A. M., LL.D., Lynchburg, Va.

East, no West. At the last moment the announcement was made that General Gordon would be unable to appear.

Bishop McCabe was pressed into service, and delivered his famous lecture, "The Bright Side of Life in Libby Prison."

In the English Opera House a splendid audience listened to J. M. Buckley, D. D., and Albert Carman, D. D., of Canada, speak upon the theme "Anglo-American Relations."

The third day of the convention was of a character which tested the capacity of the delegates in two respects, namely, their powers of physical endurance and their powers of mental assimilation. The program scheduled fourteen different services, extending from 6:30 in the morning until 10:30 in the evening. The speech-making was to be done by some of the most famous men in Methodism. The outlook was sufficient to cause some misgivings in the heart of the most seasoned convention attendant. The delegates and visitors had increased so numerously that every meeting place was thronged. The prospectors of the convention claim at least 15,000. The writer does not think it extravagant.

Although it is almost audacious, here goes an attempt to describe some of the great gatherings of the red-letter day: At 6:30 in the morning three love feasts were held in Tomlinson Hall, Epworth Tent, and the Opera House, led by Drs. Du Bose, of Tennessee, Graham, of Canada, and Pate, of South Carolina. Many hundreds of delegates attended these sunrise services, and ushered in the work day of the convention with songs and testimonies. After breakfast hour the streets were filled with people standing in every vacant place, sitting on the steps and tables. The general topic of the morning was "The Spirit and Life of Methodism." Three Bishops were the

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presiding officers—Ninde at the Epworth Tent, Galloway at Tomlinson Hall, and Hunt at the Opera House. The general topic was subdivided into eight sessions: "Evangelism," "Character and

avor," "Breadth and Catholicity," "Methodist Philanthropy," "Educational Leaders," "Woman's Work," "Present Con-

(CONTINUED ON NEXT PAGE)

SOUTHERN METHODIST RECORDER.

A Weekly newspaper devoted to the spread of scriptural holiness. "For we wrestle not against flesh and blood, but against principalities, against powers against the rulers of the darkness of this world, against spiritual wickedness in high places." "Abstain from every form of evil, and the very God of peace sanctify you wholly."

REV. JAS. CANNON, Jr., Editor.

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Obituaries of fifty words or under inserted free. Half a cent a word for all over fifty. Marriage notices not exceeding six lines ten cents. Sample copies to any desired address.

THURSDAY, - - - - AUGUST 3, 1899.

APPOINTED PRESIDING ELDER.

Because of the illness of the Rev. Dr. A. G. Brown, presiding elder of the Norfolk District M. E. Church South, a successor has been appointed. This duty devolved upon Bishop Alpheus W. Wilson, who after considerable consideration determined upon the Rev. William H. Edwards, who for three years past has been pastor of Centenary Church, of this city.

The Rev. Mr. Edwards, besides performing the duties of presiding elder, will continue as pastor of Centenary Church till the close of the present Conference year, in November. He has authority to employ an assistant in the pastoral work, but he does not think that this will be necessary, as when he is compelled to be away from his pulpit he can have a supply.—Landmark.

H. C. PAULETT.

FARMVILLE, VA., July 29—H. C. Paulett, of Farmville, died this morning at 3:30 o'clock at Clifton Forge, in his fifty-first year. Mr. Paulett was a native of Farmville, was educated at Randolph Macon College, and for a number of years was a useful and popular minister in the Methodist Conference.

In the fall of 1878 it seemed wise for him to retire from the active ministry, and since that time he has been engaged in business with his father, Mr. R. S. Paulett.

In 1875 he married Miss Cully Twitty, sister of the late Rev. J. E. Twitty, D. D. He leaves his widow and three children.

Mr. Paulett ranked as one of Farmville's best men in business as well as religious life. His health gave way some months ago, and since June 1st he had

been at the Monroe Red Sulphur Springs. On yesterday he left for his home, reaching Clifton Forge, where his condition grew worse, and died at 3:40. His remains were taken home, accompanied by his brother, R. H. Paulett, Mrs. R. S. Paulett, Judge Crute, and Colonel and Mrs. C. M. Walker.

He will be buried from the Methodist Church, of which he was a devoted member, Sunday afternoon; services by his pastor, Rev. Mr. Simpson.

OBITUARY.

Wiley Philip, infant son of Virginia H. and George W. Thompson, of Lunenburg, Va., was born March 28th, 1897, and died May 30th, 1899.

May it be a great comfort to his parents to know that if "we all do fade as a leaf" he faded to shine more brightly in Heaven—ONE WHO LOVED HIM.

WHAT THE SOUTH IS DOING FOR EDUCATION.

In the past twenty years the South has increased 54 per cent. in population, but its school attendance has increased 130 per cent; that is to say, more than twice as fast as the population kept in school during the year; while in 1874 an average of 14½ out of every hundred were enrolled in school, ten years later (1884) the average had risen to 18½ per hundred, and in 1894, or 20 years later, the number enrolled is 22 in the hundred. Of all the people of the South, white and black, one in five is in attendance on school for some portion of the year. This is a large proportion of the people to be in school. Even in Saxony, which excels all countries of Europe in its school enrollment, the per centum in school is only 20.

DR. DUNCAN ELECTED.

Rev. Dr. James A. Duncan, of the Holston Conference and located at Knoxville, Tenn., was elected Monday night president of Randolph-Macon College, to succeed Dr. J. A. Kern, resigned. Rev. Dr. W. E. Edwards, of the Virginia Conference was elected to the chair of moral philosophy and Biblical literature, the trustees having decided to separate the chair from the presidency.

"AFTER YOUR BOY."

One of the delegates to a State Convention of Christian Endeavors, a young business man, dressed in a natty rough-and-ready suit, every movement alert and eager, and telling of bottled energy within, came suddenly upon a red-faced citizen who evidently had been patronizing the hotel bar. Buttonholing the delegate a trifle unceremoniously, the latter said:

"What are you fellows trying to do down of the meetings? You are hot temperance, I see by the papers. Do you think you could make a temperance man of me?"

"No," replied the delegate, looking him over from head to foot, with a keen glance, "we evidently couldn't do much for you, but we are after your boy."

At this unexpected retort the man dropped his jocular tone, and said ser-

iously, "Well, I guess you have got the right of it there. If somebody had been after me when I was a boy I should be a better man today."—Temperance Banner.

GOD WILL SPRINKLE SUNSHINE.

If you should see a fellow-man with trouble's flag unfurled,
An' looking like he didn't have a friend in all the world,
Go up and slap him on the back, and holler, "How d' you do?"
And grasp his hand so warm he'll know he has a friend in you.
Then ax him what's a-hurtin' him, an' laugh his cares away,
And tell him that the darkest night is just before the day.

Don't talk in graveyard palaver, but say it right out loud,
That God will sprinkle sunshine in the trail of every cloud.

This world at best is but a hash of pleasure and of pain;
Some days are bright and sunny, and some all sloshed with rain,
And that's just how it ought to be, for when the clouds roll by
We'll know just how to 'preciate the bright and smiling sky.
So learn to take it as it comes and don't sweat at the pores
Because the Lord's opinion don't coincide with yours;
But always keep rememberin', when car'es your path enshroud,
That God has lots of sunshine to spill behind the cloud.
—James Whitcomb Riley.

CLAIMS AND PROOFS.

(A DIALOGUE BETWEEN PARENT AND TEACHER.)

PARENT:—What school do you represent, sir?

TEACHER:—The Blackstone Female Institute.

PARENT:—Well, what do you claim for your school? I suppose you are like all the rest. You claim that it is better than any other school to be found.

TEACHER:—No, I do not claim that. The claim of the Blackstone Female Institute can be put in one sentence. *We give thorough instruction, under positive Christian influences, at the lowest possible cost, consistent with the welfare of both teacher and pupil.*

PARENT:—That is a sweeping claim. It is an easy matter to make claims, but it is not so easy to prove them. If you can prove that you measure up to your claim, parents should be entirely willing to place their daughters at the Blackstone school.

TEACHER:—What you say is true. It is easy to make great claims, but we do not ask you to accept our claims simply because we say so or upon our own testimony. I will prove to you by impartial, well-informed witnesses that our claim is a just one. First,

As to the Character of our Instruction

We offer as a witness the leading educator in the State of Virginia, the Chancellor of the Randolph-Macon system of Schools and Colleges. Read the following letters:

BLACKSTONE, VA., June 23, 1899.
DR. W. W. SMITH,
WOMAN'S COLLEGE,
LYNCHBURG, VA.

DEAR DR:—You had with you at the Woman's College the last session three graduates of the Blackstone Institute. I write to ask you what the Faculty thought of the preparation which they had received at the Institute before coming to you. Also I will be obliged to you if you will state your opinion of the Institute as a training school for the College, as your frequent visits to the Institute and your acquaintance with the members of the Faculty and their qualifications for their work renders your opinion of special worth.

Yours sincerely,
JAMES CANNON, JR.

LYNCHBURG, VA., JUNE 24, 1899.
REV. JAMES CANNON, JR.,
PRINCIPAL, BLACKSTONE INSTITUTE,
BLACKSTONE, VA.

MY DEAR BRO:—In reply to your inquiry of the 23d I take pleasure in saying that the three students who came to us last year as graduates of your excellent institution entered College classes and showed themselves qualified for them. This is no more than most reasonably be expected seeing that your course has been so carefully adjusted to ours and nine of your Faculty are Randolph-Macon graduates. To render correlation effective I consider two things necessary, an adjusted course of instruction and a Faculty familiar with the courses of the Woman's College and in sympathy with its methods. These you have. I hope, in my turn, that you find the graduates of our College whom you have taken into your Faculty, superior as teachers and worthy as Christian women.

Yours truly,
WM. W. SMITH.

These letters show that the instruction given at the Institute is of the most thorough kind, and is entirely acceptable to such judges as the Faculty of the Randolph-Macon Woman's College.

Second, We offer at least

One Hundred Testimonials of Parents

whose daughters have attended the Blackstone Institute, which testimonials declare with no uncertain sound that the claim which we make is amply proven, if the parents of our pupils are trustworthy witnesses. We are willing to rest our case on this kind of testimony. It is easy for the Principal and Faculty of any school to make strong claims. These claims are worthless without proof. We do not make claims for the Blackstone Institute and then offer our own statements as proof of the claims, but we leave it to parents to weigh the testimony in their own minds.

PARENT:—Well, I must say that the testimony of the Faculty of the Woman's College is equal to expert testimony in a case at court. But where are your testimonials from parents?

TEACHER:—Here they are, as many as you can wish for, printed in the back of this catalogue. There are testimonials here from all over the Virginia Conference, from many of the preachers and leading citizens in various counties. You also find in this catalogue a full statement of the purpose and aim of the institution, the course of study, the schedule of charges, and other necessary information. I have presented my claim. I have also presented my proofs, which are not merely my words, but the opinions of others. If you wish any more definite information write to—

Blackstone Female Institute

REV. JAMES CANNON, JR., PRINCIPAL, BLACKSTONE, VA.

The Junior Recorder.

RICHMOND AND BLACKSTONE, VA., AUGUST 10 1899.

THE SUNDAY SCHOOL.

LESSON VII, THIRD QUARTER, INTERNATIONAL SERIES, AUG. 13.

Text of the Lesson. Ezek. xxxvii, 1-14—**Memory Verses.** 5, 6—**Golden Text.** Ezek. xxxvi, 27—**Commentary** Prepared by the Rev. D. M. Stearns.

[Copyright, 1899, by D. M. Stearns.]

1. "The hand of the Lord was upon me and carried me out in the Spirit of the Lord and set me down in the midst of the valley which was full of bones." In verse 11 we read that these bones are the whole house of Israel, and verse 22 says that God will yet make them one nation under one king in their own land. This has never been fulfilled since the days of Ezekiel, but it surely will be, for Jehovah hath spoken it, and He will do it (xxxvi, 36). The interpretation of this lesson is, like the last—concerning Israel—but the application to all believers is very simple and practical.

2. "And caused me to pass by them round about, and, behold, there were very many in the open valley, and, lo, they were very dry!" There could hardly be a more striking illustration of deadness or lifelessness than dry bones, and this was the condition of Israel in the time of Ezekiel. Some were in Babylon, some in Egypt and some still in Emmanuel's land. There were a few like Ezekiel, Daniel and Jeremiah, who walked with God, but the nation as a whole had rebelled against God.

3. "And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest!" Many would have said that it was simply impossible, for many say today that a dead body will never rise again; that the dead body that is buried in the earth shall never see life. Ezekiel, by the Spirit of God upon him, did not presume to say what God could or could not do, but meekly answered as in this verse.

4. "Again he said unto me, Prophesy upon these bones and say unto them, O ye dry bones, hear the word of the Lord!" To speak to dry bones seemed a foolish and vain thing, for there was nothing in a dry bone that could possibly hear or respond. Many find it hard to believe that an unsaved soul is as dead as a dry bone and think that there must be a spark of the divine somewhere in every sinner that can respond to the voice of God.

5. "Thus saith the Lord God unto these bones, Behold I will cause breath to enter into you and ye shall live!" The whole Bible from beginning to end is a record of what God has done, is doing and will do and a testimony to the great truth that with God nothing is impossible (Math. xix, 26). He who created all things by His word can cause breath to enter into dry bones, and He is looking for people through whom He can work His wonders—people who have faith in Him.

6. "And I will lay sinews upon you and will bring up flesh upon you and cover you with skin and put breath in you, and ye shall live, and ye shall know that I am the Lord." It is all the Lord's doing that He may be glorified. In creation and redemption and in the new creation God is the one who does all. "Behold I make all things new!" (Rev. xxi, 5.) He says, "I will work, and who shall hinder (let) it?" (Isa. xliii, 13.)

7. "So I prophesied as I was commanded." The verse goes on to tell the result. The one great thing for the believer is to

be "willing and obedient" (Isa. i, 19). Noah in building the ark, Moses the tabernacle, Solomon the temple, did just as they were told. God gave the instructions, and the one only thing required of them was implicit and unquestioning obedience. The worker with God is to remember that "It is God who worketh" (Phil. ii, 13), and it is the worker's privilege to see God alone and trust Him to accomplish all His pleasure (Isa. lv, 11).

8. "There was no breath in them." There was complete organization—bones, sinews, flesh and skin, all in order—but no life. Instead of dry bones scattered all about the prophet now saw a great host of bodies of men with wonderful possibilities if they only had life in them. There are many and seemingly perfect organizations on earth to do what is called the Lord's work, but they seem to go by hand power instead of steam power or electricity. There is no life in them.

9. "Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live!" They had once lived, but an enemy called death, under the power of the devil (Heb. ii, 14) had been at work. God made man in His own image, but through the devil sin came and death and the curse and ruin, and God alone can restore that which the enemy destroyed. His way of restoring is seen in Gen. i, 2, 3. The Spirit and the Word do the work; the Spirit moves, and God speaks.

10. "So I prophesied as He commanded me, and the breath came into them, and they lived." So the seemingly impossible became a living reality, and God did it all, but He used His willing and obedient servant, who was willing to be foolish enough in the eyes of wise people to speak to dry bones which had not a particle of life in them. We do not need to look for a responsive heart in which to sow the seed, but simply speak His message as He commands us and leave all the results to Him in quietness and confidence.

11. "Behold they say, Our bones are dried, and our hope is lost! We are cut off for our parts." They had reason to think so and to feel so when they considered themselves and their circumstances, the result of their sin against God, but since He had promised to restore them to their own land after 70 years (Jer. xxix, 10) it was their privilege to believe His promise and expect that for His own name's sake He would do as He had said.

12. "Thus saith the Lord God, Behold, O my people, I will open your graves and cause you to come up out of your graves and bring you into the land of Israel!" Not only from the nations where they are in some sense a buried people, but from literal graves shall literal dead bodies come forth according to Isa. xxvi, 19; Dan. xii, 1, 2. "Every purpose of the Lord shall be performed" (Jer. li, 29) not only against Babylon, but for Israel, and it becomes us to honor God by believing that He will do as He has said.

13. "And ye shall know that I am the Lord when I have opened your graves, O my people, and brought you up out of your graves!" His lament over Israel was, Israel doth not know, my people doth not consider (Isa. i, 3). They know not the way of the Lord nor the judgment of their God (Jer. v, 4).

14. "And shall put my Spirit in you, and ye shall live." When all this shall come to pass, then in their own land they shall know that Jehovah hath spoken and performed it. Hath He said and shall He not do it, or hath He spoken and shall He not make it good (Num. xxiii, 19)? He is our life.

EPWORTH LEAGUE.

Topic For the Week Beginning Aug. 13, "A Service of Promises."
Text, John xiv, 1-14.

"I will come again and receive you unto Myself."

Jesus had eaten the Passover supper with the apostles and then had told them of His intention to leave them for awhile, and that it would be impossible for them to follow Him. Three years they had followed Him, giving up all their previous business, and now the prospect of disbanding came suddenly upon them. The real facts of what was to occur—the crucifixion, resurrection, ascension, Pentecost—were all unknown to them and from the nature of the case could not even be surmised. It seemed as if the failure of all expectations was at hand, the collapse of all prospects of success in connection with this One, whom they had looked upon as the "anointed" of God.

It was impossible for Jesus to make matters more plain to them. That could only be done by the development of events.

But He could keep their courage alive by promises which would stimulate hope, awaken anticipation, and, as they were fulfilled, would make their faith stronger. He gives four promises of deepest import and widest scope:

1. Though He was to leave them, it was only that He might go ahead and prepare a place for them. This promise is not to the 11 alone, but is for Christ's followers in all ages. He is absent. We long to see Him. But in all our yearning for His presence there is the consciousness that He is busy. He is getting the new home ready. We are to prepare the bride, the church, for the great home coming. This is still preparation time for Him and us. By and by the marriage supper. Be diligent!

2. He promises to come and receive them to Himself. This also means all God's saints. Many ask, as Peter says in his epistle, "Where is the promise of His coming?" because all the little world in the rim of their heroism shows no change. But believers look for Him, work for Him, pray for His coming, and patiently wait. Be watchful and diligent!

3. He had done great works—healed the sick, opened the eyes of the blind, cured lepers, raised the dead and taught truth regarding God, man and the world as never man understood before. Moses had done great works, but Jesus surpassed him in wonders and wisdom. No man had ever spoken as He had; no one performed such prodigies. Now He promises "greater works than these shall ye do." That means His believers in all lands and for all time. How is it possible? It is incredible till Pentecost comes. Then, filled with power, sinful men, saved by grace, preach the truth, and sinners become saints. If possible, it is more wonderful than the work of the Sinless One. It continues. The Holy Ghost still inspires and the dis-

(CONTINUED ON EIGHTH PAGE.)

THE DEVIL'S DRINKING SONG.

BY HENRY F. COPE



HERE'S a fair, young boy. Hunt him down! Hunt him down!
He's his mother's joy. Hunt him down.
We must have recruits; whom it kills it little boots.
Hunt him down! Hunt him down! Hunt him down!
Down! Down!

See that clean, young man. Hurl him down! Hurl him down!
Give him his first dram. Hurl him down!
Tell him there's no harm. Let him feel the siren's charm.
Hurl him down! Hurl him down! Hurl him down!
Down! Down!

And the pure young girl. Drag her down! Drag her down!
Into fashion's whirl. Drag her down!
Blemish her fair name. Stain her deep with all our shame.
Drag her down! Drag her down! Drag her down!
Down! Down!

Hear the preacher talk! Pull him down! Pull him down!
All our plans he'd balk. Pull him down!

Twist our thumb-screws down, till we starve him out of town.
Pull him down! Pull him down! Pull him down!
Down! Down!

And the aged mother. Bring her down! Bring her down!
Cries and tears we'll smother. Bring her down!
Her gray hairs in woe, to the silent tomb must go.
Bring her down! Bring her down! Bring her down!
Down! Down!



SHOT AND SHELL.



HOG has no use for the moral law.

Burden sharing is cross-bearing.

Believing is seeing with God's eyes.

Our brains need God more than He needs them.

Nights of sorrow bring out the stars of promise.

Chasing spray we tread diamonds under our feet.

God's telephone needs no central to make connections.

Nicodemus warns us against trying to sit on two stools.

The infidel is coolly inviting us all back to the savage.

Creed is good in the backbone, if Christ is in the heart.

Some critics cut the meat out of the Bible and then complain that it is all bones.

They only who live for others, are alive to themselves.

The secret of salvation is trusting Christ and saying so.

The height of knowledge is to know what you do not know.

The power of God is cut off when we use it to turn our own wheels.

Atheistic arguments are but the whistling of cowards in the dark.

God is calling His church to arise and shake herself from the dust of gold.

The coward measures difficulties with a telescope: the brave man with his feet.

The devil seems to succeed in enlisting the church in his work of amusing the world.

When you have Christ's faith in the Father, you can do His work for the brother.

Don't be over-anxious to give some one "a piece of your mind," the loss may be too keenly felt.

The man who has made a fizzle of his own business, usually thinks he can arrange God's affairs.

The great wonder of Christianity is not the raising of a dead man, but the raising of a dead world.

The world is left free to enjoy its sin, because the church wants to be left free to enjoy its slumbers.

You can bury your nose so deep in some "Life of Christ," that you cannot see the ever-present Lord.

When you preach Christ to the lost one at Jacob's well, you will find rest and refreshing waters for yourself.

Getting people to join the church, is comparatively easy work, but the way of the Cross is still unpopular.

When you find a man chuckling because a neighbor has been caught in evil, watch him, and you'll catch him, next.

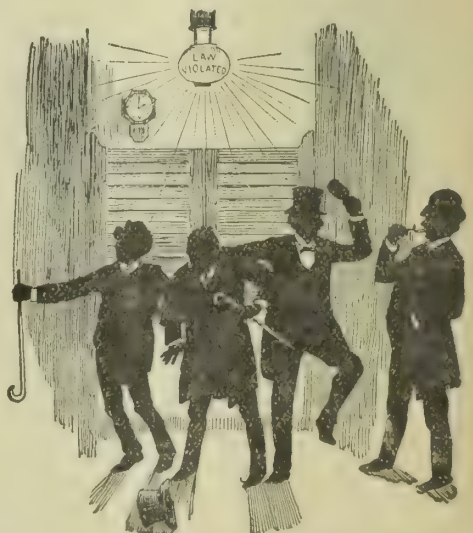
A great many who are called light-hearted, are misjudged by a wrong location of the buoyancy,—it's in the head.

When a man is very anxious to explain that his conduct is all right, depend on it he is a little suspicious of himself.

A long pastorate is sometimes as much an evidence of the patience of the congregation, as of the ability of the preacher.

The man who is going to heaven on his own goodness, is attempting to fly Niagara when there is a good bridge to walk on.

It isn't the amount, but the quality of talk that tells. She who spoke to Balaam wasn't given to talking much, but when she spoke, it was to the point.



Wild oats grow best in the glare of the electric light.

LIFE IN LITTLE NUTSHELLS.

BY CHARLES FREDERIC GOSS.



"MY LORD; THERE ARE PARTS OF IT, WHICH ARE—ER, ER—EXTREMELY GOOD."



THE HABIT OF TRUCKLING.

THERE are some things in life which are wholly good, some which are indifferent, and some which are totally bad.

And this is true, in spite of the timid and truckling spirit of men like the little Vicar of whom I recently heard.

(A man was originally called a "truckler," mind you, from the fact that a pupil used to sleep upon a little trundle-bed that was rolled under the couch of his master).

Well, this little Vicar was evidently used to sleeping under the bed of his Bishop.

For the Bishop—as the story goes—invited him to dinner, and handed him an egg which he broke as deferentially as he could.

A sudden sulphurous odor was wafted to the nasal organs of his Episcopal majesty who thereupon remarked oracularly: "I fear, my son, that the oval or roundish body laid by the domestic fowl and which consists of a yolk usually surrounded by white or albuminous matter and enclosed in a strong membrane or shell, (Webster) is bad!"

To which the Vicar in a thin, quavering

and reverential voice replied: "My lord, there are parts of it, which are—er, er—extremely good!"

Now, this was manifestly not true. When an egg is bad, it is bad all through, (barring the shell at least, which being a non-edible membrane, cannot honorably be called a part of the egg under circumstances like those in which the humble Vicar found himself).

Not being true, it was false, and being false, it was a flat lie, and the little truckling Vicar is a type of those multitudes of people who, being invited to sit down at the table of their Bishop (the devil), do not dare say of any of the provender which he offers them that it is "wholly bad!"

No matter how vicious the habit, no matter how vile the fare, they double up their elastic and membranous spinal columns into a graceful and deferential bow, and say, "My lord, there are parts of it that are—er, er—extremely good!"

As we grow older, wiser and stronger, we find that there are things which we can do safely, which we could not do when we were young, ignorant and weak.

We have found that our Puritan fore-

fathers thought some things to be evil, which are really innocent.

And upon this poor premise, we build the vicious conclusion that there is nothing which is bad in itself.

And in profane imitation of Almighty God, when He surveyed His glorious creation, we write above every habit and custom, "We see that it is good!"

What man who has ceased to be a "bigot," can plead "not guilty" to this charge?

The moment we are emancipated from the thralldom of narrow and provincial ideas, we become ethical anarchists!

"Some things are not bad," therefore no things are bad—such is our reasoning.

Now, it is time for us to realize that there are some things in this life that are as rotten all the way through, as the little Vicar's egg, and that no honest man can say in the presence of even Bishops or Millionaires, "My lord, there are parts of this egg that are—er, er—extremely good."

Grumbling is bad. Cheating is bad. Lying is bad. Subserviency is bad. Swearing is bad. They are all bad, and bad all through, and there are many more things like them which the good Christian cannot chew, but must eschew.

EPWORTH LEAGUE.

CONTINUED FROM FIFTH PAGE.

ciples still proclaim the gospel, and it still saves all who believe.

4. He throws wide open the doors of the Divine treasure house. He countersigns in advance every petition of His brethren. "Whatsoever ye shall ask in My name, that will I do." The only proviso is that it is asked in His name. We are coming to know the meaning of that more clearly as the years pass. "In His name!" Not for self, not in pride, anger, malice; humbly, lovingly, trustingly, all faith, all hope, all charity, is bound up in it, and He keeps His fourfold promise. Work and wait.

That Prayer Meeting.

I mean the regular midweek meeting of the church. When one is first converted and full of ardor, how regular he is in attendance and how ready to speak and pray! What life and spirit there is to the singing and the greetings at the close! What desire and persuasion that others attend and take part! All goes so well and our spiritual life grows strong and full. Then there comes too often a period of drifting. Something prevents attendance for a week or two, interest slackens with absence, and then the service is neglected, duties are forgotten or refused and the soul is adrift. How is it with yourself?

It is easy to say, "I am as good a Christian as ever." But the fact remains, if you neglect the prayer meeting instead of using it as in times past you are not as good a Christian, but weaker, less helpful to others, farther from God, less joyous, hopeful and faithful. You need the prayer meeting.

The Quiet Hour.

Many of those who have reached the upper heights of Christian experience have been in the habit of having a special time each day set apart for reading the Bible, meditation and prayer. Whoever would learn anything must take time and concentrate thought upon it. No one can become acquainted with the things of God without taking time and giving thought to it. One may "say his prayers" through a long lifetime and yet never understand what prayer is. One may live in God's world till old age and yet never come to know God. If you have any desire after godliness and purity of heart and life, set apart some time in each day when you can shut out all the world and shut yourself in with Him. Then sit at Jesus' feet and let Him talk to you through the Bible, through the Holy Spirit. Is not this thing needful in your life?

In His Presence.

Lord, what a change within us one short hour
Spent in Thy presence will avail to make;
What heavy burdens from our bosoms take;
What pained and troubled hearts are made a slaver!
We kneel, and in Thy presence we are made a slaver;
We rise, and as Thy presence is so near—
Stand out in sunbeams, brave and clear.
We kneel, how weak! We rise, how full of power!
Why, then, should we be so restless here?
Or, then, that we are not always strong;
That we are so often so far from Thee;
That we should be so restless here,
Anxious or afraid, when with us is prayer,
And joy and strength and courage with Thee!
—R. C. Trench.

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Our Citizenship.

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Blessings of Humanity.

The blessing comes not to him who is humbled by any way or by any means, but to him who humbleth himself.—Most Rev. Dean Hart, Episcopalian, Denver.

Self Sacrifice.

If the true spirit of self sacrifice were displayed by the Christians of the world, the nations of the earth would be soon Christianized.—Rev. Dr. Paul C. Curnick, Methodist, Cincinnati.

Great Evil Threatened.

But there is a danger fronting us today. It is that of cutting down the sphere of the kingdom of God and filling its place with other things.—Rev. N. H. Lee, Methodist, Denver.

Meaning of Christ's Incarnation.

The whole meaning of the incarnation of Christ and his redemptive work is the helping of man to change his nature to help him to live a true life.—Bishop Samuel Fallows, Methodist, Chicago.

Mysteries of Religion.

Religion as commonly taught is undergoing a process of purification. The mysteries are being gradually dispelled. You need not wait for the completion of the process.—Rev. G. W. Stone, Unitarian, Kansas City.

Tribute of Our Lives.

As an honest man you would not withhold from a fellow man what is due to him from you. Do not withhold, then, the tribute of your life that is due from you to God.—Rev. Milton H. Valentine, Lutheran, Philadelphia.

The Need of Christ.

When our life seems empty and vain, then we need Christ. Christianity will make a man suffer, but it will make him perfect. Christ is necessary, whether we have found him or not.—Rev. Dr. Floyd W. Tompkins, Jr., Episcopalian, Philadelphia.

Christ's Sacrificial Love.

Only when we realize Christ's sacrificial love for us individually can we be lifted out of a life of selfishness into a life of self sacrifice. Only then can we have power and effectiveness in Christian labor.—Rev. H. R. Singleton, Methodist, St. Louis.

When the evil spirits come knocking at the door of our souls, or rather when they force open the door without knocking, as their custom is, we want to be able to summon him who alone has the power to gently and silently expel them.—Rev. John Goddard, Church of New

Jerusalem, Cincinnati.

Our Duty.

It is our duty not only to be good and do good while we live, but to live as long as we can with that object in view. It is our duty to throw every safeguard around the lives of others, doing our utmost to banish diseases and pestilence and not attributing to Providence that which can justly be charged to neglect and indifference.—Rev. S. W. Dana, Presbyterian, Philadelphia.

Restitution.

When a man claims conversion and follows it up by restoring ill gotten gains, his act produces an effect which amazes even the most sarcastic and hardened skeptic. There is nothing we can do which will cause others to believe in the sincerity of our repentance and the power and truth of our holy religion more than restitution.—Rev. Henry Tesnow, Reformed, Denver.

Universal Individuality.

Christianity pertains entirely to man's life. The lack of individuality is the cause of all social strifes. More of the universal individuality would end this. So is there strife between the soul within the man and the man without. But when universal individuality is attained this ceases, and all the happiness possible opens to him.—Professor George D. Herron, Unitarian, Chicago.

Vision of the Perfect.

The idea of the perfect is in some sense present in all minds. When the vision of liberty dawns fully upon some soul, that soul is idealized as a patriot, a prophet, an Abraham, a Socrates, the Christ, a Washington, a Lincoln. It means that there is above man the infinitely perfect, and in man the germ, the potentiality, of the ever becoming life of the world.—Rev. D. H. W. Thomas, People's Church, Chicago.

Cellars and Parlors in Men's Lives.

There is a cellar in every man's life. He can go there if he chooses. He can go down into that cellar and close the shutters and bar the windows and bolt the door, and then he can lie down with his face to the ground and complain. "Oh, it is so dark, so dark!" That does not alter at all the fact that there is a parlor in that man's life, that it is fairly ablaze with sunshine and that he ought to be living there.—Rev. James D. Paxton, Presbyterian, Philadelphia.

Heaven is a real place, not the Nirvana of the Buddhist, not the thought land of the metaphysician, not the indefinite universe idea of the modern critic, but a real place somewhere, and it is beautiful beyond all power of language to describe. In heaven every child of God will have his own abiding place, and one which exactly and perfectly suits him; not a desire unfulfilled, not a taste ungratified, nothing lacking. So faultless will be every appointment of that heavenly home, so perfectly adapted will be the environment to the occupant, that those words, "I wish!" will never again pass our lips.—Rev. J. F. Bartlett, Baptist, Philadelphia

FOURTH INTERNATIONAL EP-
WORTH LEAGUE CONVENTION.

(CONTINUED FROM THIRD PAGE.)

day School Achievements," "Twentieth Century Movement," and "The Class Meeting" furnished the particular topics for the speakers. The work cut out by this arrangement required the services of twenty-four speakers.

The meeting in the tent, with such speakers as Drs. Spencer and Buckley and Mrs. Rider Meyer, kept going up, up, up. It reached the most magnificent proportions of fervor and excitement when Bishop C. B. Galloway spoke upon "The Twentieth Century Movement." As the Bishop pleaded with the thousands to meet the greatest need of young Methodism, namely, a deeper spirituality, volley after volley of "Amen's" and "Hallelujahs" swept through the tent. It is impossible to describe the scene that followed the address. The 10,000 Epworthians packed in and around the tent arose en masse and began to sing the marching hymn of the militant Church of God, and a perfect sea of handkerchiefs waved for several minutes. That scene alone was worth a trip across the continent to attend this convention.

Two large gatherings in the interest of the Junior work were held on Saturday morning at Roberts Park and Meridian Street Churches. The work among the children which looks futureward received careful attention at the hands of the program committee. At Roberts Park Church S. E. Millington, of New York, presided. At this meeting the Hon. H. G. Armstrong, of West Virginia, spoke on "Membership of the Children in the Church." Miss Bowes, of Canada, told "How to Conduct a Junior meeting." Miss Huron, of Kansas, spoke of "Books for Boys and Girls," and H. L. Beach, of Texas, discussed "Junior Methods and Program."

The afternoon meetings considered the general themes, "Social Righteousness" and "Good Citizenship." Eighteen speakers had been drafted for the honorable work of the afternoon. The discussed "Elements of Christian Manliness," "Integrity in Daily Life," "Civil Duty of the Christian," "Filial and Parental Duties," "Obligations of the Citizen to the Church," and "The Citizen and the Common School."

(Resolutions of Convention appeared in our issue last week.—ED RECORDER)

It was the day of days of the entire convention. The devotional spirit, which was intense during all the sessions, swept over the city in a great tidal wave. The citizens of Indianapolis were convinced that the young Methodists practiced what they preached on the question of Sabbath observance.

Seventy preachers were heard in the regular church services of the city at the hour of 10:30. The Leaguers were consumed with the array of talent. One wished he were divisible into many parts to hear the good things. The great preachers of all the branches of Methodism were at their best. The pulpit supply committee had enlisted the services of Bishops Ninde, Hurst, Galloway, Fitzgerald, Morrison, Superintendent Carman, Drs. Tigert, Jennings, Buckley, Crews, King, Hoss, Bashford, North, McDowell, Thirkeld, Spencer, Mason, Moore, and Hamilton. Every church was crowded to its utmost capacity, and the great audiences were mightily impressed with the preaching ability of Methodism.

The afternoon was devoted to the missionary conferences. The missionary force was strong and adequate. Twenty-one speakers spoke burning words upon the pertinent topics.

This fourth International Convention demonstrates to all skeptics and croakers that the Epworth League of Methodism is not on a decline. Despite all assertions to the contrary, it this great gathering of perhaps 20,000 Methodists emphasized one thing above another, it is that our beloved denomination never has possessed a youthful constituency which has been more hopeful, aggressive and spiritual.

The dramatic incident of the entire

convention occurred during the magnificent service of Bishop Galloway at Central Church. In the midst of an impassioned appeal, in which he declared against ecclesiastical pugilists, the Bishop exclaimed: "All the Methodist forces must come nearer together, and I care not what form or federation the movement may take, I give my hand to this man, it shall have my ardent support." He turned and grasped the hand of Bishop McCabe, and the audience wept and shouted at the memorable sight. Has it ever occurred before in the history of later Methodism? It was a moment never to be forgotten by every person in that great audience, and furnishes an epoch to our common Methodism.

On the last evening of the convention four mammoth meetings were held. The local Churches were closed, and added their congregations to the 20,000 delegates; immense multitudes crowded the tent and halls.

The general topic of the evening was "Missions." It was appropriate that the subject that claims all subjects should have been considered at these final services. It is safe to say that the great question of Missions has never been presented at one time to so many thousands on the American continent. The speakers caught the spirit of the occasion, and spoke with splendid effectiveness. The multitude of young Methodists under the spell of those meetings scatter to the four parts of the continent with the shout, "The world for Christ."

The climax of these great meetings was reached in the farewell and consecration services, which occupied the expiring moments of the evening. Evangelists Potter Munhall, Bishop Fitzgerald, of the Church South, and the Rev. G. T. Bond, of Canada, were the leaders of these solemn services. The great throngs became sobered with the sentiment of the hour. Praise, testimonies, and prayers continued until well-nigh midnight. Finally came the earnest prayers of consecration, and then the 20,000 Leaguers in the different halls and churches sang the song with which every preceding convention had ended, "When the roll is called up yonder." Once, twice, thrice it was sung, and then the fourth International Convention became a contribution to Methodist history.—N. Y. Christian Advocate.

AFRAID OF A SHADOW.

The young clergyman's text was the twenty-third Psalm, of which he gave a running commentary. When he came to the verse, "Though I walk through the valley of the shadow of death," he abruptly paused and said: "I am a Scotchman; let me tell you a little incident which occurred not long ago in the Scottish parish where I was laboring." He leaned from the pulpit, and with the sweetness of Scottish accents began in a low, tender voice:

"I was sitting in my study, one Saturday evening, when a message came to me that one of the godliest among the shepherds who attended their flocks upon the slopes of our Highland hills was dying, and wanted to see the minister. Without loss of time I recrossed the wide heath to his comfortable little home. When I entered the low room I found the shepherd propped up with pillows, and breathing with such difficulty that it was apparent he was near his end. 'Jean,' he said, 'give the minister a stool, and leave me for a bit, for I wish to see the minister alone.' As soon as the door had closed he turned the most pathetic pair of gray eyes upon me I had ever looked into and said, in a voice shaken with emotion, 'Minister, I am dying, and—and—I'm afraid.' 'I began at once to repeat the promise

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GENERAL PRACTICE

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est promises with which God's Word furnishes us; but in the midst of them he stopped me. 'I ken them a', he said, mournfully; 'I ken them a', but somehow they dinna gie me comfort.'

"Do you not believe them?"

"'Wi' a' my heart,' he replied earnestly.

"Where, then, is there any room for fear, with such a saving faith?"

"For a' that, minister, I'm afraid, I'm afraid."

"I took up the well-worn Bible which lay on his bed, and turned to the Psalm which I have read to-day.

"You remember the twenty-third Psalm? I began."

"Remember it?" he said vehemently. "I kenmed it afore ye were born; ye need na' read it; I've conned it a thousand times on the hillside."

"But there is one verse you have not taken in."

"He turned upon me with a self-reproachful and even stern look."

"Did I na' tell ye I kenmed it every word afore ye were born?"

"I slowly repeated the verse: 'Though I walk through the valley of the shadow of death, I will fear not evil; for thou art with me.'

"You have been a shepherd all your life, and you have watched the heavy shadows pass over the valleys and over the hills, hiding for a little while all the light of the sun. Did the shadows ever frighten you?"

"Frighten me?" he said quickly. "Na, na! Dave Donaldson has Covenanter's bluid in his veins. Neither shadow nor substance could weel frighten him."

"But did these shadows never make you believe you would never see the sun again—that it was gone forever?"

"Na, na, t'cudna be sic a simpleton as that."

"Nevertheless, that is just what you are doing now." He looked at me with incredulous eyes.

"Yes," I continued, 'the shadow of death is over you, and it hides for a little the Sun of righteousness, who shines all the same behind; but it's only a shadow that will pass, and when it has passed, before you will be the everlasting hills in their unclouded glory.'

"The old shepherd covered his face with his trembling hands, and for a few moments maintained an unbroken silence; then letting them fall straight before him upon the coverlet, he said, as if musing to himself:

"'Aweel, aweel! I have conned that verse a thousand times among the heather, and I never understood it so afore—afraid of a shadow! afraid of a shadow!' Then, turning upon me a face now bright with an almost supernatural brightness, he exclaimed, lifting his eyes reverently toward heaven, 'Aye, aye, I see it a' now! Death is only—a shadow with Christ behind it—a shadow that will pass—na, na, I'm afraid nae mair.'"—Margaret J. Preston

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QUARTERLY CONFERENCES.

THIRD FUND.

RICHMOND DISTRICT.

- July 2, 11 a. m., Trinity.
 2 at night, Fairmount-Avenue.
 23-4 p. m., Chlekanohmy, Corbath.
 9, 11 a. m., Washington Avenue.
 9, at night, Chestnut Street.
 15-16, 11 a. m., Charles City, Chapel.
 21, at night, West Point.
 22-23, 11 a. m., East King and Queen, Shuckelford's.
 23, 1 p. m., Gloucester, and 21, 11 a. m.
 28, 11 a. m., Gloucester Point.
 29-30, 11 a. m., York, Zion.
 30, at night, Williamsburg.
 Aug. 5-6, 11 a. m., New Kent, Tabernacle.
 12-13, 11 a. m., W. New Kent, Providence.

R. T. WILSON, P. E.

FARMVILLE DISTRICT.

- July 1-2, Hveo, Virgilian.
 8-9, South of Dan.
 16-17, Prince Edward, Mt. Pleasant.
 18, Charlotte, Rees's.
 22-23, Clarksville, Ephesus.
 26-28, District Conference, Crewe.
 27, Quarterly Conference, Crewe.
 30-31, Blackstone, St. Mathew.
 Aug. 5-6, Chase City, Easter's.
 6, Boydton, at night.
 12-13, South Hill, Pleasant Grove.
 13, N. Mecklenburg, Salem, 4 p. m.; 14.
 19-20, Mecklenburg, Sardis.
 26-27, W. Lunenburg, Grace.
 27, Lunenburg, William's, 4 p. m.; 28.
 Sept. 2-3, Buckingham.
 3, W. Buckingham, 4 p. m.; 4.
 J. H. RIDDICK, P. E.

CHARLOTTESVILLE DISTRICT.

- June 2, Culpeper Circuit, Hopewell.
 4-5 Culpeper.
 7, Orange, Palmyra.
 9, Woodville, Mount Airy.
 11-12, Madison, Mount Zion.
 16, Rockfish, Bethany.
 17-18, Amherst, St. James.
 21, West Amherst, Bethany.
 24-25, Mt. Pleasant.
 30, Scottsville, Mt. Zion.
 July 2-3, Nelson, Montreal.
 8-9, Louisa, Zion.
 9-10, Fluvanna, Salem.
 15-16, Albemarle, Brown's Cove.
 19, Greene, Standardsville.
 22, Gordonsville, Barboursville.
 23-24, Milton, Mt. Chapel.
 J. S. HENTER,

PORTSMOUTH DISTRICT.

- July 2, Central, 11 a. m.
 2, Wright Memorial, night.
 8-9, Whaleyville.
 15-16, Southampton, Franklin.
 22-23, Windsor, Providence, 11 a. m.
 23, E. Suffolk, Magnolia, p. m.; 24.
 23-24, Suffolk, night.
 29-30, Newsoms, New Hope.
 Aug. 5-6, Boykins, Branchville, 11 a. m.
 11, Ebenezer, night, 13, 11 a. m.
 12-13, Benn's, Oak Grove, p. m.
 18-20, Smithfield, night.
 19-20, Isle of Wight, 11 a. m.
 27, Hampton, First Church 11 a. m.; 2.
 27, Hampton, West End, night, 28.
 W. C. VADEN, P. E.

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Vol. VII. No. 30.

REV. JAMES CANNON, JR., Editor,
Blackstone, Va.

BLACKSTONE AND RICHMOND, VA., AUGUST 10, 1899.

Single Year--Till Sept. 1st, 50

TIME TO ME THIS TRUTH HAS TAUGHT.

(We are indebted to Mr. Robert Fairbairn, formerly of Newcastle, for the following verses. They were copied and given to him by the widow of the late William McIntosh, who was one of the early merchants of the same village over forty years ago.)

Time to me this truth has taught,—
'Tis a truth that's worth revealing,—
More offend from want of thought
Than from any want of feeling.

If advice we would convey,
There's a time we should convey it;
If we've but a word to say,
There's a time in which to say it.

Many a beautiful flower decays,
Though we tend it e'er so much;
Something secret on it preys,
Which no human aid can touch.

So in many a loving breast
Lies some canker-grief concealed,
That if touched is more oppressed,
Left unto itself is healed.

Oft unknowingly the tongue
Touches on a chord so aching,
That a word or accent wrong
Pains the heart almost to breaking.

Many a tear of wounded pride,
Many a thought of human blindness,
Had been soothed or turned aside
By a quiet word of kindness.

Time to me this truth has taught,—
'Tis a truth that's worth revealing,—
More offend from want of thought
Than from any want of feeling.
—“The Christian Guardian.”

EXTRACTS FROM THE MINUTES

OF THE FARMVILLE DISTRICT CONFERENCE.

The Farmville District Conference convened in regular session at the M. E. Church, at Crewe, Va., July 26th, 1899, at 9:30 a. m., Rev. Jas. H. Riddick, P. E., in the chair.

After religious services, conducted by the P. E., the Conference was called to order, and A. B. Sharpe elected secretary.

The roll was called, and the following members of the Conference answered to their names or appeared and took their seats during the morning session:

Clerical—Revs. T. McN. Simpson, A. L. Franklin, Bascomb Dey, A. B. Sharpe, R. S. Baughan, Geo. H. McFaden, R. A. Compton, Jno. O. Moss, P. H. Clements, J. B. Winn, W. W. Royall, A. L. Carson, J. E. McCulloch.

Local Preachers—Revs. M. L. Hillsman, B. F. Williams, Alfred Hables.

Lay delegates:
Farmville—J. M. Crute, H. E. Barrow; J. W. Otley, alternate.

Burkeville—W. H. Hubbard; R. H. Hillsman and C. C. Farley, alternates.
Cumberland—N. G. Flippen.
South of Dan—W. J. Clarke.
Chase City—W. A. Jeffries; J. W. Swift, alternate.

Lunenburg—J. A. Hardy, and Rev. Manson, Jr., alternates.
Buckingham—W. Elam.
Charlotte—A. B. Rice, alternate.
Blackstone—J. W. Clay.
Crewe—L. E. Jones.
Boydton—C. T. Reekes.
Amelia—R. E. Bridgforth, J. W. Page, T. B. Roysoo.

The Chair announced the following committees:

Spiritual State of the Church—Rev. J. O. Moss, J. W. Page, A. B. Rice.

Education—Rev. James Cannon, Jr., J. W. Otley, C. T. Reekes.

Sunday-Schools—Rev. J. B. Winn, J. W. Swift, W. J. Clarke.

Publishing Interests and Church Literature—Rev. R. A. Compton, R. E. Bridgeforth, W. H. Hubbard.

Epworth Leagues—Rev. J. E. McCulloch, J. M. Crute, J. A. Hardy.

Examination of Candidates—Rev. T. McN. Simpson, Bascomb Dey, R. S. Baughan.

Q. C. Records—Revs. A. L. Carson, E. T. Carson, P. H. Clements.

Circuit Boundaries—Rev. R. H. Mullen, R. H. Hillsman.

Missions—Rev. W. W. Royall, D. D., R. A. Blackwell, J. W. Clay.

Temperance—Rev. A. L. Franklin, Rev. A. Hables, C. C. Farley.

Finance—H. E. Barrow, N. G. Flippen, L. L. Jones.

The following members appeared and took their seats at evening session, first day:

Clerical—Rev. R. H. Mullen, W. L. Murphy, E. V. Carson.

Local Preachers—J. W. Gee.
Crewe—C. E. Wilson.

W. Lunenburg—L. A. Hardy.
N. Mecklenburg—J. H. Wall, B. O. Johnson; M. L. Crowder, alternate.

Burkeville—R. B. Oliver.

The names of J. H. Wall, R. B. Oliver, and T. B. Rogers, were added to the Committee on Circuit Boundaries.

On the second day the following members appeared and took their seats:

Clerical—Rev. W. E. Grant.
Prince Edward—T. T. Pettus, alternate.

Blackstone—W. C. Irby, J. W. Hardaway.

Lunenburg—R. A. Blackwell.
Cumberland—J. C. Clarke.

Prince Edward—L. B. Perkinson.
Rev. S. O. Hutton, pastor of the

Crewe Presbyterian Church, was introduced to the Conference.

Rev. W. S. Campbell addressed the Conference in the interest of the Bible Society

On motion, the invitation of the Church at Boydton was unanimously accepted and that town named as place of next meeting.

Reports of committees as follows:

REPORT ON EPWORTH LEAGUES.

We, your Committee on Epworth Leagues, report eleven chapters on the district. The growing interest in the League work is gratifying. Experience shows that the Epworth League is of God, and believing that this department of our Church can be made a source of great good to the young people specially and of strength to the pastors, we urge the organization of Leagues in every charge and persistent development of all departments as outlined by the League constitution.

We call attention to the Student Missionary Campaign which was recognized in our Church in the summer of '98, and we commend the services of the Missionary campaigners to the Leagues of the District.

We think the use of the Student Missionary Campaign Library, as provided by our Publishing House, will prove a most interesting and profitable course of missionary reading.

We call attention to the Missionary clause in our Constitution and urge that every League appoint a Missionary committee, and follow the Topic Card in having a monthly missionary meeting.

Believing that the “Epworth Era” has no superior in the South as a young people's paper, we commend it to the patronage of all our Leagues.

J. E. McCULLOCH.

PUBLISHING INTERESTS AND RELIGIOUS LITERATURE.

Our ability to supply our people with the best of religious literature is no longer a question, but an accomplished fact. Because there is now at hand, through our Publishing House, our Colportage Board and our religious papers, as good reading as any Church or denomination can furnish.

But, notwithstanding these encouraging facts, the reports from nearly all the charges in this District show that our religious literature is not well patronized. Very few copies of the Nashville “Christian Advocate” are taken. The Richmond “Christian Advocate” is circulated to some extent in every charge, but by no means as fully as it should be. The SOUTHERN METHODIST RECORDER seems more generally circulated, but not as widely as it should be.

Your committee would therefore earnestly recommend (1) The Nashville “Christian Advocate” as our Church

organ at large; (2) The Richmond “Christian Advocate” as our Virginia Conference organ, and (3) The SOUTHERN METHODIST RECORDER, as deserving the patronage of our people, and especially the people of the Farmville District.

R. A. COMPTON,
W. H. HUBBARD.

SPIRITUAL STATE OF THE CHURCH.

The INITIAL spiritual life is stated in the words of the Saviour to Nicodemus: “Ye must be born again”—born from a love born of the Spirit. Paul states it this way: “Ye are all the children of God by faith in Christ Jesus.

And with this new birth comes

1. The INWARD graces of the Spirit as fruits—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. These grow, develop, as one grows in grace and in the knowledge of our Lord and Saviour Jesus Christ. There is first the blade, then the stalk, then the ear, and after the full corn in the ear.

2. But where there is the birth of the Spirit and the consciousness of these inward graces there will also be the OUTWARD FRUIT in the life. And we love to judge a Christian by this OUTWARD fruit.

The INDIVIDUAL has the testimony of the Spirit, and the consciousness of these inward graces, and GOD looks upon the heart while we look upon the OUTWARD appearance. By their fruits WE shall know them.

The wind bloweth where it listeth; thou hearest the sound thereof.”

He who stands in the tract of a zephyr, a gale, a tornado, is conscious of its presence. So is every one that is born of the Spirit; while the OBSERVER sees its effect in the waving grain, bowing forests, and uprooted trees.

One of the great evangelists of our day has defined religion as “hating everything that God hates and loving everything that God loves.”

And perhaps this is a good criterion by which to judge the outward life of a follower of our Lord.

Paul said to Titus: “These things I will that thou affirm constantly that they which have believed in God might be careful to maintain GOOD WORKS.”

1. God loves His holy temple, for He is in His holy temple. He loveth the gates of Zion above all the dwellings of Jacob. It is the place where His honor dwelleth. The spiritually made child of God loves to meet God there in hearing His word, in partaking of His holy sacrament, in the songs of Zion, in the united prayer of His people, in public thanksgiving, and says: “I was glad

when they said unto me: "The house of the Lord is a door-keeper, rather than a door-keeper, the Lord than to dwell in wickedness." "For the assembly of yourselves together as he a man of some is." "They be ed Lord spoke often on."

More glad to hear wait upon the word in and meet with Him in the

2. God loves to meet in prayer, and He who to meet him in the close of prayer and around the family altar.

The Christian life cannot be maintained without the prayer, and cannot reach its goal without the home altar.

3. God delights in the conversion of sinners. He who loves God loves the Sunday-school. It is a burning interest in the salvation of the heathen. When the Great asked his court chaplain for the briefest argument possible for the divinity of the Bible, he said: "The Jews, my lord." And if we were the shortest evidence possible of the life of the Church, we would say "Missions."

And God hates sin in every form, whether gilded or uncove

So do His followers. Paul condemns "those who profess, that they know God; but in works they deny Him, being abominable and disobedient, and unto every good work reprobate." God says: "Come out from among the world and be ye separate, and touch not the unclean things, and I will receive you."

The decent world says: "We do not get drunk, but we take social drinks. Join us." The decent world says: "We do not believe in gambling, but we take a social game of cards. Join us." The decent world says: "We do not believe in going to extremes. Join us in the square dance"—knowing that it will lead to the carnal, voluptuous waltz; and God alone can tell where that will lead to.

But the child of God says to all these seductive requests: "No, thank you. I will not say the least of the world, and God says: 'Love no the world, neither the things that are in the world. If a man loves the world, the love of the Father is not in him.' Adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world, he is an enemy of God."

The child of God says to these seductive requests: "I must keep myself unspotted from the world, and have no fellowship with the unfruitful works of darkness. I am not only to avoid evil, but also its appearance."

RESOLUTIONS ADOPTED ON FEBRUARY

Whereas, The financial condition of our church effects, in a great measure, the degree, all the other interests of the Church, and

the financial condition is determined largely by the ability, industry, and wise methods of the stewards, therefore,

Resolved, 1: That our stewards be re-

minded to give their best time and talent to the discovery and execution of the methods for the regular quarantining of our pastors in full and successful meeting of all the members on the charges.

That our members be urged to co-operate with the stewards in every way in bringing our charges under the exercise of systematic giving.

We have heard with pleasure of our appointments on the district will meet their obligations, and that several have responded generously to a call for a twentieth century thank-offering, and that we commend their example to all our people.

L. E. JONES,

N. G. FLIPPEN,

H. E. BARROW.

SUNDAY-SCHOOL REPORT.

We have heard with pleasure of the progress of the Sunday-School work within the bounds of the Farmville District; and yet we feel that our people are not yet measuring up to their responsibility in this very important department of our Church work.

There is need for more work and better work in our Sunday-Schools.

We recommend that for the better equipment of teachers in our Sunday-Schools that our preachers are urged to see to it that Teacher's Meetings be held at every Sunday-School, and every week, as often as practicable.

We recommend further, that our Sunday-Schools not only use the quarterlies and lesson papers issued by our publishing House, but that the pastors and superintendents of schools make an earnest effort to extend the circulation in each Sunday-School of that excellent paper for young people—"The Weekly Visitor."

We are gratified to learn that Children's-Day exercises have been generally observed throughout the bounds of the District.

We also recommend that one Sabbath in each month be known as Missionary Day, and that a special collection be taken for that cause in each Sunday-School.

J. E. WINN,

WILEY J. CLARKE.

QUARTERLY CONFERENCE RECORD REPORT.

The committee appointed to examine the Quarterly Conference Records have carefully looked into all the records present and find, with a few exceptions, that the books have been neatly and correctly kept.

A. L. CARSON,

E. V. CARSON,

P. H. CLEMENTS.

REPORT ON TEMPERANCE.

After carefully considering the reports on the various charges on the District, we submit the following report:

The reports from the pastors of the District show a strong temperance sentiment among our people. While this is true, a great deal still remains to be done. We deplore the fact that our people are not arrayed against evil as they should be. There is lack of unity and unanimity. Believing in a close union and more determined effort on the part of our people would lead to still grander results, we earnestly hope that our preachers and peoples

will do all in their power to crush out this great curse of our country which is doing so much to aid the cause of the wicked one and to ruin our young men physically and spiritually, and is blighting and destroying the prospects and happiness of so many who might be useful to themselves, to others, and in the service of our blessed Master.

Realizing the value of early education on this subject, and knowing that ignorance in regard to the evil effects of intoxicating liquors on the human system is responsible to a great extent for the deplorable results, we beg leave to submit the following resolution to be sent to our next Legislature. (See petition.) Trusting this resolution will receive the hearty endorsement of this body, we do not hesitate to present it.

A. L. FRANKLIN,

C. C. FARLEY.

CHRISTIAN EDUCATION.

The cause of Christian Education has always been dear to the heart of the Methodists of the Farmville District.

The first \$5,000 subscribed to the endowment of Randolph-Macon College was subscribed at Crenshaw's Church, Nottoway circuit. The first \$5,000 subscribed in Virginia to the Twentieth Century Thank-Offering has been subscribed at the same place.

Our people are as loyal to our schools and colleges as any district in the Conference. The preachers and laymen of this district in Conference, assembled, put themselves on record as follows:

(1.) That we hail with joy the great movement called the Twentieth Century Thank-Offering as a glorious opportunity for the manifestation by our people of their great thankfulness to God, and their great desire to strengthen our institutions of learning. We pledge ourselves, as the appointed leaders of the Church in the district, pastors, local preachers, and laymen, that by precept and example we will strive to lead our people in this great movement.

(2.) That we firmly believe in CHRISTIAN education and the ownership of our schools by the Church. We urge our people to send their children to their own Church schools, and especially to the institutions of the Randolph-Macon system and to the Blackstone Institute. These schools belong to us, and we pledge ourselves to do all in our power to build them up. We promise to aid the representatives of these schools in their work in our charges.

JAMES CANNON, JR.,

JNO. W. OTPEY.

REPORT ON MISSIONS.

Your committee rejoices to find, through a careful analysis of the Pastors' Reports, that the subject of Missions lies near the hearts of our people. Very few charges speak otherwise than hopefully of raising the entire amount asked, while many are so firmly organized and so energetically worked that they go far beyond the assessment. This is as it should be. The heart of the Church, so long as it is loyal to Christ, must ever respond to the call of the Master—"Go ye into all the world."

The rapidly opening fields in Japan, Corea, and China, as well as in Cuba and elsewhere, are a challenge that our Church dare not ignore. We must answer the cry, "Come over and help us,"

that is borne to us on almost every breeze. This great work does more to keep alive the fires of love in the heart of the home Church than any in which we are now engaged.

We, your committee, rejoicing in what has been done, do heartily thank God for such pastors and laymen, and for such consecrated and holy women as are now leading the great army of Missionary givers in this district. We commend—

1. The formation of Sunday-School Missionary Societies, as the Discipline directs.

2. The hearty co-operation of all our pastors and people with the workers in the Rosebud and Woman's Missionary Societies.

3. Early collections, and frequent allusion to the great work of Missions, as a set sermon at every Church on every charge, once a year.

4. Of the circulation among our people of the "Review of Missions."

5. The cultivation by our Leagues of the Missionary Reading Circles, and the generous circulation of that excellent book, by our own Bishop Galloway, "A Circuit on the Globe," as well as others of the same class.

W. W. ROYALL,

RO. A. BLAKWELL.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

The Woman's Foreign Missionary Society of our District has made some progress during the year in increase of members, the number being larger than it has ever been, though many of our women are yet indifferent to the great cause of "Woman's Work for Woman."

We earnestly ask all our pastors to use their influence in the spreading of information in regard to our work, believing as we do, that a Missionary Church means a successful Church in all other branches of Church work.

For the Quarters reported this year there is a gain over last year in our finances, and we are very hopeful that this will be our best year. We have never retrograded, and when, at the close of the year, we meet in Petersburg we trust that we will show the same record.

The spiritual condition of our workers is good, and many of them are being strengthened in the work; their efforts are not spasmodic, but full of determination to do all in their power to help in the great and absorbing interest of Missions.

We desire the prayers of our District Conference that the Spirit may abide with us in our work.

Our District meeting was held in Farmville, July 6th-10th, at which we believe the interest of the Woman's Foreign Missionary work was furthered. We had a pleasant and profitable time and the best of all the Spirit was with us.

The Rev. Mr. Simpson preached for us a fine sermon, from which we received much inspiration, and which determined us to try to do better work for our Master; to try to find out what Jesus would have us do and then to do it with our might.

Again we earnestly ask your prayers that a blessing may rest on our work, and ask earnestly the co-operation of all

our pastors.

(Mrs.) M. L. BACON.

A RESOLUTION.

The following resolution was adopted by a unanimous vote of the Conference:

"Whereas, Under the law of o Church the term of our presiding elder expires at the coming session of our Annual Conference, and

"Whereas, We would record our high appreciation of him as a man and minister, and as an officer, therefore,

"Resolved, That in Rev. James H. Riddick the Church has a most faithful servant, and the Farmville District a most diligent and pains-taking presiding elder. He has gone in and out among us with the fear of God before his eyes and the love of his brethren in his heart. He has looked carefully after all the interests of the Church and has shown himself in spirit and in effort a workman that needeth not to be ashamed. We commend him most heartily to any work to which he may be assigned.

"T. McN. SIMPSON.
"And others."

DISTRICT BOARD OF EDUCATION.

The Chair announced the District Board of Education as follows:

Clerical—James Cannon, Jr., Chairman; R. A. Compton, Bascomb Dey.

Lay—J. M. Crute, J. E. Clarke, G. P. Adams, J. A. Hardy.

LICENSES RENEWED.

The licenses of the following local preachers were renewed: J. W. Gee, Lunenburg; J. H. Thomas, Buckingham; B. F. Williams, Crewe; M. L. Hillsman, Crewe.

W. A. Jeffreys, of Trinity Church, Chase City Circuit, being recommended by the Quarterly Conference of that charge, and having passed an approved examination on the course of study prescribed by the Bishops, was balloted for, and having received 34 votes for and 1 against, was licensed to preach.

Rev. K. S. Baughen and Bro. R. H. Hillsman being appointed tellers.

On motion, further action in the matter of issuing license to preach, etc., was suspended until after the disposition of the report of the Committee on Education.

Rev. James Cannon, Jr., submitted the report of the Committee on Education.

Dr. W. W. Smith addressed the Conference in the interest of the Twentieth Century Fund.

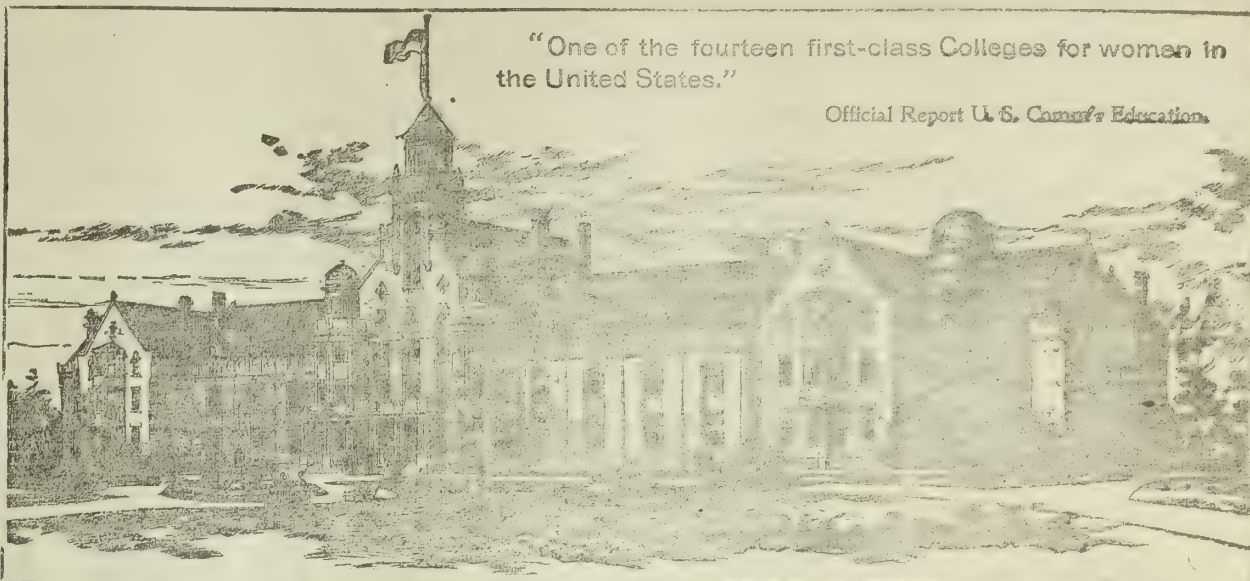
Rev. James Cannon, Jr., solicited subscriptions to the Fund and, the amount of \$2,735.00 was promised.

On motion the session of the Conference was extended until the close of the speech of Dr. W. J. Young, who then proceeded to address the Conference in the interest of the Twentieth Century Fund.

Prof. E. Sumter Smith briefly presented the claims of the Randolph-Macon Academy, at Bedford City.

W. A. Jeffreys, a local preacher of Chase City Circuit, was unanimously recommended to the coming Annual Conference for admission on trial.

E. Gordon Dunn, Reese's Church, Charlotte Circuit; J. A. Winn, of William's Church, Lunenburg Circuit; Virgie R. Turner, of William's Church, Lunenburg Circuit; Robert P. Lumpkin,



"One of the fourteen first-class Colleges for women in the United States."

Official Report U. S. Commissioner of Education.

Randolph-Macon Woman's College, LYNCHBURG, VIRGINIA.

This college is named by the United States Commissioner of Education as one of the fourteen colleges for women in the United States entitled to be classed in "Division A." [See Official Report, page 1732.]

- | | |
|---|---|
| <p>1. LOCATION: Near the foot of the Blue Ridge, in the residence suburbs of Lynchburg—beautiful scenery, health-giving climate, railroad, telegraph, telephone, street cars, modern facilities.</p> <p>2. PLANT: Campus 20 acres. Buildings new, modern; steam heat, gas, hot and cold water, etc. Front 365 feet. Four separate laboratories; excellent library; skylit art studios; large gymnasium, chapel, lecture rooms, music rooms, etc.</p> <p>3. ENDOWMENT: The annual income from the endowment of \$102,000 is applied toward current expenses. The plant is exempt from charges for rent or taxes, thus patrons get thousands of dollars free every year. The purpose of the college is not to make money, but to make noble, cultured women.</p> | <p>4. COURSES: Nine distinct elective courses lead to the A. B. degree, enabling the student, after the fundamental discipline has been secured, to follow the bent of her natural talent. A. M. courses entirely elective. Full courses in music and art.</p> <p>5. FACULTY: Full faculty of college grade. Twenty-three instructors and two by appointment and twenty-five students last session. Professors selected for special ability in their departments, and for personal worth as men.</p> <p>6. PHYSICAL CULTURE: Large gymnasium, well equipped. Regular training in vigor and health by competent directress. Outdoor sports arranged for—tennis, basket ball, cycling, etc.</p> <p>7. HOME LIFE: Officers and teachers and their families live with the students, and help make their home life elevating and happy. Noble character is the ultimate end of our culture, and intimate association one of the chief means.</p> |
|---|---|

Special arrangements to aid teachers who wish to improve their preparation.

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CHANCELLOR WM. W. SMITH, A. M., LL. B., Lynchburg, Va.

Clarksville Church, Clarksville Circuit, being recommended by the Q. C. of their respective charges, and each having passed an approved examination on the course of study prescribed by the Bishops, were balloted for, separately, and unanimously licensed to preach.

Rev. R. S. Baughen and Rev. G. H. McFaden acting as tellers by appointment.

Robert P. Lumpken was unanimously recommended to the coming Annual Conference for admission on trial.

On motion, the following resolutions were adopted by a rising vote:

Resolved, That the thanks of this Conference are due and are hereby heartily tendered—

1. To the people of this community for the generous hospitality with which they have entertained the District Conference.

2. To the president of this body, Rev. James H. Riddick, for the kind and courteous manner in which he has presided over the Conference.

3. To the secretaries for the painstaking care with which they have served the body in keeping its proceedings.

The minutes were read and approved and the Conference adjourned sine die.

J. H. Riddick, Pres.

A. B. Sharpe, Sec.

DR. L. C. TUCKER,
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Obituaries of fifty words or under inserted free. Half a cent a word for all over fifty. Marriage notices not exceeding six lines ten cents. Sample copies to any desired address.

THURSDAY, - - - AUGUST 10, 1899.

DR. EDWARDS ACCEPTS.

It was learned Monday upon the authority of one of the professors of Randolph-Macon College that Rev. Dr. W. E. Edwards has accepted "the Chair of Moral Philosophy and Biblical Literature in that institution.

Dr. Edwards was informed of his election the day the trustees met and he stated very promptly that he would accept the professorship. The doctor is now at Meherrin in, Lunenburg county. —Richmond "Evening Leader."

DR. DUNCAN DECLINES.

Rev. Dr. James A. Duncan has decided to decline the presidency of Randolph-Macon College to which he was elected by the trustees of the college on July 31st.

In response to a telegram sent by the "Richmond Times" several days ago, Dr. Duncan wired that paper from Nashville, Tenn., as follows:

"Times," Richmond, Va.:
'Talked with Chancellor Smith; learned situation; decided not to accept.'
"JAMES A. DUNCAN."

Correspondence.

MAMMON OR CHRIST.

(BY REV. R. H. BENNETT.)

Some one has said that Foreign Missions constitute the business of the Church and not an incident. Dr. Herriek Johnson said some years ago that the Christian who does not believe in Foreign Missions does not believe in the Ten Commandments, in the Sermon on the Mount, in the Lord's Prayer, in the Apostle's Creed, or in the Long Metre Doxology. This is true. And it seems that an earnest follower of the Master whenever called to exhort believers on this subject, must feel the absurdity of

his position, like the Burman convert who, when urged to address a congregation in respect to their duty to send out and support more missionaries, after a moment of thoughtfulness, asked, with evident emotion, "Has not Jesus Christ told them to do it?" "O, yes," was the reply, "but we wish you to remind them of their duty." "O, no," said the Karen, "if they will not obey Jesus Christ, they will not obey me."

Viewed from the standpoint of the value of the individual souls saved and the untold heroism and sublime faithfulness of many of our missionaries and converts, our Missionary work as Christ's Church, is unspeakably glorious. Estimated by the myriads yet unreached by the Gospel, by the countless thousands of square miles yet unexplored by a single missionary of the Cross, by the number of centuries since Christ died, and by the untold resources of the Christians of the world, our achievements in Mission work would be supremely ridiculous if they were not a world-wide reproach and a heart-breaking tragedy beyond compare. The committee of the Chicago World's Fair carried its advertisements to every part of the earth in two years. And doubtless many a tribe heard of the World's Fair which has never heard of Christ. NINETEEN HUNDRED YEARS have slowly passed since our risen Lord gave the solemn order—"Go ye into all the World." And almost incredible, only a small fraction of the earth's inhabitants know after all these ages of His wondrous love and saving power. Why is this? The answer is easy. The reason Christianity does not conquer heathenism is plainly that heathens love heathenism better than "Christians" love Christ.

Dr. Chamberlain, of Arcot, India, tells of a Brahmin who, in a time of famine, starved to death by inches, although abundant good was placed within reach, because, said he, the food was prepared by some one of lower caste, and better starve and go to the Brahmin's heaven than eat and go to the Brahmin's hell. Rev. Mr. Noyes, of China, gives a list of the incomes of nine heathens, and their gifts to their religion as follows, and this represents the total for twelve months' hard labor:

- | | |
|-----------------------|-----------------------------|
| No. 1. Income, \$120. | Given to idolatry, \$29 30. |
| No. 2. Income, \$60. | Given to idolatry, \$14 84. |
| No. 3. Income, \$60. | Given to idolatry, \$21 69. |
| No. 4. Income, \$48. | Given to idolatry, \$20 22; |

Mr. Noyes seemed to think these were not striking exceptions. How often do we find such self-denial for Christ sake? Who will arise to put these heathen to silence, if not to shame, by an equal devotion to our blessed Master and the souls for whom He died? And yet it is well-known that \$10 from a man with an income of \$1000 or \$1500, and \$25 out of an income of \$2500 or \$3000 is considered (I speak of our Virginia Conference—one of the best in our connection) quite a satisfactory contribution IN A WHOLE YEAR to the Mission cause! We ought to blush to tell it! It must amaze the angels—one of the things connected with the Gospel at which they wonder

Why should not \$100 on to \$500 at the least to missions, has handed me out \$5 or \$25, I have felt like handing it back to him, and but for the thought that the Lord accepts even the most insignificant trifle from us in return for His infinite love, I would have felt like hurling the contemptible pittance into the sea. How many really deny themselves anything to spread the kingdom through the earth? Some do. How many eat cheaper food and wear plainer clothes that Christ's love may sooner conquer the nations? One of the hindrances to Missions is that we preachers and leading laymen do more talking and exhorting than giving and doing for this great cause, so dear to our Father's

Frequently, when after hard toil with him, a man who ought to give \$50

Why should not \$100 on to \$500 at the least to missions, has handed me out \$5 or \$25, I have felt like handing it back to him, and but for the thought that the Lord accepts even the most insignificant trifle from us in return for His infinite love, I would have felt like hurling the contemptible pittance into the sea. How many really deny themselves anything to spread the kingdom through the earth? Some do. How many eat cheaper food and wear plainer clothes that Christ's love may sooner conquer the nations? One of the hindrances to Missions is that we preachers and leading laymen do more talking and exhorting than giving and doing for this great cause, so dear to our Father's

CLAIMS AND PROOFS.

(A DIALOGUE BETWEEN PARENT AND TEACHER.)

PARENT:—What school do you represent, sir?

TEACHER:—The Blackstone Female Institute.

PARENT:—Well, what do you claim for your school? I suppose you are like all the rest. You claim that it is better than any other school to be found.

TEACHER:—No, I do not claim that. The claim of the Blackstone Female Institute can be put in one sentence. *We give thorough instruction, under positive Christian influences, at the lowest possible cost, consistent with the welfare of both teacher and pupil.*

PARENT:—That is a sweeping claim. It is an easy matter to make claims, but it is not so easy to prove them. If you can prove that you measure up to your claim, parents should be entirely willing to place their daughters at the Blackstone school.

TEACHER:—What you say is true. It is easy to make great claims, but we do not ask you to accept our claims simply because we say so or upon our own testimony. I will prove to you by impartial, well-informed witnesses that our claim is a just one. First,

As to the Character of our Instruction

We offer as a witness the leading educator in the State of Virginia, the Chancellor of the Randolph-Macon system of Schools and Colleges. Read the following letters:

BLACKSTONE, VA., June 23, 1899.

DR. W. W. SMITH,
WOMAN'S COLLEGE,
Lynchburg, Va.

DEAR DR:—You had with you at the Woman's College the last session three graduates of the Blackstone Institute. I write to ask you what the Faculty thought of the preparation which they had received at the Institute before coming to you. Also I will be obliged to you if you will state your opinion of the Institute as a training school for the College, as your frequent visits to the Institute and your acquaintance with the members of the Faculty and their qualifications for their work renders your opinion of special worth.

Yours sincerely,
JAMES CANNON, JR.

LYNCHBURG, VA., JUNE 24, 1899.
REV. JAMES CANNON, JR.,
PRINCIPAL, BLACKSTONE INSTITUTE,
BLACKSTONE, VA.

MY DEAR BRO.—In reply to your inquiry of the 23d I take pleasure in saying that the three students who came to us last year as graduates of your excellent institution entered College classes and showed themselves qualified for them. This is no more than must reasonably be expected seeing that your course has been so carefully adjusted to ours and nine of your Faculty are Randolph-Macon graduates. To render correlation effective I consider two things necessary, an adjusted course of instruction and a Faculty familiar with the courses of the Woman's College and in sympathy with its methods. These you have. I hope, in my turn, that you find the graduates of our College whom you have taken into your Faculty, superior as teachers and worthy as Christian women.

Yours truly,
WM. W. SMITH.

These letters show that the instruction given at the Institute is of the most thorough kind, and is entirely acceptable to such judges as the Faculty of the Randolph-Macon Woman's College.

Second, We offer at least

One Hundred Testimonials of Parents

whose daughters have attended the Blackstone Institute, which testimonials declare with no uncertain sound that the claim which we make is amply proven, if the parents of our pupils are trustworthy witnesses. We are willing to rest our case on this kind of testimony. It is easy for the Principal and Faculty of any school to make strong claims. These claims are worthless without proof. We do not make claims for the Blackstone Institute and then offer our own statements as proof of the claims, but we leave it to parents to weigh the testimony in their own minds.

PARENT:—Well, I must say that the testimony of the Faculty of the Woman's College is equal to expert testimony in a case at court. But where are your testimonials from parents?

TEACHER:—Here they are, as many as you can wish for, printed in the back of this catalogue. There are testimonials here from all over the Virginia Conference, from many of the preachers and leading citizens in various counties. You also find in this catalogue a full statement of the purpose and aim of the institution, the course of study, the schedule of charges, and other necessary information. I have presented my claim. I have also presented my proofs, which are not merely my words, but the opinions of others. If you wish any more definite information write to—

Blackstone Female Institute

REV. JAMES CANNON, JR., PRINCIPAL, BLACKSTONE, VA.

heart. If there was more example (and no less precept) on this subject, the ends of the earth would sooner fall before our Christ,

The plain truth is that we are simply playing at Missions. There are some Churches which are really in earnest and they make us silent for shame.

Methodism has much to glory in above Moravianism, but not in our love for our lost heathen brother. When the Moravian Church speaks of Missionary work, Methodism must hide its head for very shame. There are 30,000 Moravians. They support 500 Missionaries. There are 1,500,000 Southern Methodists (to say nothing of the millions in other Methodist connections). With the same love for God's work in heathen lands that fires the Moravian heart, we would have 25,000 Missionaries at work. The very imagination staggers at the thought of the results following such a state of affairs.

How much we talk (some do not even talk) and how little we give! Some months ago it was published far and wide that a certain Missionary Secretary (not of our Church) made a habit of spending his time at the most palatial hotels, from which princely quarters (his expenses paid out of the offerings of the people to Missions) he would emerge to utter eloquent pleas for self-sacrifice for the cause. Doubtless the useless and extra expense for this sinful and selfish waste would suffice through a year to maintain an extra worker for Christ in heathendom.

About the same time I read of the above, there came under my observation the case of a Virginia Conference preacher who, out of a salary of \$387, supported his family and gave \$35 to Foreign Missions, in addition to his other gifts to the Lord's work. And while God may bless the eloquent words of the Secretary, yet that Virginia preacher (and there are others like him) is doing more to save the world than the metropolitan Secretary.

How dare a minister of the Lord Jesus add field to field and stock to stock while his Master's works halts and souls die for lack of the very money he hoards. The Master hath need of it. The thought comes sometimes that no man can know Christ in all the fullness of that knowledge until he is as poor as was his Lord. I shall not soon forget the emphasis and unction of a prominent minister of our Conference, a man "great in the sight of the Lord," who said, when another preacher was quoted as being worth \$10,000, "I should tremble to go to the throne of God, as a minister of the Gospel, with \$10,000 in my pocket."

Some weeks ago General Otis called for 50,000 more troops for the Philippine war. Almost instantly men rushed to the recruiting stations to enlist in what many believe to be an unrighteous war, to serve for a pittance, to fall before Aguinaldo's bullets or die like flies of the fever. The war-tax brings in hundreds of millions to furnish the sinews.

Our Southern Methodist Missionary Societies, in their recent annual report, say of the work: "The only limitation recognized was the lack of funds. The limitations are boundless."

Let a lover of his Lord, as he reads this, compare the outlay and

asm of the United States for the conquest of Cuba and the Philippines with his personal outlay and enthusiasm for the conquest of the world for Christ, and he may find out why the Church has been 1900 at work on a task already only begun.

WHAT THE SOUTH IS DOING FOR EDUCATION.

In the past twenty years the South has increased 54 per cent. in population, but its school attendance has increased 130 per cent; that is to say, more than twice as fast as the population kept in school during the year; while in 1874 an average of 14½ out of every hundred were enrolled in school, ten years later (1884) the average had risen to 18½ per hundred, and in 1894, or 20 years later, the number enrolled is 22 in the hundred. Of all the people of the South, white and black, one in five is in attendance on school for some portion of the year. This is a large proportion of the people to be in school. Even in Saxony, which excels all countries of Europe in its school enrollment, the per centum in school is only 20.

Even after making allowance for the fact that the South has a larger proportion of children in its population than any other section of the Nation, this remains a wonderful showing for the wisdom and self-sacrifice of the Southern people. They are, indeed, building a "New South," and its cornerstone is the school.

This appears in a stronger light if we take into consideration other statistics. In the twenty years from 1874 to 1894, the value of school property increased from sixteen millions to fifty-one millions, or two millions a year. It built better school buildings and adopted modern improvements to such an extent that while in 1874 the average value of a school-house in the South was only \$373, in 1894 the value had risen to \$543.

In the twenty years the average wages of the teacher have increased nearly 16 per cent.

Higher education has also a good record. It did not have so far to climb as the elementary schools for all classes of people. But while in 1874 the number of college students for the South numbered 10,103, in 1894 the number is 25,304, or two and one-half times as many.

In 1876 the South had an enrollment in its schools of 571,506 colored children and 1,827,139 white children. This was a good start for that time—more than half a million colored children in actual attendance on school for some portion of a year. But in 1894—eighteen years later—the white pupils had increased to 3,835,593, while the colored pupils had increased to 1,424,995. The increase of white pupils for the 18 years was 150 per cent. Twenty three out of every 100 white inhabitants are enrolled in school, and 19 out of every 100 of the colored inhabitants.

But the pupil receives now better accommodations, better instruction and a longer school session than then, and the newly established training schools are sending into the work thousands of professionally training teachers.

The South has done all these things for education. But what has education done for the South? It has

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REV. Wm. S. FRIEND, Principal.

HAMPDEN WILSON, Sec'y and Treas.

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The health, order, and high character of the work last session evidenced by the following:

1. Only one case of serious sickness (pneumonia), and that yielded promptly to treatment.
2. Forty-three (43) per cent. of the students received no demerits during the entire session.
3. Thirty-nine (39) per cent. passed with distinction on all their classes.

The fact that nineteen (19) degrees, professional and classical, were conferred this year on students prepared at the Academy by the Colleges and Universities of this and other States shows the thorough character of the work we are doing.

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Bedford City, Va.



the productive power of the individual by nearly 50 per cent. It has produced a laboring class that can use machinery to assist the bone and muscle. It has made possible the great change of vocations from the production of mere raw materials to the production of the finished product. There is a change going on in all civilized countries. The machine is coming in at one end and the mere drudge out at the other. The unskilled, the unskilled man is not needed, for his hands and muscles cannot compete with the machine. But he is needed in the work of directing the machine. He is therefore called upon to step up from

occupation of the overseer of the machine. The change from handwork to brainwork is a necessity. But this cannot go on without schools that fit the pupils out with alert and versatile intelligence.—W. T. HARRIS, D. D., U. S. Commissioner of Education.

BY PROXY.
(N. A. M. ROE.)

Edith Haskell was president of the Epworth League. She was just the one to take that office, because she had ideas and knew how to carry them out. Eager to work, in earnest, anxious to push forward the organization, is it any

flourishing.

Edith Haskell sprained her ankle and threw her knee out of joint by a hard fall on the ice. Dr. Catoy said in all his practice he had never had a case like it. He said she must be on crutches before she could use her foot to walk about and then only sparingly. In his own mind he had no doubt.

"Mamma, will you think for me?"

"Yes, dear, if I can. What troubles you?"

"What is the matter with me or with my work. I made the best president the League had had because I had the time to give to all the members and so. George Carey was splendid, but he worked every day, and some times he gave up work evenings when he could not afford to do so. I might be at the meeting every time, and he had to give it up. Now with me, I am near the church, I know all the young people, and they like me. I have time to spare, and I make ready every week so if someone fails I can substitute. Why am I laid up here, when I ought to be at work?"

"Perhaps my little girl was getting conceited."

"No, mamma, I don't think so, for I so truly love my Saviour that I put him first, and all I do I try to do in his name. I feel it is right that I am here, but I want to satisfy myself that I have done all I could, and that it is not for lack of love or work on my part. Why is it?"

"You will be shown, Edith, don't trouble about it. There are always reasons and better ones than we can give, for everything that comes to us. Your being here will be a blessing in the end. Trust God."

Days of suffering and nights sleeplessness fell to Edith's lot, but through it all her mind was active for the welfare of the work she was so much interested in.

"Mamma, she said one day, 'I am going to send for Harold.'"

"Very well, dear. You write the note, and will have Mrs. Callahan take it when she goes home and drop in the box at the corner."

"Do you suppose he will take my class just for next Sunday?" she asked doubtfully.

Mrs. Haskell looked surprised, for Harold Davis was getting a little fast, so people said. He had been for the church and its people, he never had joined the League and his associates were not the better class of young men.

"He might. It would do no harm to ask, and he would do almost anything to please his old playmate."

"Harold, I want to ask you to substitute for me next Sunday in the Sunday-school, will you?"

"Not much! You'll have to get somebody else to do your substituting. I can't," he said, brusquely.

"I've a scarlet fever and school is closed, so she goes home for three weeks. I've asked Mr. Dana, and he will not be in town. I've asked—oh, I've tried hard to get some one, and then I gave up. You have been my substitute for so long, and now you must not fail me this time."

"S'pos'n I say I won't do it?"

"I should like it, for I remember how you always used to say you couldn't and wouldn't and then you just did, and I am sure you will if you only say you won't."

Harold took the class. The four ten-year-old girls told him most interesting things about the Judean kings, and in return he invited them to go sleigh-riding Wednesday.

"I'll ask Mrs. Halleck to go along and see that we don't have too good a time."

When his boon companions asked him for Wednesday afternoon, "he was going to exercise his father's black span, and he had promised to take out a lot of ladies to test the sleighing."

Mrs. Halleck said, as she stepped out in the parsonage, "You have given a great deal of pleasure this afternoon and I am going to offer you one now. Miss Kendrick, the singer, the singer, is here a few days, and I wish you would come to tea Friday night. I will promise you a treat, for she has a beautiful voice."

Friday night his fast friends missed him from their circle.

"Harold, you have been so good to keep my class that I don't know how I can ask you to do any more, but there's nobody else. You know when I was hurt I was down to read a paper before the League public meeting, and, as it was six weeks away, I never thought I should not be able to do it. I haven't stepped on my foot yet, and Dr. Carey keeps putting me off. If you would only do it for me, I should be so at rest, for you used to be the best reader in school, and I know you haven't forgotten how. Will you do it? It's all written, and you can take it home and practice it all you like."

"Well-l-l," was the hesitating answer.

The subject of the paper was "Clean Hands and a Pure Heart," and before the public meeting Harold had it nearly committed to memory. More than that its clear sentences followed him about like a nightmare. Did he smoke with one of his friends, something whispered, "Clean hands." Did he sit down to a game of Cards, the same voice was in his ear. He began to ask himself if it was worth while to go through life with soiled hands and an evil heart.

There were remarks made at first when the people saw him, Sabbath after Sabbath, trying to teach Edith's class, but when it was known that he was merely taking her place until she was able to come herself and more-over that he was there at her request, being a very old friend of hers, no one made further complaint. No one, not even Edith herself, could have read that paper with more earnestness, more hearty emphasis, than did Harold. Edith had found a perfect substitute.

"Edith, has God shown you why?" asked Mrs. Haskell one morning after Harold had called to tell her about the public meeting.

"Yes, mamma, and there is a continual song of thanksgiving in my heart. I would stay here years, I think, to save Harold Davis. To see my old playmate—you know we could just toddle when we used to play in the big meadow—to see him drifting away—oh, I prayed about it, and I never thought God



THIS COLLEGE

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Vol. VII. No. 31.

EV. JAMES CANNON, JR., Editor,
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"AS A LITTLE CHILD."

There fell from the lips of my girlie,
One beautiful evening in June,
A word that sounded uncanny,
Like an instrument out of tune.

I said, "That will never do, darling,
Such language you never must use."
"Well, I really and truly can't help it,"
She pleaded by way of excuse.

"Then, my darling, you'd better tell
Jesus
That He hasn't power to save."
"O, I couldn't do that, my dear mama,
When His life so freely He gave."

"Then, my darling, what can be the
matter?"
If Jesus is loving and strong;
And you must keep sinning and sinning,
Why something must surely be
wrong."

In a moment the dear head was bend-
ing,
While the wee hands covered the face;
I knew that my darling was asking
The Lord for His heavenly grace.

Then, looking up brightly and smiling,
"I can help it now, mamma," she
said,
"For Jesus is strong and He loves me;
I'll trust Him and not be afraid."

O, hearts that are weary of sinning,
O, feet that grow tired on the road,
Just take from my girlie a lesson,
And bring all your weakness to God.
—"The Christian Guardian."

THE GOSPEL OF FRAGRANCE

We hope our readers will appreciate and enjoy the sermon of Dr. Parker at the reopening of Wesley Chapel, London, England. J. C. Sr.

The reopening of Wesley's Chapel will be remembered not only for the "sunlight after rain" which secured the success of the open-air portion of Mr. Westerdale's programme, and for the financial triumph which leaves the whole property free from debt, and for the beauty of the decoration which everybody so greatly admired, but especially for the brilliant speaking by men who looked upon Methodism from so many and various points of view. Lord Battersea's speech was scarcely the speech of an outsider. It much more nearly resembled what one might reasonably expect from a thoughtful Village Methodist. Dr. Parker is at all times so ready to help, if the Methodists need his eloquent voice, that he may be regarded as a friend of the family. The sermon he preached was a stroke of pulpit genius. It must have made every preacher present wild with envy that so brilliant a conception had never oc-

curred to himself. It was perfectly appropriate. Nor was it necessary by formal application to fit the subject to the occasion. It spoke for itself. It was a message to all the Methodist Churches—a message all the more impressive and tender because it came from the door of that which Dr. Parker, in his luncheon speech, called "the tent of misery by the waters of sorrow." It was the first occasion on which our dear friend has spoken outside his own pulpit since God took away the "light of his eyes." Standing once again in Wesley's pulpit, and speaking to one of the largest morning congregations we have ever seen in the venerable Chapel, with the President, the ex-President, Dr. Rigg, Dr. Jenkins, Dr. Waller, and the Rev. C. H. Kelly in their places under the historic pulpit, with the choir seats filled by boys and girls from the Children's home; with well known Methodist families from all parts of England, from Australia, America, Africa, and the Far East before him, Dr. Parker announced the beginning of his text, "And they found Him in the Temple, sitting in the midst of the Doctors." This is a very significant primary importance, which Methodism at this present moment most of all needs to remember, that "the midst" is not where the lamp stands, but where the light, which takes up the room of no man, silently shines. The rose is in the middle, but its fragrance is in the midst. It is one of the brightest facts in the history of Methodism that it has been permitted to cultivate what Dr. Parker called "the gospel of fragrance," which climbs the imprisoning walls and diffuses itself. Many have wondered that Mr. Westerdale should have succeeded in bringing together under the shadow of Wesley's Chapel so many men of front rank in other Churches, and especially men whose ordinary occupations are those of the politician, the Colonial administrator, or the scientific observer. But to quote Dr. Parker once more, we must never forget "the pervasiveness of great influence." The latest celebration on this historic spot reminds us that, whilst the Methodists are the natural trustees and guardians of the place, they hold it in trust for the whole Church of God and for the whole world of religion, of social morality and of scientific thought. Wesley more truly today than during his life belongs to the whole nation, and to all those other nations that are being born of the Anglo-Saxon race. Methodism is where and what it is because Jesus is "in the Temple, sitting in the midst of the Doctors."

DR. PARKER'S SERMON.

Hundreds had been entering the Chapel by the side doors during the

progress of the outdoor meeting, being desirous, doubtless, of securing good places. When the main doors had been opened, and the crowd had entered, the building was completely filled, and presented a magnificent spectacle. The Choir of the Children's Home occupied the choir stalls, and Mr. F. A. Mann was at the organ. The simple but chastely beautiful service was conducted by the Rev. Chas. H. Kelly, who read as his lesson, Isaiah lxii. The anthem was Spohr's "How Lovely are Thy Dwellings Fair." Beside Mr. Kelly sat Mr. Westerdale, and behind him the President and the ex-President. As we sang the hymn,

"O, for a thousand tongues,"

Dr. Parker came in from the vestry, accompanied by Dr. Rigg and Dr. Jenkins, who joined the group below the pulpit as the preacher ascended its stairs.

The "beginning of the text," said Dr. Parker was Luke II., 46, "And they found Him sitting in the midst of the doctors."

Where is the midst? Is this a geometrical term signifying the centre—a local centre—a measurable centre? What is "In the Midst?" Does it mean in the middle? It does not! It is a larger term. What is in the midst of this house? The light! The light fills all space and takes up the room of no man! The glory fills all space and welcomes every little child to sit down! The lamp may be in the centre, but not the light! There is a local centre, and there is an active energetic penetration which pulses round the whole circumference and beyond. And circumference is a little; narrow geometrical term. What is "In the midst?" The fragrance! The rose is in the middle, the fragrance is in the midst. You build great walls and enclose your rosaries so that no man outside can see the beautiful flowers. But there are some little, ill-kept children outside the wall who suddenly say to one another, "What is this? There are flowers, roses; where are they?" The roses are on the other side of the wall. But the gospel of fragrance climbs the wall; it falls down on the other side and blesses the wayfarer and the homeless! The rose is in the centre, the fragrance is in the midst. And so with my Lord, the Redeemer of the Universe. He is not in a locality measurable and fixed; but we shall see, as the texts come to one another and gather into a glorious culmination, that Jesus Christ is not local, but universal, "the propitiation not for our sins only, but for the sins of the whole world." The world cannot told Him; the universe incommodes His infinity. He is above all things, and before them, and below them, and after them, and only begins to begin when

we have been with Him an eternal time.

"They found Him in the midst of the doctors," just as near to one of them as He was to the other; equally near to all, "in the midst." The suggestion, therefore, is of penetrative, pervasive influence. Never forget the pervasiveness of great influence. It halts nowhere finally. It urges its gentle, penetrating way on and on through all the circles and all the grades. It would include all and bless all. "In the midst of the Doctors," the midst of the learning, the philosophy, the highest civilization of the time, and he is there still. "In the midst of the Doctors," in the midst of the expanding, refining, and spiritualizing civilization, "ruling all things." He is not always known; He could not always be identified by name; but all so feel that there is something ghostly, spiritual, mysterious, not to be accounted for in mere words; a weird, strange, personality and energy. Of course, every grade or circle has its own mother tongue, and we do not urge men to drop their mother tongue, though we would sometimes teach them a fuller and richer language. There are men who are still talking about "discoveries." We do not object to the word; it is harmless enough. There are other men who would speak about the same subject under a higher designation. There are some persons who are not afraid even in science to substitute the word "discovery" by the word "revelation"—light, a flash from Heaven, an answer unexpected but all satisfying. I would not take the word "discovery" away from men who really appreciate it and value it. It will do in the meantime. But I am not ashamed of the word "revelation." I think all great ideas in science, chemistry, mechanics, in civilization generally, come down from the Father of Light. I should not, therefore, speak of "discovery," but of "revelation;" new aspects of Providence, new gleams of the Infinite Personality. But if another man is meanwhile satisfied with the word "discovery," I am not going to regard him as an Atheist or an Infidel. Perhaps he may one day speak the higher language. Until then I pray God's blessing on him, that he may be a patient, diligent, fearless student. There are not so many Infidels as one might suppose. I do not know whether there is a column in the census schedule in which are recorded "Infidels." I hope not. I think it would paralyze any printer to print such a work under such circumstances! Some people are more guided by Christ than they are really aware of. They do not recognize the complete mystery of the situation. Once a man was healed, and he was going up and down talking about the cure, and

the people said "Who cured thee?" And he said, "I know not his name." But he wandered into the Temple, and then a voice fell on his ears—a voice as never heard before—music, sentences of pearl, a wondrous approach to the soul. "Then the man knew that it was Jesus that had healed him. One day the visitor will drop, the anonymous leader will show his face, and men will then know that it was Jesus that led the civilization of the world. "Even so Lord Jesus, come quickly."

Proceeding further, and adding another text, we find Jesus Christ saying to His disciples "Where two or three are gathered together in My Name, there am I. Where? "In the midst," the old place, the only place, the right place, the eternal place—"In the midst!" What, in the midst of three? Has a triangle a centre? In the midst of an odd number, and not being one of the number? Yes, that is the mystery. In the midst of three and equally related to all the three, and equi distant from all the three. That is the Church. Beware what epithets you attach to the word "Church." The Gospel admits only two epithets. It will not have anything to do with the meaner sort, the baser things. It will only allow two epithets to be writ, so sensitive its dignity, its majesty, its all but Deity. What are these two epithets? "Glorious!" That will do. "Everlasting!" That will do. The Gospel wants no other adjectives. So with the Church. The controversy generally rages round the epithets. Oh! that men had no gift in epithet-making! I would rather they took to epitaphs, or to anything less mischievous than epithet-making in regard to Christ's Church! Where Christ is there is the Church. If that is so I get rid of quite a number of little lame epithets—and good riddance. "They say, "Weak Churches." Christ never spoke of them. "Struggling Churches." Christ knows nothing about them. "Isolated Churches." They are wrong; it is impossible! The worst of Atheism! That is unthinkable, that my Lord has left His Church in an isolated condition! There are no poor Churches! Of course, the reply will be, When we say poor Churches we mean poor in point of money. When did Christ ever connect the word "money" with the word "Church?" The Church is a spiritual body, a spiritual revelation and incarnation, living in dependence upon the Infinite and the Eternal strong when left without poor human patronage; mighty, tremendous, when not loaded with the patronage of men who think that they can buy the blood that redeems them, or state it in equivalent terms of arithmetic and pence table. Christ in the midst means wealth, strength, companionship, victory! I would send from this, one of the most illustrious pulpits in the world, a message to all Churches of two and three and the smaller plurals—a message heart-elevating and heart-stirring, viz., Because Jesus Christ is with you, in you, in the midst of you; you are neither small nor poor, neither struggling nor isolated. Count not yourself; count the Lord. Then victory is assured. "I will lift up mine eyes to the hills whence cometh my help."

Take another text of the same kind: "And with Him they crucified two thieves, one on the right hand and the other

on the left, and Jesus"—where? In the old place, the only place, the eternal place, "Jesus in the midst!" In the midst of the thieves, as He was in the midst of the doctors. He is still there; He cannot be misplaced. He lives everywhere; He lives in slumland, in thiefland; He lives among the thieves, and the adulterers, and the wrongdoers. Hear me sirs; hear me! "This man receiveth sinners," and to that your preaching must come, or you may shut your doors again. Throw away the golden key and write Ichabod on the facade of this edifice. "Jesus in the midst!" of the thieves! That cross could not have been elsewhere. There is a fixed geometry, a fixed proportion and perspective, an abiding and unalterable poetry and fitness of things. All this is represented by the cross in the midst. It could not have stood on either side; Jesus must be in the midst, or nowhere, pervading, penetrating, interpenetrating, uniting all elements, forces and ministries and constructing an infinite Redemption. We must leave Christ some place in His Church, as we must leave God some room for His Providence in the world. "We must not be too clever. We must not consume all the space. We must now and then sit down and be silent, and patiently wait for the incoming of the King. "Be still and know that God is the Lord." It would not do for us to be in the midst of the thieves because we have something that may be lost. It is a cloak that buttons and buckles, a long cloak and sometimes a fur cloak, and the cloak is called—Respectability! That cloak may be lost. It would not do for you and me to go alone among the thieves, but Christ can go. He can look the woman whose face is a living blasphemy back to girlhood, and womanhood, and hope. Let Him do it, and let us work in little crowds at His bidding, that one may help the other in the maintenance of that rotten cloak, moth-eaten and often worthless, called—Respectability.

Where shall we find Him again? "I turned to see the Voice that spake unto me! What! turn to see a voice? Yes. You and I dare not have said that, for many would have been severe upon us for such an incoherent and almost paradoxical style or figure or metaphor. To see a Voice! That is what the great Seer saw in the Island Church. "I turned to see the Voice, and lo! seven candlesticks and One"—where? "In the midst," as he was in the midst of the doctors, and in the midst of the Church, and in the midst of the thieves, and now in the midst of the lights, the luminaries, the leaders in the Church, and all its high thinking and best endeavor. Who are the candlesticks until Jesus takes up His place in the midst of them? Ministers, local preachers—we are only as candlesticks. We have no light; we give no light, except we first receive the illumination from the face of the Saviour and through the ministry of the Holy Spirit. There is no Church, there is no ministry without Jesus, and with our Jesus being "in the midst." And then, though the candlestick be poor and the little light of a local kind be very limited, yet there shall be a great glory in the house, and wondrous results shall follow the ministry that is enkindled, illuminated and sustained by the Father and the Son and the Holy

Ghost. Three in One and One in Three. Keep up your hearts. Many have left us, but they have gone to poor lodgings; many have taken up their golden-headed canes and gone out on a Sunday afternoon, but they will all come back again when the weather changes. Do not be down-hearted, and especially poor ministers who have to carry heavy loads. Do not be discouraged, because some man has borrowed a magazine from some other man, and learned from it that some other man has peculiar doubts as to the authorship of the Pentateuch. It is poor theology, but excellent moonshine. But our dependence is on the living lamp, the living light. "I am the Light of the World," and it will abide when all the little lanterns of Man's invention have been blown out and thrown into the ditch. Your strength is of God. Hold on! Hold on!

Take another instance, to show that the first text was not merely fantastical, but that we have touched a great seam of revelation and actual profit. "I saw a Throne and a Lamb." Where? "In the midst." In the midst of what? In the midst of the Throne. What, the same that was in the midst of the Doctors, in the midst of the Church, in the midst of the thieves, in the midst of the candlesticks? The same; in the old place, the only place, the Eternal place—a Lamb as it had been slain. There were rips and scars on that Lamb. That meant wounds, and blood, and mysterious suffering. So He has come to the Throne, has He? Yes, because He came from the Throne. It is so, and none can alter it. And then, where next? In the midst of the Doctors, and the Church, and the thieves, and in the midst of the candlesticks, and in the midst of the Throne! Where else is He? In the midst of the Deity! The Father; the Holy Ghost; and Jesus—"In the midst!" The old place, the Eternal place. Hallelujah! In the old place, in the midst of the Deity. He wants to be in the midst of our hearts, and wants to take possession of our whole nature, and bless us with sevenfold blessings. He wants to draw us from the external and menial and transient, and to give us a home and resting place in the Eternal, the Unseen, the Divine. He wants to home us in the bosom of God—"London Methodist Recorder."

THE TEST.

The principal of a school in which boys were prepared for college one day received a message from a lawyer living in the same town, requesting him to call at his office, as he wished to have a talk with him.

Arrived at the office, the lawyer stated that he had in his gift a scholarship entitling a boy to a four years' course in a certain college, and that he wished to bestow it where it would be best used.

"Therefore," he continued, "I have decided to let you decide which boy of your school most deserves it."

"That is a hard question to decide," replied the teacher thoughtfully. "Two of my pupils, Charles Hart and Henry Strong, will complete the course of study in my school this year. Both desire a collegiate education, and neither is able to obtain it without assistance.

They are so nearly equal that I cannot tell which is the better scholar."

"How is it as to deportment?" asked the lawyer.

"One boy does not more scrupulously observe all the rules of the schools than the other," was the answer.

"Well," said the lawyer, "if at the end of the year one boy has not gone ahead of the other, send them to me, and I will decide between them."

"As before, at the closing examinations the boys stood equal in attainments. They were directed to call at the lawyer's office, no information being given as to the object of the visit."

Two intelligent, well-bred boys they seemed; and the lawyer was beginning to wonder greatly how he should make a decide between them. Just then the door opened, and an elderly lady of peculiar appearance entered. She was well known to them all as being of unsettled mind, and possessed of the idea that she had been deprived of a large fortune which was justly hers. As a consequence, she was in the habit of visiting lawyers' offices, carrying in her hands a package of papers which she wished examined. She was a familiar visitor to this office, where she was always received with respect, and dismissed with kindly promises of help.

This morning, seeing that the lawyer was already occupied with others, she seated herself to await his leisure. Unfortunately, the chair she selected was broken, and had been set aside as useless.

The result was that she fell in a rather awkward manner, scattering her papers about the floor. The lawyer looked with a quick eye at the boys, before moving himself, to see what they would do.

Charles Hart, after an amused survey of the fall, turned aside to hide a laugh he could not control.

Henry Strong sprang to the woman's side and lifted her to her feet; then, carefully gathering up her papers, he politely handed them to her. Her profuse and rambling thanks served only to increase Charles' amusement.

After the lady had told her customary story, to which the lawyer had listened with every appearance of attention, he escorted her to the door and she departed.

Then he returned to the boys; and, after expressing pleasure at having formed their acquaintance, dismissed them. The next day the teacher was informed of the occurrence, and told that the scholarship would be given to Henry Strong, with the remark: "No one so well deserves to be fitted for a position of honor and influence as he who feels it his duty to help the humblest and lowliest."—"The Christian Work."

The best proof of the divinity of the Christian religion is the daily life of the Christian himself—not his words and professions, but his conduct and spirit; not his Sunday garb and service, but his everyday tone; not his Church ways, but his home walk.—Bishop Vincent.

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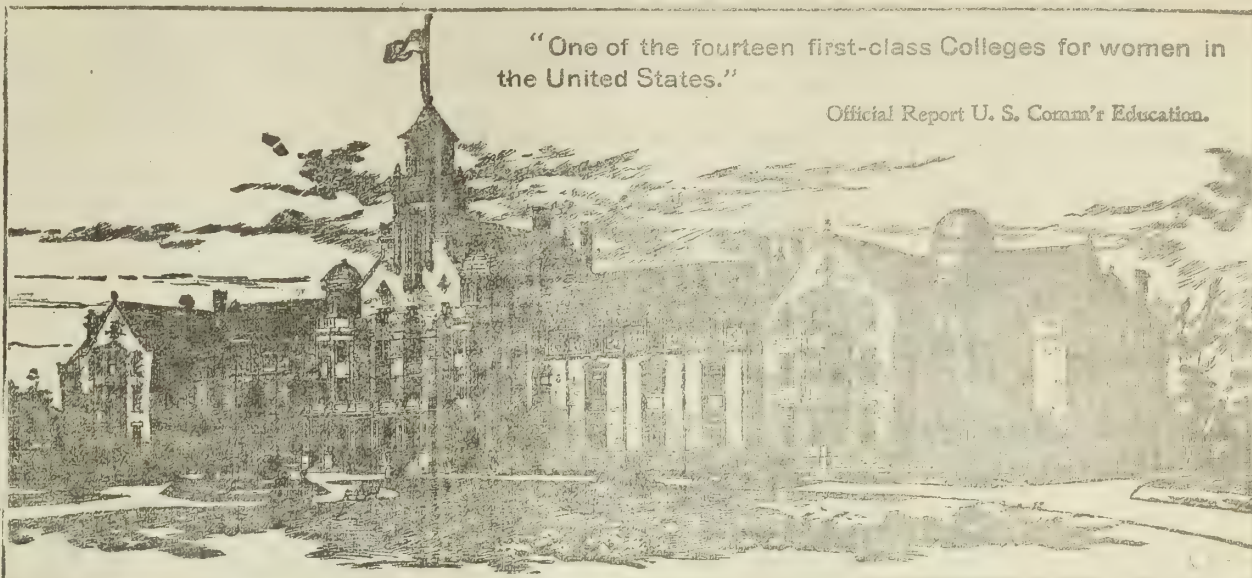
THE GOSPEL TRAMP.

(BY MRS. MALINDA CLEAVER FAVILLE.)

Hobo is the generic name of the Eastern tramp for his kind. Mr. Flynt, the literary tramp, says there are many species of hobo. In New York City alone there are several, each with varieties. Tramping has charms for the born vagrant. The man who is tied to a home must sit down three times a day with the same people, at the same table, which he works hard to supply. The free hobo eats each meal at a different table, or perchance at no table, and sometimes he gets no meal. If the cooking is bad he moves on; the next meal may be worse, but until eaten it has in it the possibilities of the untied. The hobo experiences nothing of the trials of the householder whom fate has bound to a vile cook, or to a woman who has a fancy for apple pie seven days in the week. She may make excellent pie, but in a score of years unchanging dessert becomes a weariness. Whatever else the hobo may lack, abundant variety is always his.

Hobo theologian has long been known in Western cities by the plain cognomen of "Gospel Tramp," an individual who goes from Church to Church at will, owing allegiance to no steeple in particular. His peripatetic is due to an innate vagrant tendency, or else to improper spiritual nourishment in earlier life. Some constitutions will bear a constant unseasoned diet of ritualism, calvinism, baptism, or faith-without-works-is-dead, and some won't. Hobo Theologian is of those who won't.

This particular individual of the gospel tramp species, became such through a desire for knowledge. He has learned some things not taught in the seminaries. He knows that ecclesiastical households do not "neighbor" freely enough to become acquainted with each other. Their various heads are acquainted, but the children do not often play together. The families have a curious and puzzling habit of calling articles of spiritual furniture common to each, by different names, and each insisting that its own particular nomenclature makes its possession more valuable than any of the others. The hobo doesn't mind telling the good children who do not wonder that the provisions which are really "filin'" are practically the same in each family, but differently seasoned in deference to the household taste, and served hot or cold, wet or dry, as each family prefers. He is a gentle, if hungry, hobo, inclined to receive the much or little which falls to his lot, in the spirit in which it is set before him. He prefers to speak of what he has received, rather than of what he has failed to get. In common with the majority of his species he is quite as willing to be arrested and sheltered as those other hobos who commit minor offenses in Pennsylvania county towns, because when locked up they have food and fire, daily papers and tobacco. He is not wandering from one household to another out of mere curiosity to see what the families have to eat, but because he is hungry, often with that awful hunger one may have when filled with eatable he



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cannot assimilate. He has learned that there are many who ride from station to station upon the hard bumpers of reasonable doubt, starving upon the cold and meatless bones of dogma and pinched by the frosts of doctrine until the spiritual garments are so travel-worn that the wearer feels his proper place to be the wind-swept curb of the broad pavement outside the Church. He knows, too, that the Church doors would easily swing inward at his touch and admit him to the light and warmth within. The ushers cannot receive him until he comes in; he will not come in because of his worn garments. What shall we do for him?

Norfolk, Va.

PROF. ATWATER'S EXPERIMENTS AND THE TEACHING IN REGARD TO THE ALCOHOLIC QUESTION IN THE SCHOOLS.

(BY H. F. HEWES, M. D.)

The recent experiments of Prof. Atwater are of great interest to physiologists and chemists since they throw much light upon one of the doubtful questions of physiological chemistry, or pharmacology, that of the metabolism of alcohol in the body.

It is a mistake, however, to think as some people apparently do, that the result of these experiments should change the teaching in the schools

(CONTINUED ON FOURTH PAGE.)

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THURSDAY, - - - AUGUST 17, 1899.

CORRESPONDENCE.

(CONTINUED FROM THIRD PAGE.)

in regard to the use of alcohol from a hygienic point of view. The schools teach that the use of alcoholic liquors as a beverage is not justifiable under the laws of hygiene. The result of Prof. Atwater's experiments do not contradict this teaching.

These experiments merely show that the body can derive some energy from alcohol. This does not in itself entitle alcohol to be placed among the food substances in the hygienic sense of the term, which is the sense in which the schools and the people in general use term food. If it did, such a violent poison as muscarine, the active principle of the poisonous plants of the mushroom family would have to be classed with the foods, since it also is oxidized in the body with liberation of its contained energy.

To class a substance among the foods we must know that the sum total effects of its use are beneficial to the body. Muscarine is not a food because its poisonous effects offset the benefit of the energy which it liberates. Alcohol has poisonous effects as Prof. Atwater himself admits. The question as to whether it can be considered as food depends entirely whether its beneficial effects are greater than its poisonous effects. Prof. Atwater's experiments do not prove this. Until this is proven the burden of the proof is against those who would include alcohol in the list of food substances. For scientific experiment so far, experiments upon large bodies of men in the ordinary conditions and vicissitudes of life, in the armies and in exploring expeditions where labor and exposure have to be endured, indicate that when the regu-

lar "moderation" quantity of alcohol is taken, the harmful effects offset the beneficial ones and that the drinker is made less fit rather than more fit to work.

And stronger still is the reason against speaking as Prof. Atwater does, of alcohol as food in the same sense as sugar. For people generally will interpret this to mean that it is a food equally to be recommended with sugar and ordinary hygienic foods. And this, as Prof. Atwater will agree, is an entirely false idea and one calculated to do much harm. For while we get our energy from sugar without risk of poisoning, to get energy from alcohol we run great risk of poisoning, and to get any amount such as would be necessary to support life in ordinary conditions, we must take enough alcohol to poison ourselves seriously. (By poisoning is meant some harmful effect upon the functions of the body.)

The above dangers in the use of alcohol, also the possibility of the formation of the alcohol habit, make its use as a beverage unjustifiable even if there were no other arguments against it.

It is unfortunate that the alcohol question has been brought upon this technical ground. The question of the hygienic status of the use of alcohol does not depend upon the technical question of the definitions of a food and of a poison. The controversy upon this point has produced statements upon both sides which have given rise in the public mind to great misconception of the truth.

Both sides in this technical controversy will agree in regard to the main question, that children should be taught to look upon alcoholic liquors as dangerous substances, to be avoided from considerations of health and general welfare.

And in the present light of our experience and of scientific investigation, the school books must continue to exclude alcohol from the list of substances desirable as foods, and to teach the avoidance of this substance as a good hygienic rule.

Boston, Mass., July 5, 1899.

CHRISTIAN EDUCATION FROM THE STANDPOINT OF A PASTOR.

Every zealous undershepherd of "the Great Shepherd and Bishop of Souls" has a longing, burning, passionate desire—

1. To save sinners. His heart's desire and prayer to God for them is that they might be saved, and he "ceases not to warn every one night and day with tears."

2. He is also zealous for the edification of believers, over whom the Holy Ghost has made him overseer—warning every man and teaching every man in all wisdom, that he may present every man perfect in Christ Jesus. He can say with the great apostle: "Who is weak, and I am not weak; who is offended, and I burn not." "Being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us."

To accomplish this end of saving sin-

ners and edifying believers, the zealous pastor is on the alert to stimulate and use all the good and helpful influences about him, and correct, as far as possible, all the evil, vicious influences that tend to hinder his work.

Chief among the good influences are the Christian home, the organized Church, the Sunday school, and the individual godly men and women, who are living epistles, known and read of all men, who—

"Let their lips and lives express
The holy gospel they profess."
"These for Christ, their Master stand,
Fights in a benighted land;
These their dying Lord confess,
These are Jesus' witnesses."

And chief among the influences that hinder him in his work he finds the bar-room, the card-table, the ball-room, and the individual ungodly men and women in the community.

And the zealous, alert pastor finds that the influence for the good of those who compose the home, the organized Church, the Sunday school, and, in a word, that the influence of each individual man or woman is greatly increased by the cultivation of mind and heart, or by that which we call education. He learns that knowledge is power for good if it is sanctified.

He finds, also, that the influence for evil of those who patronize and defend

CLAIMS AND PROOFS.

(A DIALOGUE BETWEEN PARENT AND TEACHER.)

PARENT:—What school do you represent, sir?

TEACHER:—The Blackstone Female Institute.

PARENT:—Well, what do you claim for your school? I suppose you are like all the rest. You claim that it is better than any other school to be found.

TEACHER:—No, I do not claim that. The claim of the Blackstone Female Institute can be put in one sentence. *We give thorough instruction, under positive Christian influences, at the lowest possible cost, consistent with the welfare of both teacher and pupil.*

PARENT:—That is a sweeping claim. It is an easy matter to make claims, but it is not so easy to prove them. If you can prove that you measure up to your claim, parents should be entirely willing to place their daughters at the Blackstone school.

TEACHER:—What you say is true. It is easy to make great claims, but we do not ask you to accept our claims simply because we say so or upon our own testimony. I will prove to you by impartial, well-informed witnesses that our claim is a just one. First,

As to the Character of our Instruction

We offer as a witness the leading educator in the State of Virginia, the Chancellor of the Randolph-Macon system of Schools and Colleges. Read the following letters:

BLACKSTONE, VA., JUNE 23, 1899.
DR. W. W. SMITH,
WOMAN'S COLLEGE,
LYNCHBURG, VA.

DEAR DR.—You had with you at the Woman's College the last session three graduates of the Blackstone Institute. I write to ask you what the Faculty thought of the preparation which they had received at the Institute before coming to you. Also I will be obliged to you if you will state your opinion of the Institute as a training school for the College, as your frequent visits to the Institute and your acquaintance with the members of the Faculty and their qualifications for their work renders your opinion of special worth.

Yours sincerely,
JAMES CANNON, JR.

LYNCHBURG, VA., JUNE 24, 1899.
REV. JAMES CANNON, JR.,
PRINCIPAL, BLACKSTONE INSTITUTE,
BLACKSTONE, VA.

MY DEAR BRO.—In reply to your inquiry of the 23d I take pleasure in saying that the three students who came to us last year as graduates of your excellent institution entered College classes and showed themselves qualified for them. This is no more than must reasonably be expected seeing that your course has been so carefully adjusted to ours and nine of your Faculty are Randolph-Macon graduates. To render correlation effective I consider two things necessary, an adjusted course of instruction and a Faculty familiar with the courses of the Woman's College and in sympathy with its methods. These you have. I hope, in my turn, that you find the graduates of our College whom you have taken into your Faculty, superior as teachers and worthy as Christian women.

Yours truly,
WM. W. SMITH.

These letters show that the instruction given at the Institute is of the most thorough kind, and is entirely acceptable to such judges as the Faculty of the Randolph-Macon Woman's College.

Second, We offer at least

One Hundred Testimonials of Parents

whose daughters have attended the Blackstone Institute, which testimonials declare with no uncertain sound that the claim which we make is amply proven, if the parents of our pupils are trustworthy witnesses. We are willing to rest our case on this kind of testimony. It is easy for the Principal and Faculty of any school to make strong claims. These claims are worthless without proof. We do not make claims for the Blackstone Institute and then offer our own statements as proof of the claims, but we leave it to parents to weigh the testimony in their own minds.

PARENT:—Well, I must say that the testimony of the Faculty of the Woman's College is equal to expert testimony in a case at court. But where are your testimonials from parents?

TEACHER:—Here they are, as many as you can wish for, printed in the back of this catalogue. There are testimonials here from all over the Virginia Conference, from many of the preachers and leading citizens in various counties. You also find in this catalogue a full statement of the purpose and aim of the institution, the course of study, the schedule of charges, and other necessary information. I have presented my claim. I have also presented my proofs, which are not merely my words, but the opinions of others. If you wish any more definite information write to—

Blackstone Female Institute

REV. JAMES CANNON, JR., PRINCIPAL, BLACKSTONE, VA.

The Junior Recorder.

RICHMOND AND BLACKSTONE, VA., AUGUST 17 1895.

THE SUNDAY SCHOOL.

LESSON IX, THIRD QUARTER, INTERNATIONAL SERIES, AUG. 27.

Text of the Lesson, Ez. i, 1-11—Memory Verses, 2-4—Golden Text, Ps. cxxvi, 3—Commentary Prepared by the Rev. D. M. Stearns.

[Copyright, 1899, by D. M. Stearns.]

1. "Now in the first year of Cyrus, king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus." All is done that the Scripture may be fulfilled, and the Lord does it all. The opening verses of this book are just the closing verses of the previous book repeated and therefore confirmed (Gen. xli, 32) or established, that we may give special attention to them. God had said by Jeremiah that after 70 years He would punish the king of Babylon and restore Israel to their own land (Jer. xxv, 12; xxix, 10). He had also called Cyrus by name more than 100 years before he was born and had said that Cyrus would perform all His pleasure (Isa. xlii, 28; xlv, 1).

2. "The Lord God of Heaven hath given me all the kingdoms of the earth, and He hath charged me to build Him an house at Jerusalem." The Most High ruleth in the kingdom of men and giveth it to whomsoever He will (Dan. iv, 32). When any one, be he king or peasant, accepts the position he occupies as given him by God and seeks therein to do the will of God, he cannot but be blessed, for God Himself will see to it (II Chron. xvi, 9). There is a house now being builded, even the church of God (Eph. ii, 19-22), and every pastor and teacher and evangelist and missionary is authorized to help build up the church, the body of Christ.

3. "Who is there among you of all His people? His God be with him and let him go up to Jerusalem and build the house of the Lord God of Israel." Here every individual who is willing is commissioned to go up to Jerusalem and help to build the house; so each individual believer is commissioned to take part in saying to all who have not yet received Christ that He loves them, died for their sins and rose again and will receive them if they will come to Him (Rev. xxi, 17; John i, 12; vi, 37).

4. "And whosoever remaineth in any place where he sojourneth let the men of his place help him." This help was to be with silver, gold, goods, beasts, besides the free will offering for the house at Jerusalem. No one was compelled to go to Jerusalem, but those who did not go were to help those who did go. So now no one is compelled to go as a missionary to foreign lands; it must be willing service; but those who do not go must be ready to help those who do go with all that they need.

5. "Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem." Five times in our lesson is the house of God mentioned. It is the central thought. Not Jerusalem, nor the priests, nor Cyrus, but God and His house. So now the great thought in the mind of every preacher and worker and every believer should be the house of God—that is, the church of God—which He hath purchased with His own blood (Acts xx, 28).

6. "And all they that were about them strengthened their hands with vessels of

silver with gold, with goods and with beasts and with precious things besides, all willingly offered." They have been a very great people to minister to the Lord Jesus when He was here on earth, but we can still minister unto Him by ministering to His people, specially to those who go forth in His name to help complete His body, and He will credit it all as done to Himself (Math. xxv, 40).

7. "Also Cyrus the king brought forth the vessels of the house of the Lord which Nebuchadnezzar had brought forth out of Jerusalem and had put them in the house of his gods." Because of Israel's sin God had suffered the holy vessels of His house to be carried to Babylon, but He had His eye upon them even when Belshazzar used them at his drunken feast. He suffered such holy men as Daniel and Ezekiel and others to be carried into captivity for their good (Jer. xxiv, 5). When speaking of Israel, He said, "I have given the dearly beloved of my soul into the hand of her enemies" (Jer. xli, 7). Many redeemed ones are in greater or less measure in the hands of the enemy, and it may be your privilege to restore some of these vessels to their right place in the house of the Lord.

8. "Even those did, Cyrus, king of Persia, bring forth by the hand of Mithredath, the treasurer, and numbered them unto Sheshbazzar, the prince of Judah." All Israel was numbered by God. All the saints are known by name. The Lord knoweth them that are His, and He says to each one: "Fear not, for I have redeemed thee; I have called thee by thy name; thou art mine" (Isa. xlii, 1). Let it comfort you, dear child of God, that you are a numbered vessel and that if He allows you for a time to be in the enemy's hands He still careth for you and will in due time show you His deliverance.

9. "And this is the number of them: Thirty chargers of gold, a thousand chargers of silver, nine and twenty knives." The small number of vessels of gold compared with those of silver suggest that the most precious vessels are comparatively few, not that one redeemed soul is of more value than another, for the value of the precious blood of Christ is the value of every redeemed soul, but those who are willing to be utterly abandoned to Him, separate from everything He does not delight in, are comparatively few.

10. "Thirty basons of gold, silver basons of a second sort four hundred and ten, and other vessels a thousand." There is another helpful lesson of a different kind to be learned from these vessels. If the golden vessels be taken to represent the most talented or the most used vessels before people, then to be perfectly happy to be a vessel of a second sort or one of the other thousand not described might be equally glorifying to God, but might require more grace to take a lowly place, but in Math. xxv, 20-23, the one who made good use of two talents received just the same commendation as the one who made good use of five.

11. "Brought up from Babylon unto Jerusalem." This is the remark made of all the vessels. Babylon is a record of self exaltation from the tower of Babel in Gen. xi, where they said, Let us make us a name, to Rev. xvii and xviii, where they dare to make war with the Lamb. Jerusalem or Zion is the city of God, the city of peace, where our Lord was crucified, by whose blood peace was made. Many blood bought ones are captives in Babylon, living for self and to make themselves a name instead of magnifying the name of the Lord. Given to Christ that God may be glorified in us, let us live to complete His body, the church.

EPWORTH LEAGUE.

For the Epworth League, beginning Aug. 1st, with the Christian's League—see Rev. Ps. xlii, 1-6.

"The Lord is my shepherd."

Some one has said, "There is no pleasure comparable to standing on the vantage ground of truth." This is the first gain of the Christian. In doing God's will he finds Christ's words fulfilled; he knows the truth and the truth makes him free. He does not possess all knowledge. He may make many mistakes, but he sees into the real nature of things and knows God as his father. He is no longer in fear of judgment, and, though realizing himself as a sinner, he has peace and pardon by faith in Jesus Christ. He is true in heart to God and man. He is free from malice, envy and pride and full of love. Happiness consists far less in what one gets or has than in what he is. When a person is filled with the love of God, he abides in restfulness of soul, even when business goes disastrously and disease seizes the body.

It is a source of deepest satisfaction to realize that God really cares for me. My interests, my good and my actions are all subjects of concern to God. When we really get hold of this idea, it is apt to get hold of us in return and change our actions. We come to new ideas and new deeds. God leads! I must be attentive to know what He wishes. God my shepherd! Let Him guide me where He sees is best. Green pastures, quiet waters, valley of death's shadows, anywhere, everywhere He sees best, I will gladly go.

There is great pleasure in mastering success in the world and among men. In business enterprises, in literature, art, science; in making a new discovery, a great corporation, in amassing wealth, in attaining social leadership, in the thousand and one avenues of worldly honor and prosperity there is great enjoyment. But there is no soul satisfaction in arms, in politics, in business to be compared to the simple knowledge of God as the personal Friend, Protector and Shepherd.

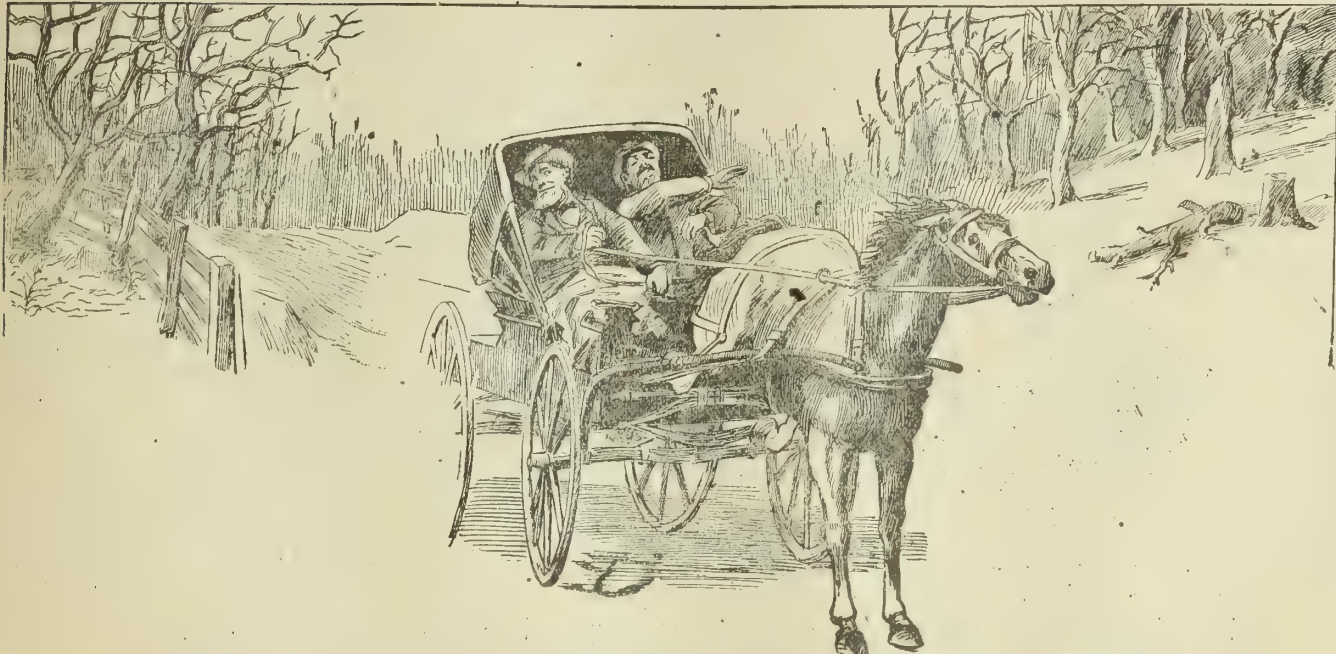
In childlike humility and simplicity the greatest of men have found rest and peace under the wings of the Almighty. Personal heart trust is the Christian's pleasure, perfect peace.

Secretary Hamilton.

Rev. John W. Hamilton, D. D., secretary of the Freedmen's Aid and Southern Education society, is one of the most widely and favorably known men of the Methodist Episcopal church. Fine physique, attractive address, frank, open manner, genuine piety, sturdy manliness and hatred of sham, linked with unusual executive ability and thorough cultivation in school and public life, have all combined to make him what he is, one of the foremost men in one of the foremost churches of the times. He first became widely known by his building the People's

(CONTINUED ON EIGHTH PAGE.)

FIVE-MINUTE SERMONS



"THE NEXT MOMENT HE MADE KINDLING WOOD OUT OF THE DASH-BOARD."

KICKING.

I WAS out in the extreme end of our county, last spring, looking after a church which is not able to support a pastor. I went to the home of its leading member, and remained with him over Sunday. Monday morning, he proposed that he would drive me over the field, and every family could have one pastoral visit, at least. I was glad to go, and soon found a beautiful horse hitched to a light buggy, awaiting us. The horse had been kept in his stable all the winter, and was fat and sleek, that crisp morning. He ought to be in the humor for going, after so long a rest, and such careful attention. He looked full of animation, and pawed the ground, restlessly, while we were preparing for the drive. He started with a little spring, the moment the farmer's boy let go his bridle, and he dashed into the road as if he enjoyed it to the utmost. A half mile down the road, we began to descend a little hill, and the harness began to tighten about his haunches. The next moment, he had made kindling wood out of the dash-board, and we were dodging splinters as a soldier dodges bullets. The next moment, he had sent part of the spokes of one wheel as he had sent the dash-board, but he had become entangled in the wheel and the harness, and had tumbled down in the ditch by the roadside, while the buggy was turned up edge-wise on two wheels. I was more surprised than the old farmer, for he coolly said that when young horses were first hitched up in the spring time, their long freedom from restraint and their full life developed under a winter's care, often made them restive and fractious. After our accident, we managed to keep to our original plan. After talking for a

little time in one home, the family Bible was brought out, and I proceeded to read in the song of Moses, of God's care for His people. I read how wonderfully He had made them to "suck honey out of the rock, and oil out of the flinty rock; butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and of the blood of the grape thou drankest wine." That was as far as I read, but I never saw the next line quite so clearly before as my eye caught it, "Jeshurun waxed fat, and kicked."

I have thought of that experience many a time since. It recurred to me last Autumn after the annual Conference of the district in which I live. My congenial colleague was removed, and another man was transferred to this point. Our churches here are not prominent, and the appointee was one to whom the Conference had always given city charges and important ones. What did he do? He kicked, because he would not have a village appointment, he would not take a church inferior to the ones he had held, he would not lose the advantages of city associations. He kicked till the Conference harness could not hold him any longer, and then took a transfer to another conference. He had grown so fat over his honors and his past preferences, that he could not be governed.

I thought of the same occurrence in connection with a professor in a denominational college. He was gifted with a good intellect, and was chosen to his chair when he was quite young, and he had a remarkable opportunity to distinguish himself and do good service to his church and the

kingdom of God. A discussion soon arose in his denomination, and in the department in which he was a specialist. He took a part and aided in settling the difficulty. The papers flattered him, correspondents congratulated him, and the people cheered his name. He came out of the affair one of the "fattest" men in his denomination. What has been the result? He has been kicking ever since. He has taken up in the papers and reviews, one after another, the writings and the deliverances of his brethren, and the attitude of all its institutions and its professors. He has grown so important that he very disagreeably proposes to regulate the universe on new and better plans than heretofore. If all his brethren would abdicate he would be forced to end where he ought to have begun, by kicking himself.

Something recalled the farmer's horse when I heard the story of an old friend of mine who has grown suddenly rich. Providence seemed to favor him at every turn, and in a very little time he amassed a fortune. It was the hope of his church that he would make himself useful in his beneficence. But they tell me that he has kicked at every item of expense in the church itself, and at every contribution which has been asked from the people for a whole year past. He has waxed fat, and is kicking. And I have heard of young people whose heads were turned because they did well on some committee, or sang some solo well at a C. E. entertainment, until they kicked at everything asked of them which they did not think commensurate with their dignity. Has God been very good to you? Show your gratitude with humility. Don't kick.

EPWORTH LEAGUE.

CONTINUED FROM FIFTH PAGE.



REV. JOHN W. HAMILTON, D. D.

church, Boston. He has been an influential member of several general conferences, and received a large vote for bishop the last time any were elected. Probably no man in our denomination, unless it may be some of the bishops, knows so many men in our own church and in other churches, the influential leaders in their respective spheres, as does Dr. Hamilton. He has done valuable work in his present position. He was with Bishop Fowler, fraternal delegate from our church to the British and Irish Wesleyan conferences, which he visited last summer. His addresses were valuable historical documents, and have been printed in a beautiful pamphlet for private circulation. The league should know him and the work he leads in the Freedmen's Aid society. In importance it ranks with the missionary cause.

Watch China. But yesterday she was the least known of nations, unless we except Korea and Japan. Today she is open from Shanghai to Tibet. China is to awaken from sleep of ages. What this means who can tell? John Chinaman is one of the most virile and astute and frugal of men. What any one can do, he can do as well, only give him a chance. Every third man on earth is a Chinaman. Russia, England, France and Germany may open his gates and climb over his wall and dictate his trade for awhile. China is awakening. If she becomes Christian, the Mongolian will unite with the Anglo-Saxon and Slav in making a new world. Help to make her Christian for the sake of the kingdom of God.

No other department is more important than the spiritual. The matter of greatest moment to each member and to the League and church as a whole is the deepening of devotional life. There need to be more of prayer, more reading and understanding of the Bible, not the matter of higher or lower criticism; or any questions of controversy, but the knowledge of the way the Bible would have a Christian live. We need more of open hearted, simple testimony.

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RELIGIOUS THOUGHT.

Learn to walk from the teachings of all denominations.

Self denial for the sake of some great cause is productive of joy and not of misery.—Rev. David Utter, Unitarian, Denver.

Business of the Christian.

The Christian's business in life is to do good, to act wisely and deal justly.—Rev. James McFarland, Hyde Park Church, Denver.

Religion.

Religion, as Christ understood and practiced it, is the grandest thing on earth and the best thing in heaven.—Rev. George H. Hepworth, Congregationalist, New York.

Unselfishness.

When you are done with self and have thrown it away, the universe is yours.—God, life, love and human hearts.—Professor George D. Herron, Unitarian, Evanston, Ills.

Heroism and Noble Deeds.

The heroism of simple duty doing is open to every one at all times, and each noble deed is a real benefit to all the world of men.—Rev. C. E. St. John, Unitarian, Pittsburg.

Man Measured by His Mind.

Find a man's supreme desire and thought and you have his full measure and value, for our mind is what our most constant thought makes it.—Rev. J. T. Steffy, Methodist, Pittsburg.

Present Need of the World.

The world has no use for a religion that does not help the needy, and what the world needs today is not so much dogma, not so much doctrine, as it needs good cheer.—Rev. Dr. Myers, Denver.

Measuring God's Love.

God's love should not be measured by comforts, possessions and powers given to man, nor by the wealth and beauty given to the world, but by the fact that he gave his son to redeem it.—Rev. Dr. Anthony H. Evans, Presbyterian, New York.

Culture That Is Useful.

A culture which does not recognize him, who is life's ideal, and which is not guided by a deep religious conviction, may be flashy and brilliant, but it can never become permanently useful.—Rev. W. T. King, Methodist, St. Louis.

Striving to Save.

Those who strive to save others save themselves. The missionary who goes out in search of the heathen finds also himself. The light which is kindled for a dying race illumines the path of him who fights it.—Dr. Stakely, Baptist, Washington.

Domestic Labor.

The woman of the twentieth century can do no greater service for her kind than by inaugurating a new departure in advancing domestic labor to the true consideration of its merits, worth and dignity.—Rev. Dr. George B. Vosburgh, Baptist, Denver.

True faith always begets love—love to God and love to man, which is the whole demand that God's law makes upon us. Faith lays hold of Christ, the incarnate love, and so receives and reflects his image in the soul.—Dr. W. W. Boyd, Baptist, St. Louis.

Christian Grace.

It is impossible to live a Christian life without the grace of God. Grace is the root of every Christian virtue, and the virtue that cannot be traced back to grace, that does not derive its strength and life from grace, is not a Christian virtue.—Rev. R. A. Elliott, Presbyterian, Pittsburg.

Works and Faith.

If a man must choose between faith and works and will not have both, he should choose works. Works without faith are better than faith without works. To choose faith without works is to choose a corpse, for faith without works is dead.—Rev. Camden M. Cobern, Methodist, Denver.

Finding Out New Truths.

One congenial occupation for the healthy mind is to be ever finding out and using new truths, and there is no reason for supposing that the universe, wherever we may be, will not have such truths of knowledge and friendship to invite our exploration.—Rev. George A. Thayer, Unitarian, Cincinnati.

Attitude of Christianity.

There was and is a difference in the attitude of Christianity and other religions. Christianity is a religion of the skies. It says it is going to occupy the whole world and is not going to be coordinated with others and will not be tolerant of them.—Rev. Dr. Wallace McMullen, Methodist, Philadelphia.

The Ideal Life.

Whatever our ideals in life are, if we understand Jesus Christ, we must see in him the realization of the ideal life in a way not seen elsewhere. He who fails to see in Christ the consummation of all that is greatest in divine and human nature fails to understand the importance of the incarnation.—Rev. Lewis Earle Lee, Presbyterian, Cincinnati.

Setting One's Life to Music.

Let us attune our hearts and voices to the thanksgivings of our earthly life. Begin heaven's music here. Set your whole life to music. Your grief for sin, your search after truth, your daily task, your heartaches, your death anguish—set them all to music, for in heaven we shall see how, by divine grace, they were all made to work together for our good.—Rev. Dr. H. Atwood Percival, Presbyterian, Chicago.

Be Watchful.

We cannot expect to have a successful spiritual life if we do not use some of the watchful methods of the business man or the sailor. They keep their eyes open for things that are likely to help or hurt them; they are watchful, and so should all Christians be. Christ is always saying "Watch!" and it is by continual watching only that we can hope to be saved.

the bar-room, the card-table, the ball-room, and, in a word, that the influence of evil for each individual godless man or woman is also increased by education. He learns that knowledge is power for evil if it be unsanctified.

It is perfectly natural, therefore, that the zealous, alert pastor should cast about him to find the sort of education that those whom he is trying to save, or those over whom he has been placed as pastor, will receive—whether this education will be under influences that will help to make one more useful for good in the home, in the Church, in the Sunday school, or whether it will be under influences that will make one more injurious to the community by patronizing and defending those things which damage, if not utterly ruin, men's best, highest interest.

And then, too, the faithful, wide-awake pastor knows that the closing decades of this wide-awake century are emphatically decades of education, and he is aware that the coming century will be an educational century such as the world has never known. If our fathers were contented with the three R's, our children and our children's children will not be. And if our fathers were anxious to provide a good home and a large bank account for their children, the fathers and mothers of this age are more concerned, and the fathers and mothers of the coming generations will be more anxious that he legacy to their children shall be in the form of the best education they can give them. And the poor will share with the rich in the higher education of the future.

Where, then, inquires the faithful, watchful pastor, can this education be obtained? And he finds that the people are and will be dependent almost solely for higher education on State and Church institutions of learning.

And he finds that the State, by laying a heavy burden on the people by annual taxation, is well equipped to teach literature, science, mathematics at the lowest possible cost by giving free tuition; but for the education of the heart and the moral and religious life, that which is the most important for every one, and which will fit one for the highest usefulness, the State makes very little preparation—indeed, declares that this is not its function; and so the pastor finds that a part of the curriculum of these State institutions of learning, if he judges by the programmes published in the daily papers, are the very things that he knows are baneful to his work—that Germans, hops, balls, waltzes, cotillions, have as important place in many student's life in these State institutions of learning as his Latin, Greek and mathematics.

And so the faithful pastor observes that those who come into the community from schools where these vicious things are encouraged and patronized, if they have trained in these things, will certainly keep up this part of the curriculum, if they neglect the other parts. And sometimes these things are allowed in private institutions of learning and sometimes in denominational schools.

And the substance of religion that is encouraged in these State institutions of learning is overcome by the unholy things that are allowed. "What fel-

lowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? What agreement hath the temple of God with idols?" Like the ancient Samaritans these State institutions of learning fear the Lord and serve their own Gods.

Who ever heard of a revival of religion in a State school. And one never will till they be separate and touch not the unclean things. God cannot honor an institution that relegates Him to the rear and puts a German, a ball, a hop, a waltz, to the front.

The faithful pastor, therefore, turns to the institutions of learning which his Church has provided, and where just as good literature, mathematics, science are taught as they teach in the State institutions, where just as much attention is given to the training of the mind as the State gives, and in addition to the mental discipline, they provide prayer meetings, revival meetings, class meetings, and balls, hops, Germans are tabooed; not only not allowed, not tolerated, but are branded as things unfit for one who wishes to reach the highest usefulness of mind and heart.

We do not say that every person who attends these institutions of learning comes back to exert a bad influence on the community. Far be it from us to declare to declare that. For some have strength enough to overcome these unhallowed, unsanctified influences.

Nor do we say that every young person who attends our Church institutions comes back home to exert the best moral and religious influence in his or her community, for some people persist in being ungodly and worldly in spite of the most helpful influences. But at these State institutions the young person has to maintain his Christian character in the face of influences that are bad, and which the institution endorses. At our Methodist institutions of learning the young person has all the helpful influences to develop his Christian character. Not every child that comes out of a godless home is godless. Not every child that is brought up in a Christian home becomes a Christian, but we expect to spend our life urging Christian homes and Christian schools against Christless homes and Christless schools.

And what comes of what we have said? This: Let every Christian man and woman, every Methodist man and woman, help to endow our Church schools by a liberal Twentieth Century Thank Offering so that they can give education to the people as cheaply as the State institutions, and surround those who attend school and are being mortally trained, with the hallowed influences of our holy religion. That which the State does by the power of its authority let us do by the power of love for our dear Lord.

It is needless in closing to say that we all know that the Blackstone Female Institute gives the very best mental training and surrounds its students with the very best moral and religious influences. Let us of the Farmville District rally to its support. Let us by a liberal Twentieth Century Thank Offering so equip it that it may quadruple the good it is now doing.

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2. Forty-three (43) per cent. of the students received no demerits during the entire session.
3. Thirty-nine (39) per cent. passed with distinction on all their classes.

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RANDOLPH-MACON NOTES.

Prof. O. H. P. Dorpried, LL. D., of Central College, Mo., paid a short visit to his old friend, the writer, last week. He took his degree at Randolph-Macon in 1846. Took a wife at the old College in due time. Served as professor for a number of years. Has been a professor at "Central" for twenty-eight years during which time he has acted as president for several years. He has passed the stage of "three-score and ten," but is still strong, hearty, and serene as ever. If Virginia ever gave to the West a better sample of a Christian gentleman this writer has

never had the happiness to meet him.

In entering Richmond from the North, you will see on the right two large buildings nearing completion. These are builded by white Baptists, and cost nearly \$100,000. On the left colored Baptists are building as extensively. A little North the Presbyterians have nearly completed a series of buildings, some of which cost as much as \$59,000, donated by liberal men. This makes a Randolph-Macon man feel—well, it is hard to say how he feels. Will it be TWENTY CENTURIES before the Methodists will catch up. I.

SUBSCRIBE TO THIS PAPER.

HOME TRAINING AND INFLUENCE.

In reading the account this week in the "Methodist Times," London, of the ordination services of the candidates at the recent Conference of the Wesleyan Church, England, I was much impressed with the simple but solemn exercises.

Forty-seven were ordained. Each one was called on to state briefly his religious experience and history, embracing the causes mainly leading him to a religious life and to become a minister.

No one reading these experiences can fail to be impressed with the deep and decided tone of religious life evinced by nearly every one.

Another interesting and notable feature was that of the forty-seven ordained thirty-five gave special testimony to early parental influence in shaping their religious lives and conduct.

How many, like John Wesley, will rise up at the great day and bless God for Christian homes!

Alas! that we read of Christian mothers who are prominent in CHAPERONING young people at balls, and such-like occasions. The newspapers seem determined that their "light" shall not be hid, though the Saviour said such light is "great darkness." I.

WHY DR. DUNCAN DID NOT ACCEPT.

KNOXVILLE, TENN., August 14.—Rev. James A. Duncan, D. D., pastor of the Church-Street Methodist Church, of this city, today gave out a statement in which he explained why he did not accept the presidency of Randolph-Macon College. Dr. Duncan denies most emphatically that Chancellor Smith was against him, as has been stated. He says Chancellor Smith is his friend and wanted him to accept the presidency. The full text of Dr. Duncan's own statement follows:

"As there seems to be some misunderstanding about the presidency of Randolph-Macon College, I will make a public statement of my reasons for declining the position. It was not an easy thing to do. Chancellor W. W. Smith urged me to accept, as did members of the Board of Trustees, the Faculty, and many personal friends among the old students.

"My reasons for declining is simply that the trustees want a man almost exclusively for field work, and I am sure that I could not do such work either to their satisfaction or to my own.

"As to the charge that Chancellor Smith influenced me to decline, he urged me to accept, and when I told him that I ought not to do so, he brought forth the strongest arguments he could advance to make me take the position.

"I have not the slightest doubt but that I would have had the most cordial support of the Chancellor and Faculty had I taken the position. I esteem it the highest honor that could well be conferred upon me, and only refused because I honestly believe that I can best serve the College by refusing to occupy a position I could not fill."

The people of Knoxville are very glad to have him decline the presidency, as

he is the leading minister of this city. The initial announcement of his election to the presidency caused general expressions of regret on account of his probably leaving the city. It is expected that he will be returned here next October to serve his fourth year.—Richmond "Times."

Prof. J. T. Littleton, of Emory and Henry College, has been elected to the Chair of Modern Languages in Southern University, Greensboro, Ala.

POINTED PARAGRAPHS.

All that you and I are responsible for is doing our duty. Ours is the seedling, and God alone beholds the end of what is sown. How do we know how much good we accomplish, when we do any good thing or utter any truth in love? Eternity will be full of surprises to us. Wait and see.—Theodore L. Cuyler, D. D.

A man may be an eternal failure although his footsteps glitter with gold and his words sparkle with knowledge. That man is the most successful in the divine kingdom who sets in motion the greatest amount of spiritual power for the glory of God, whatever may be the opinions or rewards of fallen mortals.—John Reid.

The Beautiful.

God incorporated the beautiful with his religion. He did it that it might also appeal to our more elevated senses, and this beauty is not something we admire simply, but something which stimulates us to purer and nobler lives—which proves its divine nature.—Rev. Albion W. Knight, Episcopalian, Atlanta.

Longing For a Settled Home.

There is a great longing among men for a settled home, for a fixed abode, for rest and repose. But it is a longing which can never be satisfied in this world, whether we recognize that fact or not. Nor as Christian men and women should we be disturbed by that fact.—Rev. Olin St. Roche, Episcopalian, New York.

The Higher Common Sense.

The higher common sense of men has come to teach them, then, that religiousness is not mere assent to traditional theology; indeed not that at all. But, rather, it is the living of life rationally, in consonance with the highest human instincts and in harmony with the eternal laws of the universe.—Rabbi Charles Fleischer, Hebrew, Boston.

Woman's Lot.

Let no woman who is exerting a steady, decided Christian influence in the family, who is unselfishly ministering unto others, who is dividing their sorrows, multiplying their joys, feel that hers is an inferior or commonplace life. As the family is so closely related to every other interest, so woman, like man, touches life on every side.—Rev. Dr. Stephen W. Dana, Presbyterian, Philadelphia.

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The great success of the Smithdeal College is due to honest work and the deep interest the instructors take in the pupils.—Richmond Dispatch.

Prof. Smithdeal is a deadly enemy of educational shams and superficial methods of teaching.—Practical Ag., Moline, Ill.

We do not hesitate to single it out as an example for all such institutions.—Western Trade Journal, Chicago, Ill.

The results accomplished speak for themselves, and will bear comparison with those accomplished by any similar institution in any part of the country.—Mercantile and Financial Times, New York City.

This school has long been recognized as a leading one, and we are glad to see that it is winning from the press and people the praise it so richly merits.—Progressive Farmer, Raleigh, N. C.

This college is well-known and stands high in business circles.—Portsmouth Star.

Everybody has heard of Smithdeal Business College, but comparatively few know of its great value in fitting young people for successful business life.—Richmond Times.

Your institution has been chosen as the one best representing its class in your State.—Register Publishing Company, Ann Arbor, Mich.

It is a first-class school in every respect.—South Boston Times.

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THE MESSAGE OF PEACE.

Bid the din of battle cease!
Folded be the wings of fire!
Let your courage conquer peace—
Every gentle heart's desire.

Let the crimson flood retreat!
Blended in the arc of love,
Let the flags of Nations meet;
Bind the raven, loose the dove.

At the altar that we raise,
King and kaiser may bow down;
Warrior-knights above their bays
Wear the sacred olive crown.

Blinding passion is subdued,
Men discern their common birth,
God hath made of kindred blood
All the people of the earth.

High and holy are the gifts
He has lavished on the race—
Hope that quickens, prayer that lifts,
Honor's meed and beauty's grace.

As in Heaven's bright face we look,
Let our kindling souls expand;
Let us pledge on Nature's book,
Heart to heart and hand to hand.

For the glory that we saw
In the battle-flag unfurled,
Let us read Christ's better law;
Fellowship for all the world!
—Julia Ward Howe.

THE REIGN OF THE DEAD

In the biography of Constantine the Great—the first Christian Emperor—who flourished in the early part of the fourth century, and whose patronage of Christianity revolutionized the fortunes of the entire Christian Church, the following account is given of his reign after death:

"He breathed his last at noon on the festival of Pentecost, 337 A. D., in the sixty-fourth year of his age and the thirty-first of his reign. His body, clad in Imperial purple, and crowned with a diadem, was laid in a coffin of gold. The Imperial guards transported it in military order to Constantinople, which mourned in all sincerity for the hero whom the city and Empire had lost. A platform of many steps was raised in the middle of the principal hall of the palace, covered with purple and ornamented with Imperial insignia, surrounded with candles burning in candlesticks of gold, and on its summit the dead Emperor lay in state, with a jewelled cross in the centre panel of the ceiling shining above him, like the cross which he had seen in the sky on the day of his conversion. A numerous retinue of attendants watched around the body day and night. Every morning the great officers of State and the Court officials paid their respects to the Emperor without any change of the customary etiquette, saluting their dead Sovereign as if he were still alive. All laws and edicts continued to be issued in the name of

Constantine. 'No mortal,' says Eusebius, 'had ever, like this blessed Prince, continued to reign even after his death.'"

This strange and striking pageant of a dead Emperor's Court was continued for three long months, until his son, Constantius, arrived from a distant part of the Empire and proceed to celebrate his father's funeral and to occupy the throne in his room. Probably it is an event absolutely unique in the annals of history; certainly it is one not to be commended or approved. Is not this old world picture, however, an illustration of a tendency in the human mind which finds expression in many features of the religious life and the religious world of to-day? Are there not large numbers of people who are more or less controlled by a dead thing to which they give imaginary virtues, rather than by a living evangelizing force?

Apply it, for example, to our conception of personal salvation, our relation to the Lord Jesus Christ, the Saviour of the world. What is this Christ to us day by day, and at what point do we lay hold of Him? To very many He is simply the Christ of Calvary, the Lamb of God who there, by his dying, atoned for human sin and redeemed the personal life of the believer. They know Him in no other fashion. To them faith in Christ means a perpetual attempt to realize His atonement as between themselves and the guilty past, and they build upon the foundation of the Crucified One. It is true that He "died for our offences," but He "also rose again for our justification." The death was one and transitory; the Resurrection, the Life, is an abiding fact. The Cross is the medium by which we are saved; the Sacrifice offered thereupon was in our room and stead, but the power of salvation is in the living Divine Man, who reigns upon the Mediatorial Throne and who stoops to dwell in the contrite heart.

In the lives of individual Christians to-day there is needed a more vivid realization of Him who said to His disciples: "Lo! I am with you always, even unto the end of the world," and who is ever faithful to His promise. Let our faith grasp Christ, who is a living reality, who can lift us up above the sordid cares and temptations of the present evil world, who can cheer the passing days with the bright shining of His love, and endue us with His resurrection power. To dwell only at Calvary is to be under the reign of the dead. The King to-day is upon the Throne of the Ages, the Conqueror of death for Himself and His people, and behold He is alive for evermore.

Another way in which many good

and devout souls fall into the error which this old-time incident illustrates is by clinging to past forms and institutions and methods after they have ceased to be a living force. I will put a case which is typical of many of our large towns. A sanctuary was built sixty years ago, with its family pews and its free seats, to be the home of a vast congregation and the centre of an effective religious organization. In the earlier years of its existence its services were crowded; some who still worship within its walls were converted there. The place abounds with sacred memories; its very stones are dear unto them, and its history is recorded on high. To-day, however, the neighborhood around is greatly changed; the population has become of a much lower order; the families of its worshippers are almost gone, and the congregation is gradually melting away. A feeling of depression is in the hearts of its little band of workers, and everybody knows that the glory is departed. But the structure remains as before. The institutions and methods of operation are those of fifty years ago. The work is still carried on upon the old lines. The only difference is that then they succeeded; now they fail.

Why not change them? Why not move with the times? Why not bring the methods into harmony with the character of the surrounding population. Why not clear out the empty family pews? Why not brighten the services, and appeal to the masses. Why not adapt the ministry to the new conditions which have arisen? The answer is, because of the reign of the dead. The sanctuary was built and the work begun to save the people. It is only fulfilling the purpose of the men out of whose gift and sacrifice it arose in proportion as it is filled with worshippers, and its services are leading them to Christ. It is not accomplishing that end now, nor likely to do so under present conditions, but because a few of its saintly and life-long worshippers love it as it is, and venerate and cling to the past—which has become a dead past—adaptation and advance are out of the question.

Surely this ought not to be. There is need for the sacrifice of personal feelings in the Lord's work. However much we may love and venerate the past, our duty is to do all that lies within us to save the men and women who are round about us in the world today, and God will certainly not hold us guiltless if we allow ourselves to be controlled by the dead past to the damage of the living present. Ought not office-bearers in our many half-empty chapels—half empty because of the conditions which I have described—very

carefully to consider the important question, "How many souls around us are going down to ruin who might perchance be saved if in our Church we adopted methods more likely to bring the people in? And if this be so, where runs the line of our responsibility?"

There is also an application of this illustration to the larger life of the Methodist Church. One frequently hears John Wesley referred to as though he still occupied the presidential chair. But if John Wesley reigns in the Methodism of to-day it is indeed under "the reign of the dead." How often, when discussing the changes and developments in our Church government, which are only of the nature of healthy progress—and changes must come in any living organization—are we confronted by some quotation from our venerable Founder, and we are forthwith charged with disloyalty. But John Wesley lived in his own day, not in the nineteenth century. All his opinions were formed amid the conditions of the world as it was more than a hundred years ago. To apply them to life to-day, without change or modification, is unjust to him and the very height of absurdity. We can only deduce what his opinions would have been concerning various points in present day Methodism by studying the great principles which became fixed in his character, and to which he was always rigidly true.

John Wesley's life was characterized by progress, which continued to his latest years. He never feared to make changes and adopt new departures when he saw that the work demanded them and felt that they were God-inspired. For example, at the first he had great doubts about the wisdom of preaching in the open air, but he soon discovered that the Divine Spirit was leading him in that direction; thenceforward he flung himself into the movement and few men have preached in the open air so extensively or won such marvelous success. Again, when Thomas Maxfield—a layman—began to preach at the Foundry in Wesley's absence, he hurried home from Bristol full of indignation, for the purpose of stopping this gross irregularity. But through his mother's wisdom he first heard him, and that settled the matter; he saw that God was in it; he said, "It is the Lord; let Him do what seemeth Him good." From that point there arose under his direction the greatest school of lay preachers the world has ever seen, and one of the chief glories of Methodism.

It would be easy to point out many other evidences of the enlargement of his views as the years advanced, and his constant readiness to accept new

conditions under the guidance of God as the need arose. The truth is that John Wesley was a great Reformer; he could never have founded the Methodist Church had not this been the case. The system which he invented was not a cast-iron system, never to be changed or modified; rather was it a young sapling which he planted, destined, by virtue of the life that was in it, to spread and grow and become a mighty tree, yea, a forest of trees, watered by the rain and nurtured by the sun. He was always developing its organization and stepping out in fresh directions, and if he could have continued to live to our own day this would still have been his policy. To attempt to bind down the Methodism of the nineteenth century to the pattern of Methodism as John Wesley left it is an attempt to impose the reign of the dead and a dishonor to our great Founder.

The leading principle of his life was the evangelization of the people. To that principle he was always faithful, and he shrank from no change which was necessary in order to its successful pursuit. Everything else was secondary; the Methodist Societies were called into service to save the people. That is the great principle which he entrusted to the Methodist Church, and to that trust let her be true. Broadly interpreted, the Methodist preachers and the Methodist people have nothing to do but to save souls. Let us live and labour, and organize, add adapt our machinery, always for that end, under the guidance of God the Holy Ghost; so shall we continue to be a great living Church, doing our part in fashioning the present age, which is the work which God has given us to do.—D. K., in "London Methodist Recorder."

JONATHAN'S RIGDON'S MONUMENT.

"Jonathan Rigdon died very poor, didn't he deacon?" I said.

"Yes, they buried him in a pauper's grave. Poor Rigdon! And he had a big heart," said the deacon. "He spent his whole life and a big fortune building a monument to another man."

"Was the monument ever finished, deacon?"

"Yes, and Jonathan did it."

"How?"

"Well," said the deacon sadly, "Jonathan commenced it early. He commenced putting money into the monument at 17 and finished it at 50."

"And he gave his whole time to it?"

"Yes, he worked night and day, often all night long, and on the Sabbath. He seemed to be in a great hurry to get it done. He spent all the money he earned upon it—some say \$50,000. Then he borrowed all he could; and when no one would loan him any more he would take his wife's dresses and the bed clothes and many other valuable things in his home and sell them to get more money to finish that monument."

"How sacrificing!"

"Yes, Jonathan sacrificed everything for that monument," said Jonathan sadly. "He came home one day and was about to take the blankets that lay over his sleeping baby, and his wife tried to stop him; but he drew back his fist and knocked her down, and then went away with the blankets and never

brought them back, and the poor baby sickened and died from the exposure. At last there was nothing left in the house. The poor heart-broken wife soon followed the baby to the grave. Yet Jonathan kept working all the more at that monument. I saw him when he was about fifty years old. The monument was nearly done; but he had worked so hard at it that I hardly knew him, and his face and nose were terribly swollen. And the wretched man had been so little in good society all the while that he had about forgotten how to use the English language; his tongue had somehow become very thick, and when he tried to speak out would come an oath."

"But the good man did finally accomplish his great work?" I said.

"Yes, he finished it," said the deacon, his eyes moistening with tears.

"Oh, I should like to see it," I said.

"Come with me," said my informant sadly, "and I will show it to you. It stands in a beautiful part of the city where five streets meet. Most men put such things in a cemetery. But John had his own way, and put it on one of the finest lots to be found."

"Does it look like Grant's monument?"

"Yes, it looks a good deal like Grant's monument. It is a grand house. There it is—look at it!" said the deacon, pointing to a beautiful mansion. "See! it is high and large, with great halls and fireplaces, and such velvet carpets, and oh, what mirrors! Isn't it rich and grand?"

"And who lives in it, deacon?"

"Why, the man who sold Jonathan Rigdon nearly all the whiskey he drank. He lives there with his family and they wear the richest and finest clothes, and —"

"And poor Jonathan?"

"Why, he's in the pauper's graveyard. Alas!" sighed the deacon, "the world is full of such monuments built by poor drunkards who broke the hearts of devoted wives and starved sweet children to death."—ELI PERKINS, in "New Voice."

THE COST OF A CHURCH CARPET.

In the following manner, the Chicago "Advance" gives the condensed story of the direct and collateral cost of a church carpet. The direct cost of the carpet was \$800, but as the women of the Church raised the money by giving entertainments, the pastor's estimate was that when all the items of cost were figured in, the carpet had cost fully \$1,000. He reached this astonishing total by estimating the work, worry, nervous strain, bodily weariness and heartaches of one hundred women; the heroic efforts of men, women and children to eat the things which were to be eaten, and hear, see or buy other things which had been provided to extract money from them; the colds, fevers and other ailments contracted while attending the entertainments, and the consequent doctor's bills; the money spent in other Churches, for if they come to your entertainments you must go to theirs; and worst and most costly of all, the demoralization of the Church and the curtailment of legitimate giving which follow in the

train of such methods of raising money. But they got their carpet.—Ex.

WHAT AMERICAN LIQUORS HAVE DONE AT MANILA.

"The Escolta," which is, the great business street of Manila, is less than half a mile long. On it are the biggest retail stores, restaurants, postoffice and leading commercial offices. Since the Americans have come, however, this thoroughfare is degenerating into a saloon street! Even in the native quarters there are scores of little nipa huts which are selling American beer and American drinks. To illustrate the vast amount of drinking which is done, I mention the statement made to me by the agent of an American company, who told me that he had sold five thousand barrels in a single day to the various saloons. The business none in one regimental canteen, in drinks alone, was \$1,700 Mexican, in a single day, and in another regiment it was \$1,100. It certainly is a humiliating thing to see a beautiful street like the Escolta change in two months from a great retail show street into a line of saloons.—Exchange.

THE PARSON'S BARREL.

"Well, parson," said Deacon Goodgold to his pastor, "that last Sunday morning's sermon was number one prime; may I ask you which end of the barrel that came out of? Your barrel is like the widder's in Scripture; it never seems to give out."

"I am glad that my sermon suited you," replied the genial dominie, "for I got part of that at your house, part came from neighbor B—'s, and a part from Mrs. C—, in whose sick room I spent an hour, and one hint in it came from your boy Frank, who rode by my house on 'old gray,' without any saddle or bridle. I picked up some of the best things in that discourse during an afternoon spent in pastoral visiting."

Parson Honeywell was a shrewd man, and a faithful, godly pastor. He had not a great many books; and his family increased faster than his library. His Bible he had at his fingers' ends; it was his one great unexhausted storehouse of heavenly knowledge. But he also had a book of human knowledge second only to God's Word. In the forenoon he studied his Bible, and in the afternoon he sallied out with his horse and buggy and studied his people. He rode with his eyes open, finding illustrations—like his Divine Master—from the birds of the air, the flowers of the field and the sower or ploughman by the wayside. His mind was on his sermon all the week. If he saw a farmer letting his team "blow" under a rodeside tree, he halted and had a chat with him. He observed the farmer's style of thought, gave him a few words of golden counsel and drove on, leaving the farmer something to think of and something to love his pastor for also. If he saw a boy on his way from school, he took the lad into his buggy and asked him some questions, which set the youngster to studying his Bible when he got home. Parson Honeywell caught his congregation when they were young.

Deacon Goodgold was curious to know more about the way in which the

minister had gathered up that last Sunday's sermon. "Well," replied the parson, "I was studying on the subject of trusting God in times of trial. When I went to the fountain head, for the Bible never runs dry. I studied the text thoroughly, comparing Scripture with Scripture. I prayed over it, a half-hour of prayer is worth ten hours of study, in getting light on things of God. After I had put my heads and doctrinal points on paper, I sallied out to find my practical observations among our congregation. I rode down to your house, and your wife told me her difficulties about the doctrine of assurance of faith. From there I went over to your neighbor B—'s house, is terribly cut down since he failed in business. He told me that with the breaking down of his son's health, and his own breaking down in the store, he could hardly hold his head up, and had begun to feel awfully rebellious towards his heavenly Father. I gave him a word or two of cheer, and noted down just what his difficulties were. From his store I went to see poor M. C—, who is dying slowly by consumption. She showed me a favorite flower that she had put into her window sill to catch the sunshine, and said that her flower had been a daily reminder to her about keeping her soul in the sunshine of her Saviour's countenance. Her talk braced me up and gave me a good hint. Then I called on Widow M—, who always needs a word of sympathy. Before I came away she told me that her daughter Mary could not exactly understand what it was to trust Christ, and was finding no peace, although she had been under deep conviction of sin for several weeks. I had her daughter called, and I drew from her all her points of difficulty. I read to her such texts of Scripture as applied to her case, prayed with her, and then started for home. Your boy rode by my house on the horse, who went along without a bridle, and stopped when he got to the bar that lead to the pasture."

"Before I went to bed, I worked up all the material that I had gathered during the afternoon; and I studied the solution to the difficulties of your wife and of your neighbor B—, of the troubled daughter of Widow M—, I wove the answers to your doubts and difficulties into my sermon. The cheerful experiences of good Mrs. C— in her sick chamber helped me mightily, for faith in action is worth several pounds of it in theory. I went to my pulpit last Sunday prepared that my sermon would help ten or four persons there, and if it would fit their cases, I judged that it would fit thirty or forty more cases. For human nature is pretty much alike, and sometimes when I preach a discourse that comes home close to my own heart's wants, I take it for granted that it will come to plenty of other hearts in the congregation."

"Yes, parson," said the deacon, "your sermon cut a pretty broad swath. I often feel 'thou art the man' when you hit some of my besetting sins. I have often been wanting to ask you why your sermon barrel has never given out, as poor Parson Scanty's barrel did before you came here. He always gave us about the same sermon, and as I

lay back by the door, it got to be mighty thin by the time it got to my p.v."

Parson Honeywell turned pleasantly to the deacon and said, "I will you what the famous old D. Bellamy once said to a young minister who asked him how he should always have material for his sermons. The shrewd old Dr. said: 'Young man, fill up the cask, and then if you tap it anywhere, you will get a full stream; if you put in very little, it will dribble, dribble, dribble, and you may tap and get precious little after all.' I always get my people to help fill up my cask. Good afternoon, I con."—"Christian Guardian."

SAM JONESISMS.

In a lecture in Virginia recently, Sam Jones said: "Yankee Doodle" and "Dixie" are both catching tunes. One is twisted on one side of the Mason-Dixon line, and the other on the other side. The sentiment that puts Fitz Lee and Wheeler in line with the blues in blue lasts until that particular is over. Then each side goes to twisting the same old tune.

The South is like a dog whose master whipped him for biting a cat. The dog knew he could never bite the cat any more, but every time she passed he would jump at her and scare her. Now, we can't secede any more. We can jump up and growl every time something happens that we don't like. In other words, we are going to ruin our little institutions without aid or advice from 'Yankee Doodle.'

The average negro in the South is as well as the average Chinaman in San Francisco. Not one man in ten in the South has ever seen a lynching, say nothing of having taken part in it. Southerners discourage and denounce lawless hangings, except for one crime of rape. And I want to say that rape means rape, be it North or South. I never saw a lynching. If one took place within one hundred miles of me I did not know of it till I read it in the papers. Gov. Bandler is in on the elimination of ignorance by voice from the ballot-box. A characterless, moneyless, ignorant negro or white man has no more business at the polls on election day than a mule or a pig, and I mean no reflection on the two latter animals.

What do I think of 'Bob' Ingersoll? I have had my opinion pretty well expressed in an editorial comment in the Atlanta Constitution. In brief, that editorial said that Ingersoll fought in an open and made no pretensions of being other than he was. He did not profess religion to betrayal. He struck Christianity no blow while pretending to hold its doctrines. But in all his life Ingersoll never did one-half the good committed by the Briggs, the Potlows, the Lyman Abbots, and others of his kind who have done, are doing and will continue to do. "Them's my sentiments."

I suppose infidelity is progressive. Ingersoll began by doubting. Then he lied. Then he denounced. He ended up by doubting whether his doubts were doubts or not. Peace to his ashes! I did not gung with him while he lived, and I will not abuse

him now that he is dead. But if he could get back to this country and fill the engagements he made while alive, I would like a front seat to hear what he has to say now, with the experience of the past few days added to his original lectures."

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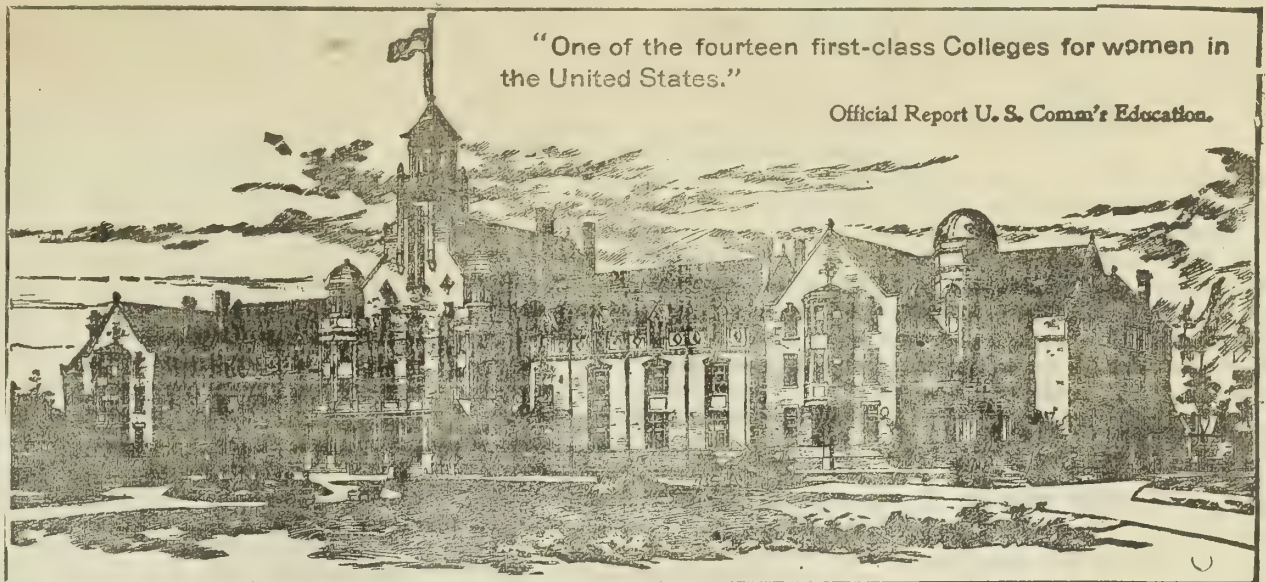
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THURSDAY, - - - AUGUST 24, 1899.

RELIGIOUS NEWS.

METHODIST PASTORS.

There was a large attendance of members at the Methodist preachers' meeting Monday morning. In the absence of Rev. W. H. Edwards, the president, Rev. R. M. Chandler, the vice-president, presided. Rev. C. C. Wertenbaker, of Isle Wight circuit, lead in prayer.

There was nothing special reported from the Churches Sunday, beyond the reception of two members at McKendree.

Rev. R. M. Beadles, of Norfolk circuit, announced that he would begin a protracted meeting this week at Ohye Branch Church.

Rev. Dr. Young, who has recently visited Dr. A. G. Brown, at Ashland, brought a message of love from him to the brethren. He said the Dr. was in great peace, abiding in the consciousness of God's love, and was perfectly resigned to the Master's will, whatever that may be.

Rev. Geo. H. McFaden, pastor of the Methodist Church at Crewe, who is on his vacation, dropped in just before the meeting closed. He reports everything in fine condition on his charge. He is visiting his father-in-law in Norfolk county.—Norfolk "Pilot."

The Rev. Wm. H. Atwell, formerly pastor of the Cumberland-Street M. E. Church, Norfolk, and now of Ashland, passed through the city a few days ago en route to the Turlington camp meeting ground, in Accomac county.

Mr. Reginald Walker, of the Richmond Y. M. C. A., was in the city yesterday on his way to Princess Anne to assist Rev. Mr. Scott in a revival meeting.—Norfolk "Pilot."

GENERAL.

The opening sermon of the next Ecumenical Conference will be preached by Bishop Galloway.

The date and place of the next Ecumenical Conference will be London, England, Sept 4-17, 1901.

Bishop Keener is reported to have said Methodism in Kentucky was set back fifty years through the neglect of her early institutions of learning.

Bishop Hurst has invited Bishop Galloway to spend Sunday with him during the Rock River Conference, and preach one of the ordination sermons.

Bishop Chas. H. Fowler says: "If the Bible be true, it matters not very much what else may be true." When asked by a reporter for his opinion of R. G. Ingersoll, he said: "I do not care to stick a spear into a dead tiger."

Rev. Dr. S. M. Buckley, writing of the Epworth International Convention, says: "Bishop Galloway made an extraordinary impression. He seems to have retained the best of the old Southern style of oratory, and added to it a considerable mastery of the conversational style which in the halls of Congress has superseded it. Bishop O. P. Fitzgerald was present and spoke in his usually attractive and suggestive style."

Bishop Morrison has entirely recovered from his recent indisposition and is again at his place in the pulpit and the field. His sermon at Inman Park recently was greatly enjoyed.

Dr. W. R. Lambuth has gone to the East to look after the mission interests in Japan and China. May the blessing of God accompany him and rest on the cause he goes to help.

Bishop Warren A. Candler will soon transfer his residence from Oxford to Atlanta. Oxford will feel the loss of the good Bishop and his family keenly. The demands on his time, however, are so great that it is necessary for him to have a more accessible location. Atlanta Methodists will welcome him with open arms.

Mrs. Hoss, wife of Dr. E. E. Hoss, editor of the "Christian Advocate," who was so painfully injured by a fall while on a visit to her son in Cuba, though still on crutches, is fast recovering and will soon be well. This is good news to her many friends.

The editor of the "Alabama Advocate" has recently visited Bishop Keener who is spending the summer at Ocean Springs, Miss. He says: "He had on a short, striped sack coat and white pants. How courteous, how kind, how gentle he is. You are drawn closer to him than ever. He takes the same interest in the Church he took when able to go in and out among the Churches. He has all the dignity, all the elegant manners, all

the kindness of the antebellum Christian gentleman. You forget the Bishop in the lovable man."

The Salisbury "Advocate" says:

Bishop A. W. Wilson, senior Bishop of the M. E. Church, South, will preach at Trinity Church Sunday morning, 29th inst., at 11 o'clock. Bishop and Mrs. Wilson and Miss Wilson while here will be entertained by the family of Ex-Gov. E. E. Jackson.

QUESTION OF PRIVILEGE.

(BY DR. T. A. KERLEY.)

I see in the "St. Louis Christian Advocate" of August 8, that your Nashville correspondent, "Veritas," does me serious injustice in two respects: 1. He says that I speak for "the majority of the members of the Conference." I distinctly disclaim speaking for any one but myself. It would be presumptuous for me to speak for anyone but myself. 2. He represents me as voting for the passage of Dr. Barbee's character, solely on the ground of his resignation. I give as first in importance and order my belief in Dr. Barbee's penitence as a reason for my vote. The other reason is subordinate to this and is a part of it, and without the other would be an invasion of moral principle.

I herewith send you my circular letter and ask you to publish it as a correction of "Veritas" and a vindication of myself.

THE CIRCULAR LETTER.

In a recent statement of the Book Committee, these words are found: "The Tennessee Conference, of which Dr. Barbee is a member, after a discussion extending over more than two days, passed his character without a dissenting vote. * * * No less than four regularly constituted Church tribunals to which the Church has given jurisdiction; either over the acts or the moral character of Dr. Barbee, have unanimously held that HE WAS NOT GUILTY OF MISCONDUCT IN OFFICE." (Capitals mine.)

It is clear, from the above, that the Book Committee includes the Tennessee Conference in the four "regularly constituted Church tribunals," and in the opinion of that committee, the Tennessee Conference, with the other three, "held that he (Dr. Barbee) was not guilty of misconduct in office." Is it possible that the Book Committee was ignorant of the fact that the Tennessee Conference adopted a paper, by a vote of 167 to 33, in which occur these words: "We record our deep sorrow for the things done by our agents, and endorsed by our Book Committee, in collecting this money, feeling THAT IN THE DISPUTED POINTS THEY ARE WHOLLY INDEFENSIBLE; and we deeply regret that there has been no expression condemning the same by any official before whom the matter has been considered." If the Book Committee has been laboring in the interest of the WHOLE TRUTH and had been endeavoring to put the Tennessee Conference before the Church, in the light of its completed action in the case, it would have brought forward the action of the Conference as recorded in the foregoing words and considered this act along with the one passing the character of Dr. Barbee. Not only this, but a

men honestly and earnestly seeking for the truth, they would have tried to find some reason or reasons for both acts. If there be no reasons for both acts of the Conference, its members are not only in a contradictory and ridiculous attitude, but they have been guilty of dishonesty.

I do not presume to speak for any other member of the Tennessee Conference, but for myself I wish to say that I voted for the resolutions which declare the conduct of the agents "wholly indefensible," and I also voted to pass Dr. Barbee's character. In the latter case my vote is not to be interpreted as declaring that Dr. Barbee "was not guilty of misconduct in office," for I had just voted that he was. I believed then, and I believe now, that he had committed a serious offense.

I voted as I did for the following reasons:

1. I believed that I was dealing with a penitent man. All the facts in the case at the time it was being considered, satisfied my mind that I was voting to pass the character of a man who had done wrong, but was sorry for it. It was my desire to be governed by Christian charity and to avoid all unnecessary harshness toward Dr. Barbee. I felt in my heart that I wanted to be on the side of mercy.

2. It was reported before Conference and oft repeated during the session, that if the Tennessee Conference would pass Dr. Barbee's character he would resign as Book Agent, and open up the way for a satisfactory adjustment of all the troubles. I believed that this report was well founded and felt sure, if carried out, would speedily end in an honorable adjustment of the whole matter. With this end in view, and believing as I did at the time, that Dr. Barbee regretted his course, I voted to pass his character.

I make this statement in the face of the declaration of the Book Committee "that the Tennessee Conference was capable of being a party to such an agreement or understanding would be a most unjust reflection on the integrity of the Conference." I was a party "to such an understanding," and with the additional fact, that I thought I was dealing with a penitent man, I do not see how it is "a most unjust reflection on (my) integrity." There is this comfort: The Book Committee's judgment is not infallible or final.

In the light of subsequent developments, I am convinced that I was mistaken in these matters; that Dr. Barbee was not then, and is not now, sorry for his conduct, and that if he ever intended to resign, he now has no such thought. In the light of these facts, I regret that I voted as I did in this case, and if it were to do over, I could not vote as I then did.

As a personal privilege, I will ask at the next session of the Tennessee Conference to spread the substance of this statement on the Journal of the Conference.—"St. Louis Advocate."

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THE JUNIOR RECORDER.

RICHMOND AND BLACKSTONE, VA., AUGUST 25, 1899.

THE SUNDAY SCHOOL.

LESSON X, THIRD QUARTER, INTERNATIONAL SERIES, SEPT. 3.

Text of the Lesson, Ex. iii, 10, to iv, 5—Memory Verses, 10, 11—Golden Text, I Cor. iii, 17—Commentary Prepared by the Rev. D. M. Stearns.

[Copyright, 1899, by D. M. Stearns.]

10. "And when the builders laid the foundation of the temple of the Lord they set the priests in their apparel with trumpets and the Levites, the sons of Asaph, with cymbals to praise the Lord, after the ordinance of David, king of Israel." That God should dwell in the midst of Israel was His purpose from the first, and so He said to Moses concerning the tabernacle, "Let them make me a sanctuary that I may dwell among them" (Ex. xxv, 8), and when the tabernacle was finished He filled it with His glory, as He did also the temple (Ex. xl, 33, 34; I Kings viii, 10, 11). He would fill the church with His glory now if she was wholly given up to Him, and so He would every individual believer, and He would be glorified in us if we were willing.

11. "And all the people shouted with a great shout when they praised the Lord, because the foundation of the house of the Lord was laid." In each of the 26 verses of the one hundred and thirty-sixth psalm the refrain is, "For His mercy endureth forever," and the first verse is, Oh, give thanks unto the Lord, for "He is good." It is probable that this was one of the songs they sang. We would do well to make at least the first verse our daily song. God is good and God is love in all that He does. Righteous also is He in all His ways, and it becometh us ever to praise Him. The foundation of the house of the Lord makes us think of the silver sockets on which the boards of the tabernacle stood, the silver being the ransom money which the numbered ones paid as an atonement for their souls (Ex. xxx, 15, 16; xxxviii, 25-27).

12. "But many of the priests and Levites and chief of the fathers, who were ancient men that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice, and many shouted aloud for joy." In Hag. ii, 3, it is said that this seemed as nothing in comparison with the first house. The old people, looking back and thinking of the past glory, wept as they remembered that which had been, while the younger people probably rejoiced in anticipation of a temple for the glory of God. Ezekiel had said that God would do better unto them than at their beginnings (Ezek. xxxvi, 11), and it may have been faith in God that led to the shout of gladness for joy.

13. "So that the people could not discern the noise of the shouting for the noise of the weeping, but the voice of the people shouted with a loud shout, and the noise was heard afar off." There was much noise, and it was heard at a great distance, but it was very confused. Missionaries have gone into all lands, but there is often a confused testimony just as it is in what we call the home lands. There is a great need of a clear, joyful testimony that Christ died for our sins; that He is risen from the dead and alive forever more, ready to receive all who will come to Him, and that He is coming again to reign in righteousness and subdue all things unto Himself.

1. "Now when the adversaries of Judah and Benjamin heard that the children

of the captivity builded the temple unto the Lord God of Israel." The great adversary, the devil, is ever going about as a roaring lion, seeking whom he may devour (I Pet. v, 8), and he has had long practice, for he has been at it ever since he began in Eden to tempt Eve, but our Lord Jesus has taught us that he may be overcome by the sword of the Spirit, which is the word of God. In Rev. xii, 11, we read of some who overcame by the blood of the Lamb and by the word of their testimony and who loved not their lives unto the death.

2. "Then they came to Zerubbabel and to the chief of the fathers and said unto them, Let us build with you, for we seek your God as ye do, and we do sacrifice unto Him since the days of Esharhaddon, king of Assur, which brought us up hither." This king is mentioned by name in II Kings xix, 37, and the people are mentioned in II Kings xvii, 24. As to their worship, it is said that they feared not the Lord, but while they had a kind of fear they still worshiped their own gods (II Kings xvii, 33, 34, 41). They talked fairly, and their request sounded well, but their hearts were not right with God. They were the adversaries of God and of His people. Cain worshiped God in his own way, but he was really an adversary of God and of his brother, who worshiped God in truth.

3. "Ye have nothing to do with us to build a house unto our God, but we ourselves together will build unto the Lord God of Israel, as King Cyrus, the king of Persia, hath commanded us." Although this seemed unkind, it was not so, but was on the part of Zerubbabel and Joshua real faithfulness to God. A great difficulty and disgrace and dishonor to God in the church today is her conformity to the world and the way in which she seeks the favor of the enemies of God in what she calls the Lord's work. Because she is in partnership with Sodom she cannot know the blessing of the Most High God, possessor of heaven and earth.

4. "Then the people of the land weakened the hands of the people of Judah and troubled them in building." People can say and do very hard and cruel and wicked things when Satan gets control of them, and the most wicked and cutting and killing things are not always said by the ungodly, but by those who profess to be the Lord's people and perhaps are. I have known those who have been much used of God allow themselves to be used of the devil to try and hinder the Lord's work by misjudging, and saying unkind and untrue things of the Lord's servants. Our Lord has told us that we shall have tribulation and shall suffer persecution, and He has said, "Woe unto you when all men shall speak well of you."

5. "And hired counselors against them to frustrate their purpose all the days of Cyrus, king of Persia, even until the reign of Darius, king of Persia." So did they who stood by the enemies, and even the Lord himself, and the Lord himself was hindered in them, for a cause that was in themselves was working and incensing the work to them by the Lord's power, but it was only for a time, for the work was required and the building was finished and dedicated to God with great joy (Chapter ii, 11-16). Let us never be discouraged because of our enemies, for if God be for us who can be against us? The work may seem to be hindered, but when God says, "I will work and who shall hinder it?" (Isa. xlii, 13) why can we be discouraged? The Lord will perfect that which concerns us (Isa. xlviii, 3), therefore we will wait for joy.

EPWORTH LEAGUE.

People For the Week Beginning Sept. 3, "Holding Up the Pastor's Hands"—Text, Ex. xvii, 1-13.

"When Moses held up his hand, Israel prevailed, and Aaron and Hur staid up his hands."

Amelek had attacked the poorly armed Israelites, and it seemed as if there could be no deliverance for the Hebrews. But while the armed men went out to repel the attack Moses went up on a hill, where he could oversee the fight and yet be isolated from the camp and in quiet pray to his God. In earnest entreaty he held up his hands and asked Jehovah for victory. While he prayed the Israelites gained, but his arms grew tired and as his hands hung down the enemy recovered the ground lost. Moses' two helpers took a stone, and, placing their master upon it, held his arms up, standing one on either side. Then the army of God's people succeeded in completely routing the enemy.

The helpers are essential to success at the present time. Moses may plan and pray and lead the people, but unless Aaron and Hur do their part there will be small chance of victory. In too many churches the great burden is left to rest on the pastor with little real help from those who should be his helpers.

In the visitation of the sick, the aged, strangers, those who do not attend services and those who are seeking God there is need of much assistance. In many places deaconesses are helping a great deal. This is good as far as it goes, but does not answer all the requirements of the case. There is need that the members of the league and church show an interest in these and call upon them and give sympathy and aid. The pastor can do much, but he often finds people whom he cannot reach who could be readily influenced by some young man or woman.

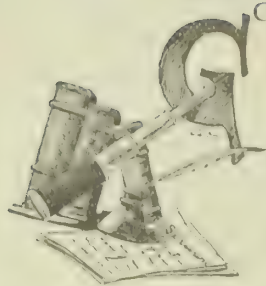
Another way that the pastor can be most effectively helped is by regular attendance at prayer and class meetings. If it is a preaching service, he can manage very well by thorough preparation. No preparation on his part, however careful, can insure a live prayer meeting. The people must be present and take part interestedly to make it of any value. Hold up his hands from strength.

In the matter of greeting strangers at church service he needs help. It is impossible for him to see and speak to every one. Notice the unfamiliar faces and give the visitor a cordial word of welcome, find out if he is a newcomer or only a transient visitor. Introduce him to the pastor and ask him to attend other services.

Do your own work and it will greatly relieve the overtaxed pastor and give new impetus to the work of the church and the cause of God.

CONTINUED ON SEH PAGE 13

LITTLE THINGS.



OD has no end of material
For poets, priests and kings,
But what He needs is volunteers
To do the LITTLE things.

There are many men who are ready
To lead in battle and strife;
But very few are willing to do
The LITTLE things of life.

Naaman was told to wash and be clean,
But he turned aside with hate,
For he thought a man with his disease
Must needs do some things great.

The widow's mite was a LITTLE thing
From a money point of view;
But He who reads our inmost hearts
Sees more than mortals do.

Great deeds receive reward below,
And earth's applause is given;
But LITTLE things are seen by God
From His watch-tower high in heaven.



HONEY FROM THE ROCK.



AW can only condemn;
Love can save.

Hunger is not a
critic.

Love suffers
long, and says
nothing.

The praying heart makes the willing
hand.

Moses gives precept, but Christ gives
practice.

Faith in God does not mean credulity to-
ward men.

It is the black life that makes death
look dark.

Talebearers furnish the fuel for the
fire of strife.

Light thoughts are often heavy enough
to drag men down.

The first two words in the Lord's Pray-
er contain all the rest.

The flower of holiness blooms in a swamp
as long as the sun kisses it.

Filling the church is a more common aim
than filling the congregation.

If you are in Christ, you are as He is.
"the same today and forever."

Church membership may be a fiction, but
following Christ is always a fact.

Christ loves our Lazarus too well to send
him back from His presence to ours.

Sermons, of themselves, will no more save
men, than pitchers will quench thirst.

The names in the Lamb's Book of Life
are not copied from the church register.

God has to take some people out of the
world, to set their money in circulation.

Some folks think they are Christians,
simply because they want to go to heaven.

The snows of winter are welcome when
they come down from the mountain in Au-
gust.

"The preacher said so!"—Yes, but per-
haps he didn't know any better,—what does
God say?

If the humiliated Christ could heal and
bless, how much more can He do so now He
is glorified?

When you talk about the check-book of
faith, you must remember that God's bank
is for deposit, also.

We shall never really sit together in
heavenly places in Christ Jesus, until we
get closer together in earthly places in our
churches.

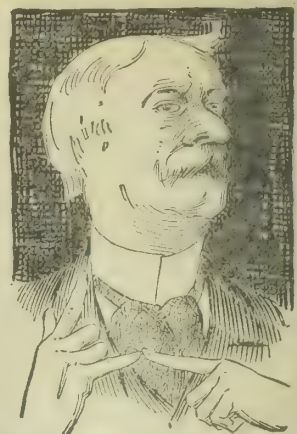
INCOMPETENT CRITICS.



MR. NONOSE:—"I hear lots of people talk about per-
fume in flowers, but I never saw any perfume yet. I
don't believe in it. They must be a lot of fanatics."



MR. NARYEYE:—"I have investigated the subject of
'sur light' very carefully and find it is all a humbug.
There is no such thing."



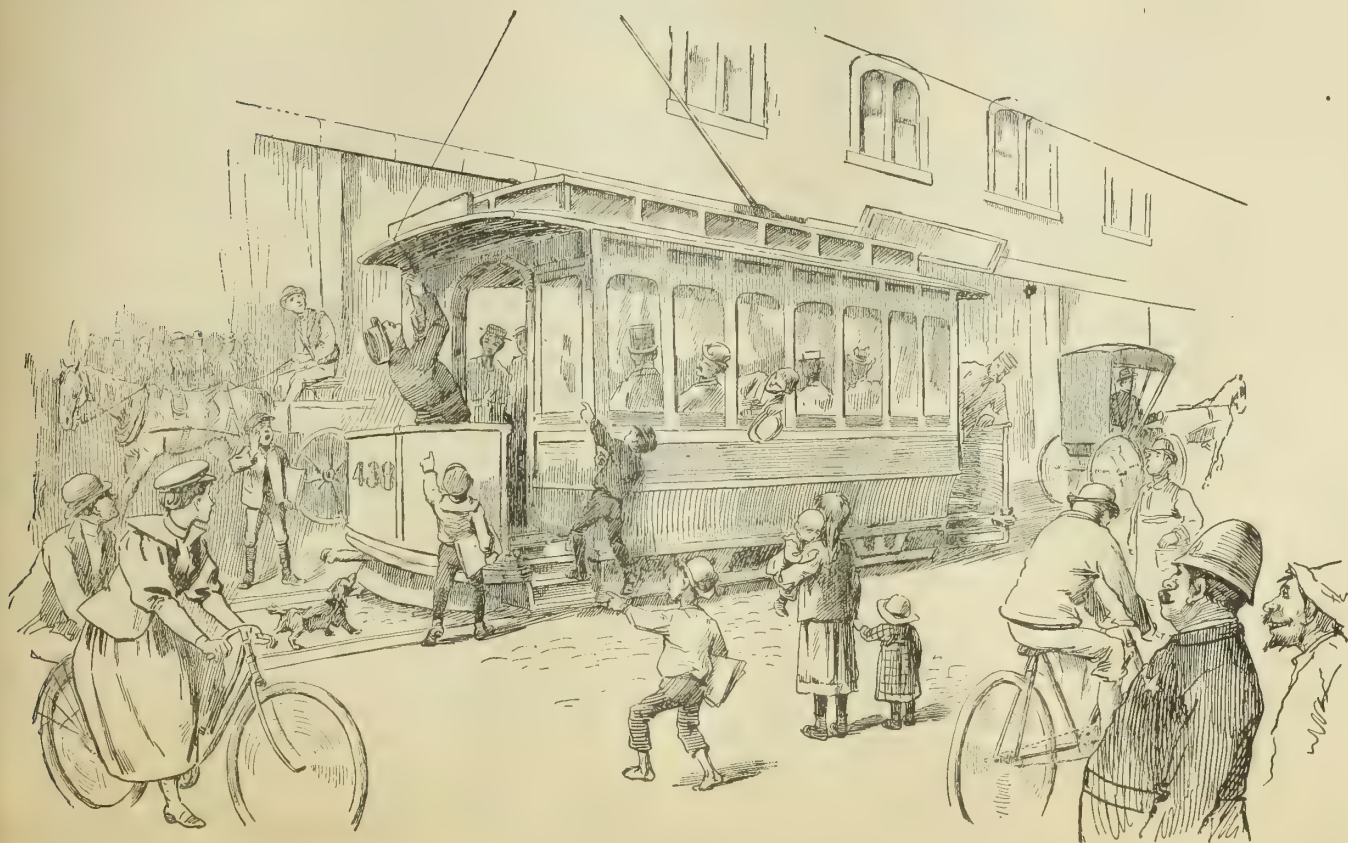
MR. EARLESS (talking on his fingers):—"I never could
understand how people can get so crazy over 'music'.
Why, there's no such thing as 'music'."



MR. NUMBSOUL:—"Religion? Bah! There's nothing
in it."

LIFE IN LITTLE NUTSHELLS.

BY CHARLES FREDERIC GOSS.



"YOU'RE OFF YOUR TROLLEY!"



"WITHOUT ME YE CAN DO NOTHING."

THE car stopped moving, and the lights went out.

"You're off your trolley," shouted a newsboy.

The motorman stood stock still. The passengers held their papers so that the light from the street lamps might shed a feeble glow upon the latest news from Sampson's fleet, and the conductor seized the trolley rope, leaned far back over the splash board of the car and tried again and again to throw the wheel onto the wire.

"You're off your trolley!" shouted twenty other newsboys, who had joined the first one.

"Shut up," roared the conductor.

Can anything in the world be more helpless than a street car when it is "off its trolley?" It is idler than "a painted ship upon a painted ocean."

If a street car could think and had just as much sense as some men I know, it would say to itself as it went whizzing along the iron rails: "I am a very highly endowed street car. The power that resides in this motor under my platform is

something colossal. I can go anywhere. I can do anything."

Suddenly the little wheel slips and it comes to a dead standstill.

Oh—the power is not in the motor after all; but in the wire!

A friend of mine by the name of Snodgrass, had been moving steadily and swiftly along a prosperous course. Having been born and reared in a Christian atmosphere, he became a member of the church, lived a consistent life and day by day drew into his soul that divine energy which streams into every immortal spirit which is "en rapport" with the living God.

At length the approbation of his friends and a protracted experience of success in all his undertakings produced a quiet complacency which eventually developed into vanity, then egotism and finally pride.

"I am a very highly endowed man. The power that resides under this hat of mine is something colossal. I can go anywhere. I can do anything."

Just about that very time, the lights all went out, his business fell off, his friends forsook him and poor Snodgrass came to a dead standstill.

A kind old man who had been watching him, came to his office one day, and said to him in a quiet way, "Snodgrass, you are off your trolley."

And he was!

Did you think you were a "storage battery," charged with a fixed amount of the electricity of life and warranted to go at any time and in all places?

A man lives a life of sweetness, happiness, hope and power, only by being in close and vital connection with the Divine!

Just in proportion as he reaches up holy hands and lays hold of the everlasting arm of God, the higher life surges into him.

The moment he lets go, he begins to come to a standstill. He may have acquired momentum enough to keep him moving for a while; but sooner or later the lights die out and progress ceases.

Do you think that this is "poetry," "sentiment," "moonshine?"

So did the trolley car!

I think that it is truth—the changeless truth of life. I think that Christendom is full of blasted and withered lives, today, because so many men "are off their trolleys."

.....

100

Great preparations are in progress for the celebration of the opening of the twentieth century. The industrial world will have its Paris exposition, intended to surpass all previous efforts of a similar kind.

Then the cash offering of \$20,000,000 will come easily. How much it **needed**—old debts, new enterprises at home, in the foreign fields, schools, hospitals, homes. Let us consecrate ourselves wholly to God's service and then all our possessions dedicate to His work.

Not what a man is able to do, but what he actually accomplishes, is the measure of his practical value in any sphere of action.

It is not possible to say that the

But now I cast that queer sense
And sorer shame aside;
Such dread of sin was indolence,
Such aim at heaven was pride.

I step, I mount, when I was led.
 Men count a . . .
 I know them, yet thou . . .
 I love his necessity

—John Henry Newman.

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 righteousness and guidance and light,
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 in a course of discipline. And thus

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EN ROUTE TO BRAZIL.

(BY BISHOP E. R. HENDRIX.)

One of the five days which I was able to spend in London before sailing for Brazil was the Fourth of July. The stars and stripes were to be seen flying from many hotels and business houses, and sometimes in company with the unionjack of Great Britain. I attended the reception of our able Ambassador at the spacious Carlton House Terrace, where the crush was as great as on New Year's Day at the White House. I saw some leading men of Parliament present, among them Sir William Harcourt, until recently the Liberal leader. Lord Rosebery, when Prime Minister, used to recognize, in this pleasant way, our Independence Day. The perfect sincerity of the good feeling now existing between England and America I was better able to gauge when present in the evening at the dinner of the American Society at the Hotel Cecil, on which occasion the flags of the two countries hung side by side, and, after toasts to the Queen and the President, the national anthems were heartily sung by the "four hundred" Americans and Englishmen amid much enthusiasm. Excellent speeches were made by Ambassador Choate, Senator Lodge, Mark Twain, Dr. Butler, the Master of Trinity College (Cambridge) Cardinal Vaughan, Lord Dartmouth, a member of the Privy Council and a descendant of the Lord Dartmouth in the Cabinet of George III., together with leading noblemen who hold high rank in the army and navy as well as eminent positions on the bench. The folly of the Ministers of George III. was as heartily censured by the Englishmen as by Americans, but all believed that the separation of the American colonies was inevitable and for the best. England has never repeated her folly of oppressing her colonies, while the very independence of America has made possible an ally in carrying out the manifest destiny of the Anglo-Saxon people for the world's enlightenment. There was great candor of speech on both sides mixed with great good humor which was by no means confined to the contribution of the author of "Innocents Abroad." Mark Twain railed the English on their inability to speak correct English, which was taken in all good humor. Lord Dartmouth's indifference to his final "g's", and his soft and pleasant voice would have secured him easy recognition as a typical Southerner. The better class of traveled Englishmen are outspoken as to the influence of American habits of speech and thought upon the English of today, especially in correcting a certain brusqueness of manner. The Archbishop of Canterbury deeply touched his clergy on asking them to pardon anything of the kind in the relations with his brethren, and "to forgive the old schoolmaster."

It was a matter of much regret that I could not accept the kind invitation to take part in the interesting exercises attending the reopening of City Road Chapel on July 7th, and the unveiling of the memorial tablet of Dr. Moulton. but I had to leave London before 9 o'clock of the same day to take my steamer for Rio. I found on visiting City Road Chapel the great improvements which were being made in the historic building called "Wesley's Chapel," and saw

the noble tablet to be unveiled on the morrow. I was glad to see the marble column bearing the name M. E. Church, South, which was erected through Bishop Keener some years ago. Happy is universal Methodism in having such custodians for this venerable and historic pile, now so rich in monuments and tablets, as our British Methodists with their reverence for the past.

A most interesting meeting was that of the Stationing Committee, which I was invited to attend. The President of the Conference, Rev. Hugh Price Hughes, was in the chair, with the ex-President, Dr. Watkinson, at his right, as were other former Presidents. Before them were seated the Chairmen of the 34 Districts of the British Conference. Their work was to station in less than 900 charges some two thousand Methodist preachers. Their method would make any American presiding elder feel at home, as some of the chairmen so strongly commended one or two of their preachers as finally to have "to take them back on that selfsame recommendation," like the Irish coachman was reinstated. All this work, while done in absolute secrecy two weeks before the Conference, is subject to revision at Conference, but the number of changes then made is not very great.

Dining with the President and several ex Presidents, I was delighted to know that over \$3,500,000 of the \$5,000,000 Twentieth Century Fund had been subscribed. It was frankly stated that while much hard work would be necessary to secure it all, yet they expected to raise it and possibly more. It has come not in large gifts, but in many gifts both from within and without the Wesleyan Societies. Ministers and laymen have worked together. The spiritual life of the people as well as of the preachers has been quickened, and the offering has been made religiously. While the different objects have appealed to all classes, and the thorough organization of the circuits (our English brethren avoid small and weak stations as a tendency toward Congregationalism and chronic weakness) has done much, yet it is the intelligent co-operation of the preachers which has made possible this great result. Large districts and large circuits well manned have been found most important in securing all the great results attempted in many similar movements. The chairman of the district has usually been the pastor (jointly with one or more preachers) of a leading circuit also. But the territory is compact, the means of communication good, and the spirit of co-operation all that could be desired.

To my brethren in the ministry in America—North and South—I cannot tell how much our British brethren look to us, under more favorable conditions, to sustain and bear aloft the banner of aggressive Methodism, and to use to the utmost this Twentieth Century Movement to equip ourselves for the great service which American Methodism must render. A hybrid Methodism means in time a mongrel Methodism. In aping other Churches we may lose what is distinctive without attaining is best suited to some other Church. As I see our great universal Methodism at the close of this century I am more profoundly impressed than ever with the unfinished mission of Methodism to the human race.—Nashville Advocate."

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VICTORIA'S SHORTCOMINGS.

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For more than a generation the English queen has remained in close retirement. Irish soil during the whole of that period has not been touched by the sovereign foot. London is visited by her majesty at long intervals, and then only for a day or at most two days at a time. The queen dislikes London. Her health suffers from the murky atmosphere. Royal pageant and pomp, unless under most exceptional circumstances, that stimulate the imagination of democratic masses, with whom monarchy is an abstraction, have long been renounced, owing to the queen's advancing years, widowhood and seclusion. A few Scottish peasants, the inhabitants of Cowes and of half a dozen Berkshire villages are the only Britons who occasionally enjoy a sight of the queen of England. State visits to theaters and operas have long been abandoned by the court of St. James, although occasional patronage of leading companies of players has recently prevented an entire rupture between the sovereign and the drama. The same may be said about music, art, literature and the navy. Even during the jubilee celebrations the queen was compelled to deny herself the pleasure of reviewing her fleet at Spithead and delegated the pleasant and historic task of inspecting the warships at Spithead to the heir apparent. Notwithstanding the jubilee celebrations and the splendid tribute of passionate loyalty from far and near, candor compels me to declare that, although the republican question no longer exists as a political issue and is not likely to show its head in the present reign, traders and wage earners complain bitterly of the effects of the seclusion enforced on her majesty by her desolate position and her advanced age. More than \$111,000,000 have been granted to her majesty by her faithful people, and workmen ask themselves and each other more often than is generally supposed what are the advantages accruing to them from a court that is both costly and invisible?—"If the Queen Had Abdicated," in Harper's Magazine For August.

THE YOUNG GIRL'S HEALTH.

Mrs. S. T. Rorer Directs Her as to Dress, Diversions and Diet.

"A young girl should be taught to carry her body erect, holding her abdomen in and putting the ball of her foot first on the ground," writes Mrs. S. T. Rorer on "The Best Diet For Bloodless Girls" in the August Ladies' Home Journal. "This is of the utmost importance to keep the organs in good position. The clothing should be loose, light, warm and suspended from the shoulders. Skirts should be made of light material, either wool or silk; the stockings fastened to the waist by means of supporters. The one skirt worn buttoned to the bottom of the waist, with an outside dress supported from the shoulders, should form the necessary clothing. The shoes should be made to fit the feet, with broad soles and low, broad heels. Gloves should be sufficiently loose not to stop the circulation at the wrists. A short walk each day may be taken, but fatigue should never be produced. Far better to spend most of the day out of doors in the hammock or a steamer chair.

"Early to bed should be the first motto. In the morning after a sponge bath with a thorough rub she should drink half a glass of comfortably hot water. When appetite is felt, a soft boiled egg, a piece of whole wheat bread thoroughly baked and well buttered and a little while after a glass of cool water, not iced, may be taken. The noonday meal should consist of a good, clear beef soup, a broiled steak or roasted beef, a little boiled rice, a lettuce salad with olive oil dressing and some simple dessert, such as whipped or Bavarian cream. After dinner rest should be taken in the open air, either in the hammock or steamer chair, and without reading or heavy mental occupation. For supper beef or mutton broiled and good whole wheat bread well buttered. At the close of this meal she should take slowly about two teaspoons of olive oil and masticate it before swallowing."

CORONIUM.

The Newest of the Elements Recently Discovered by Italian Scientists.

The multiplication of the elements goes on apace.

In the chemical sense an element is a substance which, unless you add some other substance to it, will produce nothing but itself. Thus iron, if kept uncombined with anything else, will yield only iron and iron alone. It is a simple body, which cannot be resolved into anything simpler.

In 1874, when Professor Josiah P. Cooke, Jr., of Harvard college published his well known work on the new chemistry, there were 63 elementary substances certainly known to chemists. In 1891, according to a list given by Professor Ira Remsen of the Johns Hopkins university, there were 67. Since then helium and argon have been added to the list of elements—two gases present in the air in minute quantities and remarkable for their indisposition to combine with other elements—and more recently the discovery of still another gas of the same group has been announced, which it is proposed to call metargon.

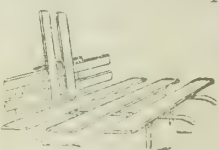
Argon and helium have been obtained from the gaseous products of mineral springs in England. It is to Italy, however, that the newest of the elements must be credited, upon which has been bestowed the name coronium. The detection of this substance was made known three weeks ago by a communication to the French Academy of Sciences by Messrs. R. Nasini, F. Anderlini and R. Salvadori, three Italian chemists and physicists, who have been engaged for some time in the spectroscopic study of the gaseous emanations from various volcanic districts of Italy.

The new element was discovered in this way: If the corona, or halo, of the sun be examined through the spectroscopic, a definite green line appears in the spectrum. This line is known to men of science as 1474K. It was once supposed to be due to the aurora, but this view has been abandoned, and the line has lately been regarded as indicating the presence of an elementary substance in the solar corona, which must be lighter than hydrogen and did not exist on the earth, since the green line had never been found in the spectrum of any terrestrial body. Now, however, the coronal line has been found for the first time upon the earth. In studying with the aid of the spectroscopic the volcanic gases arising from the solfatera of Pozzuoli the line is plainly revealed, and the inference is that the same element which manifests its presence in the solar corona by this green line must be present in these products of Italian mineral springs and will eventually be isolated as coronium—the lightest substance known to man.

A writer in the London Times, commenting on this interesting discovery, predicts that other new elements will be found associated with coronium.—New York Sun.

Easy Way to Handle Fodder.

One season when I had a great deal of fodder to feed at quite a distance from the stack I nailed some sheep crate pickets across the wheelbarrow, as shown in the illustration, and using a small rope to bind it on I found I could move large loads of fodder. This came very handy for moving fodder when it was not thought advisable to employ the team. It is better to move it this way than by the arm load, says a correspondent of the the Iowa Homestead.



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Leading Business College South of the Potomac river.—Philadelphia Stenographer.

The great success of the Smithdeal College is due to honest work and the deep interest the instructors take in the pupils.—Richmond Dispatch.

Prof. Smithdeal is a deadly enemy of educational shams and superficial methods of teaching.—Practical Age, Moline, Ill.

We do not hesitate to single it out as an example for all such institutions.—Western Trade Journal, Chicago, Ill.

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This college is well-known and stands high in business circles.—Portsmouth Star.

Everybody has heard of Smithdeal Business College, but comparatively few know of its great value in fitting young people for successful business life.—Richmond Times.

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OUR DUTY AS A NATION.

What Will Be the Effect of Our Final and Complete Victory Over Spain?

Many of us deplored the Spanish war, many of us now look forward with anxious solicitude concerning the effect of victory on the victor, but still as we survey the movements of human history in the large we cannot fail to see in all that is occurring the inevitable grist of the mills of the gods and the irrefragable judgments of the Weltgericht. Spain and the middle ages could not tarry in the west. We, on the other hand, could not shut ourselves within the walled gardens of our pleasant domesticity and shun responsibilities that the commerce and intercourse of the larger world exact of those who stand for order and equal justice in the affairs of men.

While, then, we may well be called upon now to readjust our conception of national purpose and duty to the new order and our new position, we dare not be false to ourselves or our past. Our charter and creed we must interpret, if no longer in the letter, then all the more scrupulously in the spirit. However the letter and the form may fade and vanish away, there are some things that must needs abide. A nation proclaiming government of the people and for the people cannot impose on conquered peoples a foreign sway or one that finds its supreme motive in the benefits accruing to others than the governed.

It is character that counts in nations as in individuals. Only in loyalty to the old can we serve the new, only in understanding of the past can we interpret and use the present.—Benjamin Ide Wheeler in Atlantic For August.

Lying by the Clock.

Many a man who would not for any money go into the kitchen at 7 o'clock in the morning and say to the cook: "Do you know it is half past 7 o'clock? Well, it is, and more—it's just 35 minutes past 7—and my train goes in 25 minutes!" will quietly and in cold blood put the clock up to telling this lie for him. This isn't fair to the clock. It is bad enough when a man, or even a woman, in a sudden gust of anger swears at a tramp or peddler or irritating caller with a slamming door or a banging window. That is done in a quick frenzy of temper and has sometimes the excuse of great provocation. But lying by the clock is always done with calm deliberation and malice aforethought, and it is persevered in day by day. It's too mean on the clock. Vocal as the big clock at Dr. Blimber's, speaking to poor little Paul, these martyred clocks should sit heavy on the conscience of the teacher, saying all day long in staccato tones: "My, mas, ter, makes, me, lie. My, mas, ter, makes, me, lie."—Robert J. Burdette in Ladies' Home Journal For August.

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Vol. VII. No. 33.

REV. JAMES CANNON, JR., Editor,
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BLACKSTONE AND RICHMOND, VA., AUGUST 31, 1899.

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Heavenly Recognition

A LESSON IN BROTHERLY LOVE AND ITS RESULTS.

DEACON BROWN stood thoughtfully at the corner under a spreading black locust. He cast his eyes expectantly up the street, while he wiped the perspiration from his head. The red bandana was replaced in his capacious pocket, his hat upon his head and he kept his position in the shade.

The deacon was a good man, but like all mortals he had his faults. Not a few of his townsmen said of him, "A better man never lived." Many good deeds have been passed to his credit in the history of the town, and let us hope he had many treasures laid up in heaven. His figure, as he stood there that warm summer morning, suggested, however, the personality of one with a stern will.

Presently the minister, for whom he had been waiting, came near him.

"Good morning, Brother Brown."

"Good morning, Brother Markham."

"Brother Markham," said the deacon, "are you in a very great hurry this morning?"

"Not especially," answered the preacher. "I'm on my way to visit a poor sick woman, but there's plenty of time for a brotherly chat."

And the two, arm-in-arm, went down the narrow pavement.

"Brother Markham," began the deacon, "I have just been thinking and reading about a subject which affords me no little food for thought."

"Indeed, Brother Brown, I daresay it pertains to the subject of the kingdom."

"You're right, sir, it does. But it contains an individual interest for myself. It is the subject of 'Heavenly Recognition,'"

"Very fruitful subject, sir."

"Yes, it has been my lot in the dealings of an all-wise Providence to suffer much bereavement of loved ones. First a dear daughter, then a son, a sister, and last my own affectionate wife and now, I myself, from day to day, approach nearer the grave. Shall I know my dear ones and friends over there? is what I desire to know."

"I believe we will know all our friends and loved ones," the preacher assured him.

"What a precious thought it is. I, too, believe we shall. But I should like to hear a sermon on the subject, which will confirm me in my belief. Could you not give us a discourse on the subject next Sabbath?"

The preacher thought for several moments.

"Very well, very well; I shall endeavor to preach on that subject next Sunday."

With that, the minister stopped to speak to John Smith, another member of his charge and shook his hand cordially. But the deacon passed on down the pavement without recognizing this brother in the church. There had been a difference between him and Smith a number of years ago, and each, since that time, had allowed the other to pass, on the street and elsewhere, without speaking.

Did the pastor know this? Yes; and the repetition of the unbrotherly act so chilled his spirits at this time that he scarcely said another word as he and the deacon walked on farther. Presently he turned into the humble little home of Widow Roney, bidding the deacon good day.

What a joy shone in the sick widow's face as she saw her pastor approach her bedside that morning. And she reached out her thin work-scarred hand eager to feel his warm sympathetic grasp. Had any of the flock been to see her? No. Only the dear Mrs. Jones, whose worldly importance was no greater than the widow's. Dear old Mrs. Jones, she, too, had sorrows. She attended services regularly, but no one excepting the pastor and his wife ever recognized her. O, how times had changed! It had not always been this way.

"And how she does long to be free of this world, and go home to heaven where there isn't anything but love and fellowship," said the widow in her weak voice. "I long for it, myself. Her and me talks about the 'home prepared' a good deal, now-a-days."

The minister's countenance was sad. A congregation with so little of brotherly love in it was to be mourned and prayed over.

He read from his Bible, which he always carried with him, and prayed with the poor soul.

"Heavenly recognition," "heavenly recognition," the words kept recurring mechanically as he made his way towards home. This was strange, for his thoughts were mainly taken up with the shortcomings of his flock, especially their coldness toward one another.

The Ladies' Church Society met with Mrs. Wm. White that afternoon.

Let it be said with regret that it was not a representative body; half of the members habitually absented themselves on account of a personal grudge against the president, Mrs. Small, who, it was claimed, perpetrated an offense against these absentees once in the history of the society. The pastor was there. His countenance was sad. And

after he had opened the meeting with prayer, he excused himself and departed.

"Heavenly recognition—" There must be a message in these words for the pastor. He shut himself up in his study at home to make preparation for next Sabbath's discourse.

Deacon Brown spent the afternoon around the store fronts, taking great pains to publish the subject of Rev. Mr. Markham's sermon. Soon the village in general was informed; at least in the course of the week. For the reason that every one finds the subject of recognition in heaven an interesting one, this item of news went fast. The gossips took the matter in hand, and no one could be found who did not know what would be the theme at Rev. Markham's church next Sabbath. So much for Deacon Brown's aptness in selecting a popular topic. Next Sabbath, the church was crowded as never since years.

"My brethren," said the preacher, "it was my intention all the week until this morning, to preach on the subject of 'Heavenly Recognition.' But I stand before you forbidden by the Spirit to preach on such a theme. My text this morning is found in I. John 3:14, and my subject will be, instead, 'Earthly Recognition.'"

Blank surprise was written on every heretofore expectant countenance. Deacon Brown seemed especially disappointed, and he cleared his throat nervously and with apparent vexation. Mrs. Wm. White, from her seat near the front, looked across the aisle to Mrs. Young, arching her eyebrows significantly. But the minister proceeded with his discourse, and his audience seemed intent upon hearing what promised something possibly sensational.

"We know that we have passed from death unto life, because we love the brethren."

Thus the minister read his text. Then taking his eyes from off the book and looking at the audience, he repeated the remainder of the verse. Tears gathered in his eyes. "He that loveth not his brother abideth in death." My brethren, how can we hope to participate in heavenly recognition of the saints in the next world if, through malice or pride we fail to practice earthly recognition before our transition? "He that hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him." Again, "whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Also, "Have not the faith of our Lord Jesus Christ, the Lord

of glory, with respect of persons." With the last he seemed to address the women.

The preacher drove home the truth with every sentence. Not a few tearful eyes followed him in his movements about the pulpit. It was easily seen that his words were uttered with telling power. Indeed, the Spirit was in the house that morning, and He left a lasting impress upon the hearts of the people.

Rev. Markham closed his remarks thus: "No, my brother, my sister, speak not of such impractical things as 'heavenly recognition,' when you pass a brother on the street without speaking to him. And my sister, when you allow a good woman and child of God, though poor, to come into service and pass out unnoticed by you; or when a poor widow is permitted to languish unattended on a sick bed. Oh, may we be more careful to exercise a Christlike kindness and affection toward our brethren; and then we shall begin to enjoy a foretaste of heavenly recognition here below."

The choir sang, and the congregation was dismissed. But the larger part of the crowd stood in the pews and indulged in hearty handshakes. The sermon on "Earthly Recognition," had had its effect. Many sought out old Mrs. Jones, the lone widow. Mrs. Small's pew was crowded by several members of the disgruntled element of the Ladies' Society, not a few promising to attend the next meeting. Deacon Brown managed to get to where John Smith was standing, and the two embraced on the spot. Two ladies of the fashionable type made an appointment to visit the sick Mrs. Roney in her cabin on the following day.

The pastor lingered at the door behind the crowd, now dispersing. The deacon stood by him.

"Ah, that's better," said the latter. "I now feel sure of the 'heavenly recognition.'"

"Thank God!" responded the pastor—Ram's Horn.

Educated natives in Japan and India are beginning to realize the value of Christian home life. A Japanese gentleman lately remarked: "The religion that makes the purest and happiest home will always be the best for any country. If Christianity does that, it is the right religion for Japan.—Ex.

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METHODIST RECORDER

"BLAMELESS."

Lord, is it possible that I
Unblamed shall be?—
Is there, indeed, a stainless robe
Prepared for me?

When Thou didst leave Thy throne of
light,
My sin to bear,
Didst Thou of Thine own righteousness
Bring me a share?

Shall I who, of myself, have naught
Or wise, or right,
Stand unproved and faultless in
Thy holy sight?

Yes, Lord, all things are possible
To Thy rich grace;—
And I, O on I, shall walk in white
Before Thy face!

—AMY PARKINSON, in *The Way of Faith*.
Toronto, Canada.

WESLEY'S SERVICE TO ENGLAND.

The interesting ceremonies connected with the Wesley Commemoration appeal to a far wider audience than that embraced within the limits of the denomination which calls itself by Wesley's venerable name. They also appeal to many who would hesitate to accept the particular theology which Wesley held, and who can no longer find much interest in the controversy between Calvinist and Arminian. England, as a whole, is as truly interested in Wesley as in Shakespeare; and it may well be doubted whether in the long course of her history any one person has ever influenced her life in so direct, palpable, and powerful a way as has John Wesley. We do not forget, of course, that Wesley was but one of a number of religious teachers and reformers whom we identify with the movement toward what we might call "vital religion." We do not forget the gentle poet of the movement, William Cowper, nor the sweet hymnist, Charles Wesley, nor the wonderful preacher, George Whitefield. We must not even forget contemporary movements in other lands, which we are apt to lose sight of under the great stress of the French Revolution, but which have a vital union with the English Methodist Revival. But when all is said and done John Wesley remains the one supreme and towering figure, a characteristic product of England, and one of the noblest and most saintly of her sons.

If it be asked what is Wesley's supreme title to fame, the answer, we think, would be that he arrested the moral and spiritual decline of England, and that he was the chief agent in the renewal of her inward and spiritual life. Though the story has been often told, we doubt whether any person who who has either no vivid imagination or no very intimate acquaintance with the history of the time can realize how rotten was the condition of England in the middle of the last century. There seemed to be scarcely a healthy piece of social tissue. An agnostic Whiggism had degraded the Church from a spiritual organization into a mere political mechanism; it had, as Cowper later on put it, made—

"The symbols of atoning grace
An office-key, a pick-lock to a place."

The hungry sheep looked up and were not fed; half the parishes in England were void of spiritual life, many were sunk in the lowest vice without restraint

or reproof. The governing classes were perhaps even feebler and more corrupt than in the reign of the second Charles. Sir George Trevelyan, in his admirable work on the American Revolution, has shown how England's failure in her struggle with her colonies was in no small degree due to her immorality and corruption; and that was when a distinct upward movement had begun. What must have been the condition of a quarter of a century before? It seemed as though all the purity and earnestness of the English-speaking folk must henceforth be sought on the otherside of the Atlantic where simple and healthy puritan life had made its home. The new industry, ill-understood and unregulated, was making slaves of the poor, while the rich were living in practical atheism, and to sneer at religion was the part of a man of fashion. Englishmen were being enriched by slavery and the slave trade, to the horrors of which they were utterly callous. Gibbons and Adam Smith have described for us the learned ignorance and blank indifference of the universities. Horace Walpole has given us an insight into the lives of the upper classes and the morals (or no morals) of public men. It seemed as though English society was doomed to decadence.

Humanly speaking, we may say that such decadence would have ensued had it not been for the new movement of which Wesley was the leading religious and moral expression. It may seem at first sight strange to associate his name with those of such different persons as Richardson, Goldsmith, and Rosseau. And yet the philosophic observer, who, like the zoologist, must seek below the surface for real affinities, knows that all represented, each in his way, the movement from routine and dead formalism to sincerity and life. As Rousseau roused Europe from dead beliefs to living ideas, so did Wesley rouse England from death in "trespasses and sins" to a new life of divine possibilities. What the mechanical morals of sleepy Anglican rectors could not do for England, this holy man with his soul aflame with a sacred zeal and love accomplished. Think of those poor degraded miners with the tears making white channels down their black faces, and their hearts full of the new teaching that the world was the outcome of divine love, and themselves the objects of divine care. It was as truly a revelation to them as to the weary slaves of ancient Rome. It transformed life for them, for it began at the right end, by making obedience to moral law easy in the light of Christian grace and love. Moreover, no spiritual renewal stops at purely spiritual results; it overflows the whole nature and tends to produce good fathers and good citizens as well as saints. We owe it largely to the Methodist movement that, while the French could only renew their outward structure by violent revolution, the English could transform theirs by peaceable means. Yet Wesley was no quietist, no retiring ascetic. He faced the evils of his time as boldly as Savonarola. Like his contemporary, Dr. Johnson, he was a Troy, who, at times, was consumed with wrath at the existence of social wrongs, and wrote and spoke as a kind of fervid political evangelist. He denounced slavery as the "sum of all villainies," and this in the age when the pious John Newton

was enjoying "sweet" converse with the Lord in the hold of a slaver. It is grossly unfair to connect the movement of "vital" religion with "other worldliness," though we may admit the partial impeachment urged by George Eliot in her analysis of Dr. Young. The names of Howard, Wilberforce, Elizabeth Fry, Zachary Macaulay, rise in judgment against so false an assertion. To tell the truth, English reforming zeal has mainly come from two quarters,—from evangelical religion, and from an earnest and sincere, though often crude and aggressive "free-thought." But assuredly the father of vigorous social reform was John Wesley; he labored and others entered into his labors.

But Wesley and his co-workers produced not only a great moral, but also a great intellectual, change in England. We doubt if what the Germans call the "weltanschauung" of a nation was ever so rapidly transformed as was that of England in the last century. Think of a change from the aridity of the Deistic controversy and the hollow brilliancy of Bolingbroke and Chesterfield to the green pastures and still waters of the "Lyrical Ballads," and ask yourself what could have wrought such a marvellous resurrection from the dead. We cannot perhaps explain this, for the spirit, in the last analysis, moveth where it listeth, but we do not see that the new literature and thought sprang from a new soil, watered by a new faith which once more saw the world to be divine, and men to be vitality related in social bonds forged by God himself. We do not suppose that the zealous converts of Methodism and the earnest preachers of the evangelical revival could appreciate the fairy loveliness of the poetry of Coleridge, or the bare grandeur of Wordsworth's sonnets. But we do say that each shared the new life, that each had passed from the desert of mechanism and formality into the promised land of freedom and truth. We also cannot fail to connect Wesley's movement with that later Oxford movement, so different in many ways, but yet, like it, a part of that great spiritual uprising against the tyranny of the world and the things of sense. Regarded as a mere separate movement, the evangelicism which came between the Wesleyan revival and the Tractarian development is past and gone; and the mere Oxford movement per se is passing. But if we regard these diverse movements as phases of the spiritual life of England, out of which all manner of noble growths (including the inevitable tares which spring up with the wheat) have come enriching and enlarging our vast heritage, then we can trace back to Wesley in a supreme degree the source of this great and beneficent influence to which England owes so much. And the movement in its main issue and character has largely expressed the nature of its founder. We have our fanaticisms and our ridiculous sects, as Voltaire told us in those days of brilliant skeptical criticism before John Wesley's career began; but the same religious ideal in the main holds the nation as it held Wesley himself. He was a man of culture as well as a man of piety; while burning with zeal for his fellow-men, he was never vain, egotistic, or blundering. He carried into his religion a fine instinct for the "minor moralities of life."

and the sole matter for regret which we can associate with him was the bitter controversy with Toplady, who, however, was the more to blame. In the familiar words of the Bidding Prayer, we associate Wesley with "sound learning" as well as "religious education," and we recognize that his genius for organization was as remarkable as his genius for piety. His memorable mission to Africa showed that spirit in him which justifies his saying the world was his parish. May the country which bore him, and the university which reared him, give us, in the coming century, such another religious leader to aid us, in the spirit of sobriety and truth, in the eternal contest with the evils and sins which grow like weeds in our human soil.—*London Spectator*.

THE SECRET OF A STRONG LIFE.

BY REV. THEODORE L. CUYLER, D. D.

I crossed the ocean lately on a powerful steamship, which weighed over twenty thousand tons, and pushed her way against wind and waves at the rate of over twenty knots an hour! I could not see the propelling force; that was hidden deep down in the glowing furnaces, heaped constantly with fresh coal.

That illustrates the spiritual life of every strong, healthy, growing Christian; his strength is measured by his inward supply of divine grace. The spiritual force and progress of a growing Christian prove that his life is hid with Christ Jesus. The moving hands on the face of any watch are the evidence of a mainspring. Happy are you if your neighbors, who see you every day, can know by your outward conduct that your inner life is fed by an unseen Christ.

The Great Apostle describes this inner life of the true believer as "with Christ in God." The source of this spiritual life is divine; it begins with the new birth by the Holy Spirit. By a mysterious but very real process the newborn soul's heart-life is so united to Christ, so dependent on Christ, and so supplied from Christ, that the apostle describes it as "hid with Christ in God."

As the root of an apple tree, concealed from the eye, goes down into the soil, feeling its way after earth-food and water, and drawing up nourishment for every limb and leaf, so a truly converted soul learns to go down into Christ for his spiritual nourishment. He learns to find in Christ not only pardon and peace, but power to resist temptation. He learns the sweets of fellowship with his Master; and so close is his intimacy with Christ, that in times of trouble or perplexity he has only to put the question, "Lord, what wilt thou have me to do?" A genuine and joyous Christian life is such an inner partnership with Jesus that the believer can say, "I live—yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live in faith, which is in the Son of God, who loved me and gave himself for me." This faith is not a mere opinion, nor is it a mere emotion. It is our grip on Christ, and his grip on us. Saving faith means the junction of our souls to Jesus Christ. The mightiest of all spiritual forces is

the Christ-faith, because it puts the omnipotent Lord Jesus into our soul as an abiding presence and an almighty power. It was no idle boast, therefore, when Paul exclaimed: I can do all things through Christ, which strengtheneth me."

Paul knew whom he believed. In the days of my boyhood it used to be said of a person who was converted that he had "experienced religion." A good phrase that; for a religion that is not a genuine heart experience is not worth the having. The poor weaklings in our churches have had but little or nothing of this experience. They joined the church more than they joined Christ. If they had ever experienced the incoming of Jesus into their hearts, and had experienced a new birth by the Holy Spirit, they would not so easily topple over into worldlings and money-worshippers and moral cowards—too often into disgraceful defalcations of character. A steamer without coal is a helpless waif on the ocean billows. Empty bags cannot stand upright. It is the terrible experiment of joining a church without any heart-union with the Saviour, of trying to live without honest prayer and daily Bible-feeding, of fighting Satan with spears of soft pine instead of the sword of the Spirit—in short, the experiment of trying to pass for a Christian without Jesus Christ—this it is that accounts for so many pitiable weaklings on our church rolls. To stand up against all the social currents that set away from God and holiness, to resist the craze for wealth at all hazards, to conquer fleshly appetites, to hold an unruly temper in check, to keep down selfishness, to direct all our plans, all our talents, all our purposes and influence toward the good of others and the honor of our Master, requires more power than any unaided man possesses. It requires Jesus Christ in the soul. Christ's mastery of us alone can give us self-mastery, yes, and mastery over the powers of darkness and of hell. This is the secret of a strong and joyous life.

Such a life is self evidencing. Although the interior union of a believer to his Redeemer is visible, yet the results of it are patent to the world. They are seen and read of all men. Just as we know the supply of coal and the power of the unseen engine by the steamer's speed, so we can estimate the fulness and strength of a man's piety by his daily life. Our outward lives can never rise above the inward; he who has not Christ in his conscience will not have Christ in his conduct. In a thousand ways does the hidden life with our Master come out before the world. It is manifest in the man of business who measures his goods with a Bible yardstick; in the statesman who would rather lose his election than lose God's smile; in the citizen who votes with the eye of his Master on the ballot; in the pastor who cares more for souls than for salary. The mother displays it when she seeks first the kingdom of heaven for children, and the daughter exhibits it when she would rather watch by a sick mother's bed than enjoy an evening's gay festivities. No life is so humble or so obscure, but it can shine when Christ shine through it. If Christ is hidden within you, let him not be hidden by you from an observ-

ing world. You are to be his witness. The sermon that no skeptic can answer is the sermon of a clean, vigorous, happy and fruitful life.—The Sunday Magazine.

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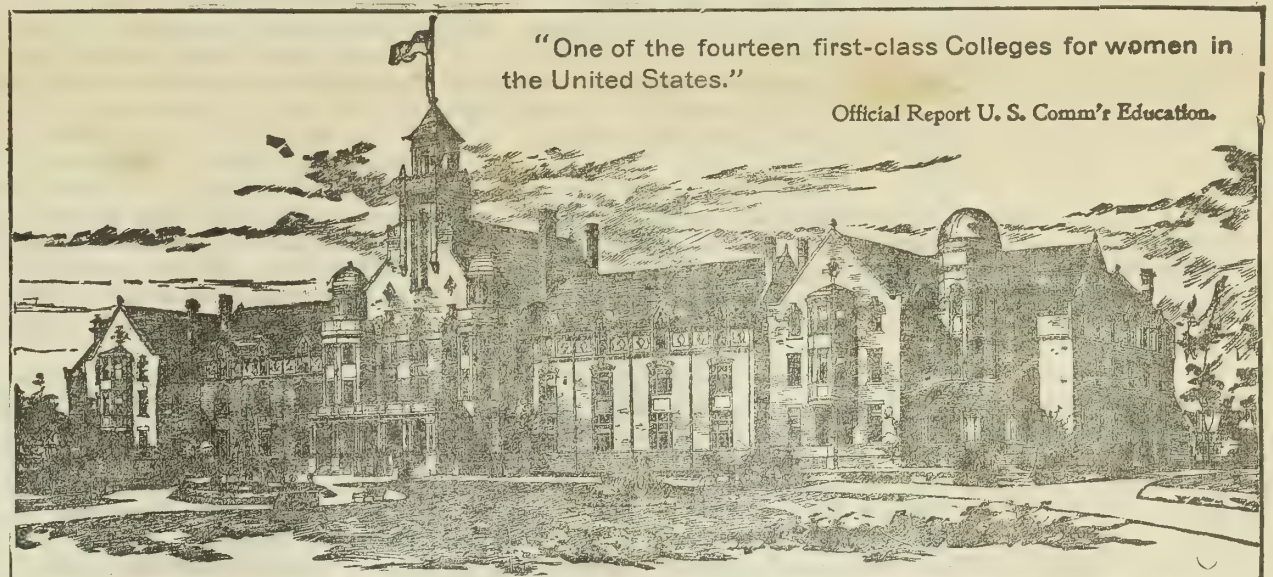
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THURSDAY, - - - AUGUST 31, 1899.

RELIGIOUS NEWS.

DR. BROWN'S CONDITION.

Dr. A. G. Brown's condition remains unchanged. He is still unconscious, having been in that condition for several days.—"Leader."

METHODIST PASTORS.

The Methodist preachers convened in regular meeting at 10:30 a. m. yesterday, the president, Rev. W. H. Edwards, presiding. Prayer by Rev. W. R. Proctor, of Park View Church, Portsmouth.

The pastors reported good congregations at all the city Churches.

There was an overflowing congregation at Epworth Church Sunday night to hear the sermon of Rev. Dr. Young on "What is a Hero?"

Rev. W. R. Crowder reported a fine revival in progress at Denby's Church, East Norfolk circuit. There have been ten conversions and twenty reclaimations. He received seven into the Church Sunday on profession of faith.

Rev. J. W. Nicholson said that several of the Churches of the South Princess Anne circuit had been blessed with a gracious outpouring of the Holy Spirit. There have been eighty nine conversions and about sixty accessions to the Churches as the result of these meetings. He has a fine meeting in progress at Beach Grove; received nine on profession of faith Sunday, and administered the ordinance of baptism to thirteen children.

Rev. R. H. Bennett reported that he had organized a Sunday-School in East

Brambleton, near the toll bridge, which gives promise of doing a good work among the children in that section. The school will meet every Sunday afternoon at 3 o'clock.

Rev. W. H. Edwards will assist Rev. A. A. Jones in a protracted meeting at Haygood Memorial Church, Princess Anne county, this week.

A meeting of the Board of Trustees has been called for September 5th to elect another President of Randolph-Macon College.

Rev. N. H. Robertson, assisted by Rev. Mr. Gregory, of Pungoteague, is conducting an interesting meeting at Franktown Church.

The announcement a few days ago that the Methodist Church at Spout Springs, Appomattox county, would be dedicated Sunday, was erroneous. A member of the committee writes that the dedication will take place next Sunday, Sept. 3.—Lynchburg "News."

Rev. R. F. Beadles has been assisting his father in a protracted meeting at Olive Branch Church during the past week. Five persons have professed conversion.—Norfolk "Landmark."

If Heathsville circuit is to be divided and Henderson's and Melrose are to have their new parsonages ready to receive the preacher and his family by the next Annual Conference, we must bestir ourselves and put forth our best efforts.

Melrose Sunday-School will reopen the first Sunday in September.—MITY VEIL, in "Virginia Citizen."

The Rock Springs Tabernacle meeting closed on Sunday night with a powerful appeal from Rev. F. M. Edwards to the professed Christians to live more useful Christian lives, and to the unconverted to serve the Lord. This is the eighth annual meeting held on these beautiful grounds, and though some are still grumbling, yet the meeting still grows in interest and in numbers as the years go by. The committee and visitors are sadly grieved at the loss of the services of Rev. J. F. Schoolfield, who was suddenly summoned to his home in Danville to bid a last goodbye to his dying son.—Madison "News."

CORRESPONDENCE

OUR NEXT ANNUAL CONFERENCE.

In a few more weeks the preachers of the Conference will be making out their accounts for their annual convocation at Petersburg. Few occasions excite more interest among the preachers than these annual gatherings, and renewed friendships.

Petersburg is a popular place for the Conference and it will be entertained with the old-fashioned hospitality.

Bishop Wilson will be expected to preside, and Dr. Paul Whitehead will answer to his call as secretary of the body ecclesiastic.

The preachers will expect a good

time, and I am sure they will not be disappointed. It will be a Conference of great importance, on the eve of great events foreshadowed by another century.

I shall hope to shake hands with old friends again, and hope to meet them in heaven at last. Amen. J. A. R.

PETERSBURG, VA.

RESOLUTIONS.

FARMVILLE, VA., August 6.—At a regular meeting of the Sunday-School of the Farmville Methodist Church, held this day, a committee having been appointed to present suitable resolutions in regard to the death of our brother, and for so many years beloved superintendent of this school, H. C. Paulett, who departed this life at Clifton Forge on the morning of July 29, 1899, while in his weakness he was making an effort to return home to the bosom of his family and many friends.

The said committee presented the following resolutions which were read and unanimously adopted:—Whereas, in the wisdom of an Allwise Providence our efficient, faithful and diligent superintendent, Henry C. Paulett, has been called from his labors here to that bright reward promised to all the finally faithful, therefore,

RESOLVED 1: That in the death of brother and superintendent, each officer, teacher, scholar, as well as all the families connected with this Sunday-School have suffered a personal loss.

RESOLVED 2: That while we as a Sunday-School mourn our loss, nevertheless we rejoice to believe that our loss has been his eternal gain.

RESOLVED 3: That we present our heartfelt sympathies to his widow and fatherless children in this their sad hour of bereavement, only praying that they may be lead by the spirit as faithful followers of the same Saviour that he loved to honor, until they as a family shall be again united in that brighter world above.

RESOLVED 4: That a copy of these resolutions be presented to the family of our deceased brother, spread upon the minutes of the Sunday-School, also published in the Richmond "Advocate," METHODIST RECORDER, and Farmville "Herald." And as a further evidence of respect and esteem we have for our brother as a faithful, efficient leader and superintendent of our Sunday-School, as well as a correct, faithful member of the Church and high-toned Christian gentleman, we recommend that our Sunday-School room be appropriately draped in mourning for thirty days.

Committee: A. W. DRUMELLER,
MISS FANNIE S. WALKER,
MRS. T. J. DAVIS,
N. C. STARKE,
H. E. BARROW.

A CERTAINTY.

A man once said to Sam Jones, "Jones, the Church is putting my assessment too high." Jones asked, "How much do you pay?" "Five dollars a year was the reply." "Well, how long have you been converted?" "About four years," "Well, what did you do before you were converted?" "I was a drunkard." "How much did you

spend for drink?" "About two hundred and fifty dollars a year." How much were you worth?" "I rented land and was plowing with a steer." "What have you got now?" "I have a good plantation and a pair of horses." "Well," said Jones, "you paid the devil \$250 a year for the privilege of plowing with a steer on rented land, and now you don't want to give the God who saved you five dollars a year for the privilege of plowing horses on your own plantation. You are a rascal from the crown of your head to the soul of your feet."—Baltimore "Methodist."

BE TRUTHFUL: KEEP YOUR WORD.

A young man was leaving his native village. He asked, as a special favor, that his sweetheart should give him her photograph. To test him, she carefully wrapped up a piece of cardboard about the size and thickness of a cabinet photograph, and, handing it to him, said: "Keep this in remembrance of me." He supposed it was the desired picture, and afterwards wrote home to her that one of the comforts of his life was to gaze on her beloved features every night before retiring.

Why was she induced to use such means to test him? Surely she must have had doubts of his love—at all events of his honesty. Some habit of looseness in telling the truth, or in keeping his word, must have aroused her suspicions.

"If I am killed," said a young soldier to General Sheridan, "tell my mother that I kept my promise."

The battle was fought, the lad was killed and the general carried the message. The promise referred to was that he would never taste liquor and never a drop passed his lips.

When she was told, the mother replied: "General, that is better news than if my boy had taken a city."

The boy had kept his word, had conquered himself. That is often the hardest kind of a victory to win but it can be done by trusting the arm and heart of Him who delights in such battles and who is always ready to give the victory.

Many of you boys have already started on a business career and many others are about to do so.

There is one thing, which I know of nothing will tell in your favor more. It is A CHARACTER FOR TRUTH TELLING AND FOR KEEPING YOUR WORD.

And nothing will so quickly end your career disastrously as a reputation for untruthfulness and for breaking your word.

I was going to say, cut that out and paste it in your hat. But you had better have the truth of it in your heart than in your hat.

I believe a young man may be lazy, or inexact, or careless, or stupid; but if he be truthful, and if he is known to keep his word when once it is given, I believe that all the drawbacks I have named may be tolerated, deplorable, as they are.

For, don't you see, that should he possess all the qualities which men esteem to be excellent and yet lack a character for truthfulness and a sense

The Junior Recorder.

RICHMOND AND BLACKSTONE, VA., AUGUST 31 1899.

THE SUNDAY SCHOOL.

LESSON XI, THIRD QUARTER, INTERNATIONAL SERIES, SEPT. 10.

Text of the Lesson, Hag. ii, 1-9—Memory Verses, 4, 5—Golden Text, Hag. ii, 4—Commentary Prepared by the Rev. D. M. Stearns.

1. "In the seventh month, in the one and twentieth day of the month, came the word of the Lord by the prophet Haggai, saying." Our last lesson told that the enemies of God and of the Jews caused the work on the temple to cease till the second year of Darius, but that then God raised up Haggai and Zechariah to encourage the people to resume the work (Ez. iv, 24; v, 1). It is also written in Ez. v, 5, that although the enemies again sought to cause the work to cease the eye of their God was upon the Jews, and this time He did not suffer the enemies to triumph. In this short prophecy of 38 verses the expressions, "Thus saith the Lord," or "The word of the Lord came," or their equivalent, are found 25 times, marvelously emphasizing the truth that this is all the Lord's doing.

2. "Speak now to Zerubbabel, the son of Shealtiel, governor of Judah, and to Joshua, the son of Josedach, the high priest, and to the residue of the people, saying." It was not for Haggai to ask, "How will they receive it?" or, "What will they think of me?" He had only to preach the preaching that God bade him (Jonah iii, 2) and trust God, who gave him the message to manage His own affairs. It would be well for all preachers to act thus: Receive the message from God, deliver it in His name in the power of the Spirit and be sure that it will not return to Him void, but accomplish His pleasure and prosper in that whereto He sends it (Isa. lv, 11). This would give great quietness in service because of confidence in God (Isa. xxx, 15; xxxii, 17).

3. "Who is left among you that saw this house in her first glory and how do ye see it now? Is it not in your eyes in comparison of it as nothing?" The contrast between the first temple and the present condition of things was so great that the elders who had seen the first house could not refrain from weeping (Ez. iii, 12, 13). Things did look very discouraging, and when we look only at what our eyes see we will be very apt to be either over-much puffed up or cast down. It is only as we see God alone and believe His word, regardless of feelings or circumstances, that we can ever be established and not discouraged (II Chron. xx, 20; Isa. vii, 9; Rom. iv, 19-21).

4. "Yet now be strong O Zerubbabel, saith the Lord, and be strong, O Joshua, son of Josedach, the high priest, and be strong all ye people of the land, saith the Lord, and work, for I am with you, saith the Lord of Hosts." A most remarkable verse truly! Three times "saith the Lord" and three times "be strong," because of the Lord's presence. The "yet" with which the verse begins takes us to Hag. ii, 17, 18, where we hear the prophet saying, "Though vines, olives, figs, flocks and herds all fail, yet I will rejoice in the Lord; or to Ps. lxxiii, 22, 23, where the writer, though despising himself because he felt like a poor, ignorant beast, said, 'Nevertheless, I am continually with Thee; Thou hast holden me by my right hand.'"

5. "According to the word that I covenanted with you when ye came out of

Egypt, so My Spirit remaineth among you; fear ye not." Not our faithfulness, but His, is the only ground of comfort. He abideth faithful, He cannot deny Himself (II Tim. ii, 13). David, in his last hours, found no comfort in himself or in his life which he had lived, but said, "Yet hath He made with me an everlasting covenant ordered in all things and sure, for this is all my salvation and all my desire (II Sam. xxiii, 5). The love of the Spirit (Rom. xv, 30) is one of our greatest comforts, though not spoken of as much as the love of the Father or the Son. There is boundless comfort in our Lord's assurance, "Because I live ye shall live also" (John xiv, 19), assuring us that however weak and unworthy in ourselves He is our life, His faithfulness our strength.

6. "For thus saith the Lord of Hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land." In verse 21 this shaking is again mentioned. From Joel iii, 16, and Heb. xii, 26, and their contexts we conclude that whatever germinant accomplishments these words may already have had the fulfillment of them is yet future and associated with the day of the Lord and the coming of Christ in glory. I think it probable that the "little while" of this verse was that which He referred to in John xvi, 16-19, but one will say how could He say a little while or quickly (Rev. xxii, 7, 12, 20) when He knew it would be perhaps 2,000 years or more? According to II Pet. iii, 8, our Lord has not been gone two days yet, and if He comes back on the third day that will indeed be quickly.

7. "And I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory, saith the Lord of Hosts." We know that our Lord came to the temple and taught in the temple when He was here in humiliation, and the disciples (at least three of them) beheld His glory (John i, 14), but the temple was not filled with glory, neither did He shake all nations. But in the day of the Lord's vengeance and the time of recompense for the controversy of Zion His indignation shall be upon all nations (Isa. xxxiv, 2, 8).

8. "The silver is mine, and the gold is mine, saith the Lord of Hosts." They were not therefore to be perplexed about the necessary funds, for He who owns the silver and the gold had ordered the work to be done, and He would provide. Even Darius had been led to decree that of the king's goods expenses should be given unto these men and of bullocks, rams, lambs, wheat, salt, wine and oil, that which they have need of day by day without fail (Ezra vi, 8, 9). If our first desire is always the kingdom of God and His righteousness, we may be sure that all the necessary funds and wherewithal for His work will certainly be forthcoming as needed.

9. "The glory of this latter house shall be greater than of the former, saith the Lord of Hosts, and in this place will I give peace, saith the Lord of Hosts." The temple of Solomon was filled with the glory of the Lord, but we do not read that this temple of the restoration was, or Herod's temple, though to the latter Christ came in humiliation and on two occasions cleansed it, but the temple that is yet to be shall see His glory, and Jerusalem shall be called Jehovah-shammah, the Lord is there (Ezek. xlvi, 2-7; xlviii, 35). Christ is now the peace of every believer (Eph. ii, 14; Rom. v, 1), but when He shall sit upon the throne of David of the increase of His government and peace there shall be no end (Isa. ix, 6, 7).

The Epworth League topic for Sept 10th and 17th is unavoidably omitted in JUNIOR RECORDER of Aug. 31st and Sept. 7th.—Ed.

TO IMPROVE ROADS.

OPERATION OF NEW YORK'S NEW HIGHWAY LAW.

Plan Provides For the Preservation of the Home Rule Principle — No County Can Be Forced to Improve Its Highways. How the Cost Is Divided.

After several years of agitation and discussion the state of New York has a road law which presents a comprehensive plan for the improvement of rural highways, says the New York Sun. It provides that any board of supervisors may adopt a resolution declaring that public interest demands the improvement of a certain piece of highway not located in a city or village, and upon petition of the owners of a majority of the lineal feet of property fronting upon such a highway they must adopt such a resolution. A copy of this resolution is then transmitted to the state engineer, who is to determine whether the piece of highway indicated is of sufficient public importance to receive state aid. If so, he is to have maps, plans and specifications for the work and estimates of the cost made and transmit copies to the board of supervisors.

The supervisors, with these facts and figures before them, may then adopt a second resolution declaring that such a highway shall be improved or may refuse to go any further with the matter. This plan was adopted so as to preserve the principle of home rule to the counties of the state, to make it impossible that any county should be compelled, if unwilling, to improve any portion of its highways and to prevent any county from undertaking the work until it had all the facts and figures before it.

If a county desires merely to know how much it will cost to improve a certain piece of highway, it need only adopt the first resolution and get the plans and the estimate of the cost free of charge. Then it can refuse to go any further. If it chooses, after ascertaining the facts, to adopt a second resolution, it may, but cannot be compelled to do so. If the supervisors adopt the second resolution, they must transmit a copy of it to the state engineer, who advertises for bids for the work. If no responsible bid is made within his estimate, he must make a new estimate and transmit it to the board of supervisors, and if the board then adopts a new resolution, based upon the new estimate, declaring that nevertheless such highway shall be improved, the state engineer must advertise again for bids, as before. When a responsible bid within his estimate is made the state engineer awards the contract, but if the town or county desires to do the work itself, it has a preference over all the bidders.

Each board of supervisors has, under

... LITTLE . SAINT . BRIDGET ...

THE TRUE STORY OF A SHORT LIFE.



It was Sunday afternoon. In a prosperous dram shop in the most densely populated district of a city overlooking the waters of the Mississippi, a crowd of loafers were tossing coppers for drinks, singing snatches of street ballads and exchanging coarse jests when a pale, slight child burst into the place closely pursued by a ruffian armed with the rung of a chair. There was a cruel purple welt across the little one's forehead, and her eyes were swollen with crying. She flew to one of the men who set her behind the bar in safety.

The woman hurled a phemy and invective at the man, and gave him a heavy blow with the stick she carried. The piercing cries of the terrified child soon brought a policeman to the spot, when the arrest of both the man and the woman followed, and they were led away, the child meanwhile crouching behind the bar.

"Now that you've yelled your father and mother into the lock-up, get out of here, you little brat!" said the proprietor of the saloon, and the girl, a child of less than nine years, shrunk from the place.

"I guess Mag belts the kid every chance she gets, now," said one of the loungers, and another answered:

"It's a good thing John was sober enough to stand up for her, or she'd have been laid out, this time, sure. The old girl is crazy drunk."

Meanwhile the little one turned into a by-street which led to her home, but she paused at the sound of singing in a neighboring room, and, as she stood sadly listening, a lady asked her to enter. The voice was gentle, the face kind, and the child laid her hand confidently in that of her guide and was soon seated beside her and listening to the ever-winning,

"Tell me the old, old story
Of Jesus and His love."

There were all classes gathered in that homely room—children of wealth who had accompanied the teachers perhaps out of curiosity, children of respectable people whose homes were not far away, and little outcasts who hardly knew the blessed meaning of the word home. But of them all no one was so sore-hearted and hopeless as little Alice Barney when she entered there, and no soul had ever been happier than hers, when she went away.

She was cheered and comforted by loving, human companionship, and accepted with entire comprehension and faith the whole of the beautiful old, old story of Jesus and His love.

A simple thing to do, but it changed her whole life. Her eyes beamed, her feet seemed to tread on air, she was lifted out of herself, and the dreadful world she had known existed for her no longer.

The next day she learned that her mother had been sent to the workhouse for ten days, but her father came home not only sober but ashamed. He found the poor room swept, and upon the table were clean cups and plates with bread neatly spread and the coffee hot.

The little girl had lost all her shrinking timidity, and seemed to her father a new being. She told the story of her experience at the mission school, and in a sweet, fearless way born of her joy, she said:

"They are going to tell more of the blessed Jesus on the street tonight, father, and there will be singing, too. Will you go with me to hear it?"

"No, child, I am not fit, but go you and have as much as you like of it."

What need to narrate the work of grace in this little one chosen of the Lord? Before her mother returned, she was at home with the band of city missionaries, and enlisted heart and soul in their work.

Her father did not oppose her, though he refused to go with her, but her mother was bitter in her denunciation of what she called the canting, ranting Christians. Alice, however, with a sweet wisdom and courage, went her way. She seemed to be living the lines of Sir Galahad:

"My strength is as the strength of ten
Because my heart is pure."

Three weeks after our story opened, the Evangelists held their meeting near Mike's

The man stared at her a moment in astonishment, and then replied with a laugh:

"No, but well open the door and you may preach and sing to us in here. Now, do your best little Saint Bridget."

She clasped her small hands in gladness and went out presently bringing the little assembly to the very door of "Mike's."

They sang that precious hymn, "Rock of Ages," and then followed fervent prayers, after which Alice told her artless story of her unhappy life, "but now," said she, "I have no want and no fear. I can think of nothing but that Jesus loves us all, and that as soon as we know Him we shall love each other and live to help each other. Dear men in the saloon, you would be so happy and so safe if you would follow the blessed Jesus."

A big, rough man went out and announced his intention of "following the Blessed Jesus." This was the first result of the little St. Bridget's work, but it was only the beginning. Where Christian men and women, with years of service behind them, failed to move the hearts of dissolute men and women, the artless words and tearful pleadings of little Saint Bridget, as Mike called her, melted and persuaded them.

One night John Barney followed her to a meeting down town, and came forward telling how his little daughter's pleadings had awakened his conscience and brought back the days of his fortunate youth and the memory of his praying mother. With voice broken by sobs, he deplored his sin-



"NOW, DO YOUR BEST, LITTLE SAINT BRIDGET."

saloon. Alice, now neatly clad, entered, and going up to the bartender said:

"Please, Mike, will you come out to hear the story of the blessed Jesus who died to save us from our sins?"

ful life and promised that, God helping him, he would redeem the time. The child's prayer of thankfulness for her father no one who heard it, can forget.

John Barney's conversion was genuine,

PULPIT ECHOES.

By CHARLES ELMER FURMAN.

The fervor of human love needs but a slight breeze of evil gossip to fan it into the fires of hate.

Christians should watch always, for they are always watched.

A fool may prefer man's age of reason to God's eternity of wisdom.

A heart full of love means a mouth full of blessings.

Piety never reigns in an untidy and disordered house.

Sell not your spiritual birthright for the world's mess of pottage.

THE STORY OF A CHANGED LIFE.

TOLD BY AN EYE-WITNESS.

OUR hero lives in a city in Ontario, Canada, named after an Indian chief. A wife and five or six children grace the humble home. About forty years of age—short and stout—weighing about 200 pounds, and when sober presenting a good appearance. A drayman by occupation—with a good one-horse outfit. A first-class horseman when himself, but, alas! for poor "Tops"—the horse—when his master was drunk, and, of course, the wife and children faring little or no better, under the same circumstances. In short, "Ned" was now an habitual drunkard, and by his own testimony was ready to do anything for the sake of "whisky."

It is at this point that we begin to understand something as to its intensity, of the conflict to be waged, by this poor victim of the cup. Anything for whisky! The broken-hearted wife, children crying for bread, and the importunity of kindred and friends, all availed nothing, as compared with the "craving for whisky." When this could not be secured by "hook or crook," his own life was in danger by his own hand! What is to be done? Character gone—credit gone—love of family and home gone—all gone! "Past redemption"—is the general verdict! He himself and all who know him best, say: "'Ned' can no more drink moderately than you can blow up a powder magazine moderately! or, than you could fall from a church steeple moderately!" Hope had fled from all, and despair had taken its place, and only one word left to give expression to this awful case—"Lost!" Poor "Ned" is lost!!

Just at this time, and at this critical point—by order, we believe, of a kind Providence, Brother Shevery came to town "from the other side"—meaning, from the United States. It was reported that this evangelist had been a drunkard, and "a hard case." Our hero heard of this, and nothing would do but that he must go and see, and hear, this American for himself. He kept sober enough to go, and that night Bro. Shevery told the story of a drunkard who, staggering home one Saturday night, with money gone over the bar, and nothing for wife and children for Sunday dinner! Having a little thought left—for the needs of wife and children—called at a butcher's shop and, drunk as he was, asked for some meat.

But, alas! his money was spent in drink, and credit he had none, but meat for Sunday dinner he must have. The butcher, pointing to the scrap box on the floor said: "You can take some of that cat meat if you like." He took some. "Ah," said the evangelist, "that's what the drunkards give to their wives and children for Sunday dinner."

"Ned" saw himself in that mirror, and then and there resolved, by the help of Almighty God, that his wife and children should eat "cat meat" for Sunday dinner, no more forever!

He went home to fight the battle of his life. He felt that to go to the dray stand, hotel stables, or to associate with his bar-room chums, until fortified by grace Divine, would mean to him defeat. Hence, this greatest of all battles must be fought out at home. This was his feeling. But how can he afford to stay at home a day? The larder, loft, and basket about empty! Nevertheless, he felt that at home he must stay, until the unutterable craving for whisky should cease, and victory over self and sin should be secured. And then, too, they might as well be starved to death, as to be disgraced, by feeding out "cat meat" for Sunday dinner! Let it be now Saturday afternoon, and Sunday tomorrow, with only a part of a loaf of bread in

the house, and not butter enough to spread it withal!

"Wife, what shall we do?" is the question propounded. Not a baker or grocer in town will trust him for so much as a loaf of bread, and it is Sunday tomorrow! In despair, for it is now three or four days since he heard the story of the "cat meat," he rushed out to the stable, snut the door, threw his arms around the neck of poor old "Tops," as though to beg his pardon for the ill usage of the past, when all at once, the thought flashed upon his mind that the Savior of the world was born in a stable, and cradled in a manger. He fell upon his knees by the manger in front of his horse and in answer to his cry for mercy, the Christ of Bethlehem appeared, and spoke his sins forgiven, and removed perfectly his hitherto insatiable craving for whisky, and filled his heart with joy unspeakable and full of glory. His language was: "My chains fell off, and I was free. I arose, went forth, and followed Thee." And at 10 or 11 o'clock that Saturday night, someone who could not sleep, brought a large basket full of choice provisions. Who will dare to say that our God dares not answer the cry of the needy?

Thus was fought one of the most heroic moral battles that we have ever known, in our practical life. All the more heroic, because he refused to appear as a hero. He made it his choice to tread this awful winepress alone in secret, and amongst its invisible! Truly, we saw grandly verified the saying of the wise man—"He that is slow to anger is better than the mighty, and he that ruleth his spirit, than he that taketh a city." He became an active member of the church, though barely knowing his letters, he soon became a good reader, and well able to give a sound scriptural reason for the hope that was in him. He also began to tell how great things the Lord had done for his soul, and would often tell the large congregations that he was no longer getting what they used to call "a blow-out," but was having a blessed "blow-in" of the Holy Spirit, and that his dear wife and children were no longer eating "cat meat" for Sunday dinner, but roast beef and plum pudding."

RICHARD HOBBS, London, Ont., Can.



IT IS ONLY WHEN WE STEP ASIDE FROM THE NARROW WAY THAT WE COME UPON TROUBLE.

Subscribe to the Southern Methodist Recorder Fifty Cents a Year.

the general highway law, the power to elect a county engineer. If it has elected such an officer, the state engineer must act through him. If it has not, he must himself supervise the performance of the contract. When the work is completed, he must draw a warrant upon the state treasurer for one-half the cost of the work and certify the other half to the board of supervisors, which must levy 35 per cent of the whole cost of the work upon the county. The other 15 per cent is payable in one of two ways—viz, if the board of supervisors adopted the first resolution for the improvement without a petition from the adjoining owners, the board of supervisors must levy the 15 per cent upon the town in which the improved highway is. If the first resolution was adopted after such a petition, the board of supervisors must levy the 15 per cent upon the property owners on the improved highway.

The act further provides that improvements of highways shall be taken up in the order in which the final resolutions are received by the state engineer, but he shall not undertake any work in excess of the appropriation made by the legislature for the purpose from year to year. The appropriation made this year to start the work was \$50,000. This amounts to a tax of about 11-1,000 of a mill on each dollar of assessed valuation in the state. The first counties to apply will be the first served. It is expected that the next legislature will appropriate at least \$250,000 as the state share of the expense for improving highways next year.

After a highway is improved the adjoining owners must pay their highway taxes in money, as provided under the general highway law, which permits such highway taxes to be commuted for cash at one-half the regular rates. The act provides that the state engineer must collect information relative to the public highways and give to all officers having the care of roads, whether improved or not, such information free. He must furnish them plans and directions for the improvement of roads and bridges free of cost when requested by them.

Through the cities pay about 90 per cent of the entire taxes, not a foot of highway can be improved within their limits under it. The act is one, therefore, strictly for the aid and for the benefit of rural highways, and by it the legislature has attempted to provide a method for the improvement of the highways and to offer substantial assistance to the communities which will undertake it, but leaves to the communities the decision whether they shall take advantage of the offer so made or not. For every dollar so contributed by the state it provides that another dollar shall be contributed by the county and town in which the improved highway lies. If one county chooses to improve its roads and another does not, the county which does not need only contribute 1 cent upon the thousand dollars of assessed valuation for each \$50,000 spent by the state for the purpose of helping the other counties to so improve their highways.

Feeding Ducklings.

The system of feed for ducklings, says a correspondent of The Country

Gentleman, is very simple. After having tried numerous complicated mixtures at the start, I have finally settled on a very common formula. The first meal, after being placed in the brooder, is cornmeal and bran equal parts, with a liberal handful of coarse sand introduced, all thoroughly mixed with cold water and fed in a moist consistency. After they are 2 days old I add a small quantity of soaked beef scraps. This mixture should be fed five times daily, but only just as much as they will eat up clean. They should always come up to the feed board lively and hungry.

POULTRY PRIMER.

Cardinal Points of Special Interest to Beginners in the Business.

It is true we learn by doing and gain knowledge every day, and that there are not a few who know at least the settled facts about the proper care of poultry. But a small army of beginners is with us every year, and it is principally to these that this modest article is dedicated.

Proper and due proportion of care in the management of poultry is worth whole pints of medicine.

Care means a naturally warm house in winter and plenty of shade in summer.

It also includes proper exercise, clean and wholesome food, clear water, grit, charcoal and a constant warfare waged winter and summer against vermin, principally lice.

Medicine should only be needed in isolated cases. When a whole flock is sick or out of condition, something is radically wrong.

Sick fowls should immediately be put in a place out of sight and hearing of the rest of the flock and they alone be given drugs.

There is no sense and often much harm in drugging a whole flock to cure a few sick individuals. Medicines should never be given in water which is contained in metallic vessels.

Warm mash in the morning, as much as will be eaten up clean and greedily in five minutes; wheat, oats and buckwheat buried deeply in litter for all day; exercise and parched whole corn in moderate quantities just before going to roost for lots of eggs.

For largest yield of eggs keep in moderate confinement, undisturbed by dogs, boys, etc., and add to the above ration lean meat, cut bone, grit, charcoal, crushed oyster shells, plenty of green feed, a little cayenne pepper, boiled beets and all table scraps that are not greasy or tainted.

When you want the eggs for hatching, introduce a vigorous male, drop the mash and cayenne pepper, cut down the grain one-half and double the lean meat, oyster shells and green feed or open the gates, and if the range is good and weather and season favorable feed nothing but grain and leave the rest to nature.

Such change of feed and treatment should be done gradually—a month is none too long. Then use your eggs for hatching, not before.

Do not be surprised if, say, your 50 hens were laying 30 to 35 eggs daily all winter they drop down to 20 or 25. This is what you are after, and as the spring season advances and the range is good they will again get back to their original number of eggs daily, particularly if they are of the nonsitting variety.

Free, unlimited range for growing chicks, a sharp lookout for vermin day and night all summer long, pinhead oatmeal, whole meal, bread and milk the first two weeks, then gradually change to whole wheat, boiled clipped oats and millet seed. Better, though, feed this last only in such quantities as to furnish a variety. In this way only also should cracked corn and cornmeal mush be fed to growing chicks.

Free range, plenty of shade and loose soil, good feed and clear water are the essentials in the growth of young chicks. Such treatment makes large, early matured and vigorous cockerels and causes pullets to begin laying at 4½ months.

The incubator may not beat the hen, but the brooder will at a gallop.

Green bone cutters, clover cutters and mills to crush oyster shells are indispensable to profitable poultry keeping.

You can buy your clover cut and your grit and oyster shells crushed, but green bone should be cut at home, the fresher the better.

Clover is rich in nitrogen and lime. No poultryman can afford to shut his flocks in this feed, especially in winter.

Do not believe that a dunghill has anything in common with a real thoroughbred—not in eggs, not in weight, not in growth, not in vigor.

Buy your stock from a live poultryman. Be slow in making crosses, and never use a male for breeding, that is a cross.—Ohio Poultry Journal.

Kaffir Corn For Fowls.

Kaffir corn is now a common crop with the farmers of the semiarid region of the southwest, being extensively grown in Kansas, Indian Territory, Texas, etc. It is a nonsaccharine variety of sorghum in which the nutriment instead of partially remaining in the stalk, as with the saccharine varieties, finds its way largely to the grains or kernels borne in the head or top of the plant. The seeds are about twice the size of ordinary sorghum seeds and are rich with starch. Kaffir corn can be used with satisfaction as a feed for all classes of farm animals, chickens included. The early varieties should ripen satisfactorily with our correspondent, and I recommend that he try this grain as a feed for fowls, remembering that it should be used in addition with rather than in substitution for the common grains. The seed can be ordered through seedsmen and should be planted and cultivated the same as corn. Since the English sparrow is fond of this grain and the heads are unprotected great damage is often wrought to the ripened corn through these pests.—W. A. Henry in Breeder's Gazette.

of the importance of keeping his word, even at a loss to himself, why all the virtues in the calauder will be rendered of little value, for the simple reason that nobody will trust him.

He would be like a splendid looking watch, possessed of excellent wheels, finely chased case, clear crystal, delicate hands—the whole planned with skill, yet the whole rendered useless by a defective mainspring.

Truth is the mainspring of life.

Young people be truthful. Be truthful not because it pays, but for the sake of truth. Don't lie, don't equivocate for anybody or anything. It isn't wise always to speak—there are times when one ought not to speak, but, if you do speak, speak the truth at any cost.

Of a certain Wall street operator it used to be said: "His check is worth a million, his word isn't worth a bean."

A thousand times over, the reverse had better be your case.

Get a reputation for lying or for tricky prevarication and you're gone. Get it for a year and it will stick to you for lifetime.

You may have braint, ingenuity, application, smartness, but I want to tell you that the most valuable thing you can have to offer the world of business you enter is your sense of truth; absolute, unswerving adherence to the simple truth.

The shrewdest schemer in Wall street won't employ a man who he knows will lie to him.

The head of a business firm once said in my hearing: "I'll do all the lying necessary, but I won't employ a liar."

Where there's no truth, or, even where there's no certainty of truth all the time, there cannot be confidence, and lacking confidence the whole fabric of society—business, social and religions—will tumble in heaps.

Truth is a straight path up hill; falsehood is a devious path through a jungle.

Truth is a crystal stream; falsehood is mud.

Truth is clear air; falsehood is a fog

"To thine own self be true, and it shall follow as the days the night; thou can'st not then be false to any man."

—Shakespeare.

"Lie not one to another."—Paul.

—New York Weekly Witness.



GARDEN LETTUCE.

Confusion of Names—Two Varieties of Unusual Merit.

A most valuable and interesting feature of the second part of the tenth annual report of the Rhode Island station is a classification and description of the varieties of garden lettuce. Descriptive lists of the varieties of lettuce have already been published, but it is believed that there has been no recent classification based entirely on botanical characters. The kinds have been grouped as spring, summer and winter, and as cabbage, cutting and Cox lettuces, and then the names arranged in alphabetical order. But with this disclosure any

change in a name of variety is sure to lead to confusion. In this new classification the position of a kind of lettuce is approximately determined by certain botanical characters irrespective of the name. The descriptions of kinds which closely resemble each other are placed close together so that they can be readily compared and the minor differences



CALIFORNIA CREAM BUTTER LETTUCE.

noted. All of the descriptions have been prepared from carefully selected, well grown specimens. A major portion of the illustrations of lettuce heretofore have been quite as bad as the descriptions. The illustrations of the Rhode Island classification are mainly from photographs and therefore rich in detail and unquestionably accurate. Altogether, the plants from more than a thousand separate plantings of lettuce seed secured from leading seedsmen in the east, south, north and west, and also from Canada, England and France, have been available for the study of this species.

From the 69 varieties described and accompanied by 37 fine illustrations mention is here made of two attractive kinds:

California Cream Butter.—Leaves glossy green, blotched with red and shaded with red at least after light frosts, thick, elevations and depressions of the lamina, large and rounded, or those of the inner leaves pressed into folds, edges with conspicuous points on the sides and minute points where the veins terminate at the end. Plants large, 12 to 15 inches across, usually forming firm heads about four months after the seed is planted. A distinct variety, particularly good for private gardens. The leaves have a stronger flavor than those of the more delicate kinds, but to many tastes this is not objectionable—in fact, the leaves forming the heads are not usually excessively bitter. The vigorous constitution of the plants enables them to grow luxuriantly in soil that is not the best and in an atmosphere that is uncomgenial. The form of the plant is like that of the white seeded Tennis Ball, and the two varieties appear to be nearly related, although they are very distinct.



GOLDEN QUEEN.

Golden Queen.—Leaves short and broad, yellowish green, often shading to light yellow at the margins, edges smooth or with teeth only near the base, veins prominent, the lamina generally being depressed between them, at least when the plants are young. Base of midrib conspicuously shortened and thick, heads rounded, hard, weight four to eight ounces, texture crisp, free from excessive bitterness, base leaves few and small, seed white. A variety of unusual merit, either for field culture

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or forcing. The plants grow rapidly, and when well cared for they seldom fail to head. The heads average about the size of a little smaller than the white seeded Tennis Ball, and, like that variety, the plants go to seed rather quickly when grown in the open ground. The Golden Queen is recommended for growing under glass, because it is thought to be less subject to disease than the Boston Market, but it is doubtful if, on the whole, it is equal to that variety for forcing.

How Garden Vegetables Keep Best.

Nearly all our garden vegetables will keep best in the winter by being where the temperature is nearly down to the freezing point, remarks The American Cultivator, but cabbages, parsnips and onions keep well if frozen solid and put in a dark place or covered from the sunlight until the frost is out of them. They should not be handled while frozen. Turnips, also, are not injured by being frozen and must also be thawed out in the dark before handling, but it gives to them a sweeter taste and milder flavor, which is a recommendation to some tastes and by others may be thought a fault. We have taken turnips, cabbages and onions and thawed them out in cold water for immediate cooking and thought they were no worse for the freezing.

CUTS OFF THEIR HEADS.

This Is How the Sultan of Morocco Treats Tax Dodgers.

The sultan of Morocco is going to prevent his subjects from evading the payment of their taxes, even if in doing it he has to behead every tax dodger in the country.

In his majesty's domain tax dodging by the rich is well nigh universal, and well informed students and travelers, knowing how corrupt and rapacious the sultan's government is, do not doubt that much of it is justifiable. But the sultan looks at the matter in a different light. He declares that there is no excuse for tax dodging, that it is criminal and, moreover, that he has hit upon a punishment to fit the crime.

Frank E. Jackson, a globe trotter of 30 years' experience, has recently made a tour of north Africa, including the accessible parts of Morocco, and in a personal letter to Frank L. Dingley of Lewiston, Me., a brother of the well known representative of that name, he gives a graphic account of the sultan's bloody and desperate method of procedure.

While in Tangier, Mr. Jackson learned that the sultan, at the head of a large body of troops, was marching through the country collecting taxes, and that at Larochie he had decapitated a large number of tax dodgers and spiked their heads above the city gates, to serve as a warning to others who might not be disposed to pay their dues promptly.

"A company of five was formed," writes Mr. Jackson, "to visit Larochie and see if this ghastly report was true. The party consisted of an Englishman, who spoke Arabic; a German and three Americans.

"We boarded a small steamboat at Tangier and sailed down the coast to Cosa Blanca. There we engaged mules, donned Arab costumes (a very prudent thing to do) and early in the morning started to Larochie, about 25 miles inland. It was a beautiful country through which we passed, fertile and well cultivated, the monotony of the desert relieved by the fig and olive trees and the stately and ever present palm. But it is a country centuries behind modern civilization. Women are still sold into

virtual slavery and not infrequently to take the places of beasts of burden. More than once along the way we saw a farmer working his land, his wife and a mule yoked together drawing the plow.

"We reached Larochie about noon. It is impossible to describe the sickening sight which met our gaze as we rode up to the main entrance to the city. There above us in a ghastly row were 15 human heads shriveling in the broiling sun. We rode around to the other gates, only to find the same gruesome display. In all we counted 45 heads spiked to the board arches over the city gates. Our curiosity was fully satisfied, and all of us regretted that we had traveled so far to learn that there was at the close of the nineteenth century so barbarous a country on the face of the earth as Morocco.

"And not all of the heads were those of tax dodgers. Some were of old men and women who had never possessed anything worth taxing. It seems the sultan had vented his spite on them after learning that a number of wealthy residents of the city had been warned of his coming and had fled to the mountains, taking their cash and other portable valuables with them.

"These murderous raids are made once a year by the sultan, and it is said that he nearly depopulates some of the districts through which he passes. Upon trustworthy authority we learned that what we saw at Larochie may be seen in the wake of the sultan at every city along his route. If more bloody caputs are gathered in one place than can be conveniently disposed of there, these are carried on to decorate the gateways of the next city."—Boston Herald.

Fashions In Baths.

The oft debated question whether the present generation carries personal cleanliness to a greater length than the preceding generation did had a curious light thrown upon it at the recent Tin Plate Workers' conference. One Wolverhampton manufacturer stated that not a quarter as many portable baths were made now as formerly, and another referred to the fact of orders for 200 shower baths having been taken by a traveler in one journey at some past period, while he supposed that at the present time a manufacturer did not sell three shower baths in a year. From this it would seem that the shower bath is obsolete and that the fixed bath has merely superseded the portable one. It would appear, therefore, that the verdict should rather be that fashion in baths has changed than that cleanliness came in with the prevalence of the fixed bath. —London News

Photographs of the Sultan.

Photographs of the sultan have been much in evidence lately in consequence of the Kaiser's visit to the Holy Land. But these portraits give a false impression of the sultan as he really looks today. Abdul Hamid has not had his photograph taken for 22 years, and the pictures which have appeared in the illustrated papers represent him as he was when he ascended the throne. The sultan was born in 1842, and he is therefore 56 years old. He wears a long beard, which is now turning gray. When he was a prince, he was without a beard, but as soon as he ascended the throne he abandoned the use of razors.

Bamboo is of universal use in China. The windows are delicate latticework of bamboo, and the furniture is of slender bamboo, bent and curled and plaited. The water bucket is a good big stalk, sawed off just below the joint and made as deep as is needed above it. For a bottle a slender piece is taken and treated in the same way.



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We do not hesitate to single it out as an example for all such institutions.—Western Trade Journal, Chicago, Ill.

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Everybody has heard of Smithdeal Business College, but comparatively few know of its great value in fitting young people for successful business life.—Richmond Times.

Your institution has been chosen as the one best representing its class in your State.—Register Publishing Company, Ann Arbor Mich.

It is a first-class school in every respect.—South Boston Times.

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The Age of American Generals.

Although General Miles is a younger man than most of the general officers in the service at this time, he is much older than any of the men who commanded in the civil war. He is 58, while Shafter is 62, Merritt 61, Brooke 60, Wheeler 62, Lee 62, Otis 60 and Hawkins 63. In fact, there is not even a brigadier of note except Wood who is under 50 years of age.

At the outbreak of the civil war, on the other hand, not one of the men who were to gain distinction in it was 50. Grant in 1861 was only 39, Sherman was 41, Sheridan 30, Schofield 30, Hancock 37, Custer 22, Meade 46, Hooker 47, Thomas 45, Kearny 46, Kilpatrick 35, Pleasanton 37, Rosecrans 42, Palmer 44, Logan 35, Howard 31, Buell 43, Slocum 34, Burnside 37, Banks 45, Butler 43, and General Miles himself was only 22.

On the Confederate side Lee and Joseph E. and Albert Sidney Johnston had passed 50, the former being 54 and the latter 54 and 58 respectively, but Longstreet was 40, Beauregard 43, Hampton 43, Bragg 46, Forrest 40, Stonewall Jackson 37, A. P. Hill 36, J. E. B. Stuart 28, Hood 30, and Joseph Wheeler was 25. Among the generals of the Union even he who came to be known as "old" Halleck was only 46 when the war broke out.—Boston Globe.

Under Gibraltar Strait.

M. Berlier, who has built two tunnels under the Seine, proposes now to tunnel the strait of Gibraltar. He will let England peacefully watch the surface of the sea while he will establish safe communication underneath the water with or without the permission of England. He would not cross at the narrowest part of the strait, but leave the European coast at the bay of Vaqueros and land in Africa at Tangier. The distance, including the approaches, would be about 41 kilometers, and the greatest depth of the water on this line would be 400 meters. At the narrowest part of the strait it is 600 meters.

The tunnel could be built in seven years, during which time the railroad along the coast of Morocco to connect with the Algerian system could be built. The cost would be 225,000,000 francs, and on this capital, according to wise calculations, a sufficient interest would be returned by the traffic (l'apres de savants calculs serait suffisant remunere). It is reported also that M. Berlier is building several castles in Spain.—Railroad Gazette.

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Vol. VII. No. 34

REV. JAMES CANNON, JR., Editor,
Blackstone, Va.

BLACKSTONE AND RICHMOND, VA., SEPTEMBER 7, 1899.

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RELIGIOUS NEWS.

NORFOLK PREACHERS' MEETING

The Methodist preachers convened in regular weekly meeting at 10 a. m. Monday, with the president, Rev. W. H. Edwards, in the chair. Prayer by Rev. R. B. Scott, of Princess Anne circuit.

Large congregations reported from the Churches Sunday.

Two new members were received at McKendree.

Rev. R. B. Scott will soon build a new parsonage on the Princess Anne Circuit.

Rev. W. R. Crowder reported fifteen conversions at Denby's Church and twelve accessions on profession of faith.

There was one conversion at Centenary Church Sunday night.

Rev. A. A. Jones received one new member at Haygood Memorial.

Rev. Frank N. Faulkner, of Wilmington, Del., was introduced. He was very cordially received by the members.—“Pilot.”

MR. ROUTTEN IS WELL.

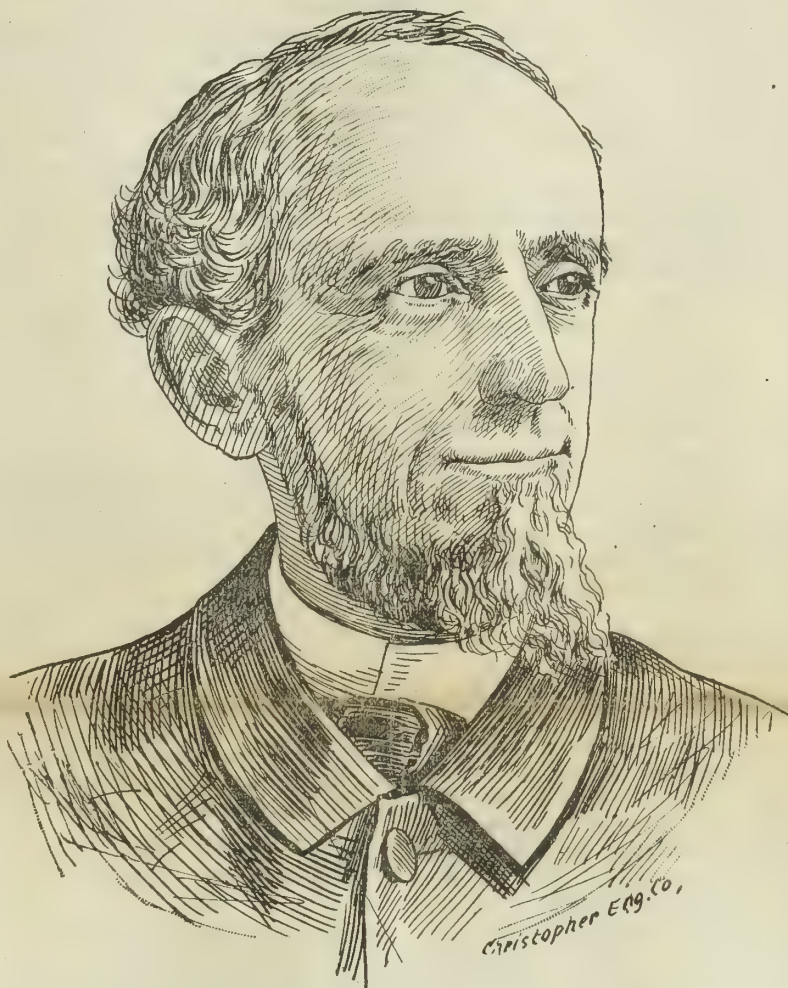
Rev. J. T. Routten, pastor of Denny-Street Methodist Church, Richmond, who has been somewhat indisposed for the past week, is himself again and filled his pulpit at 11 a. m. and 8 p. m. last Sunday.

One of the most interesting services and a large congregation were marked features at Denny-Street Methodist Church Sunday night before last. A young man in the congregation was converted during the preaching and immediately at the close of the service made his way to the chancel and taking the pastor by the hand, said: “I have been a sinner for twenty-six years, but God has saved me tonight while you were preaching.”

The pastor offered a special prayer for God's protection of the young man, after which many members of the Church took the young man by the hand and assured him of their prayers.

COURSE OF LECTURES ARRANGED FOR.

The Epworth Leagues of the Methodist Churches in Petersburg have arranged for a course of lectures to be delivered by the leading pulpit orators of the Virginia Conference. The lectures will begin on the 25th of the present month, when Dr. Starr, of Richmond, will lecture.



Dr. W. G. Starr Elected President.

The Board of Trustees of Randolph-Macon College met on Tuesday afternoon and elected Dr. W. G. Starr to be president of Randolph-Macon College. Dr. Starr is no stranger in the educational field. He succeeded Dr. Paul Whitehead in the presidency of Murrefreesboro' Female College and built up the largest school in the Conference at that time. He has the push, the energy, the tact, the training, and the educational qualifications to make a successful president. He has a practically unanimous vote of the Board of Trustees behind him. The present greatest need of the College is to bring it and that for which it stands before the people. There is no place to do this which equals in results the individual Churches of our cities and circuits. Mass-meetings are valuable, but the rank and file of the membership can be reached only at the home Churches on regular preaching days. There is a fruitful field for labor in this direction, and the new president of Randolph-Macon will find a hearty welcome from our preachers to all their pulpits. They

long to have the College represented in their charges. It is only by personal contact with preachers and people and the strong presentation of the necessity of Christian schools for the continued existence of the Christian Church, and of the spiritual wreck which will follow in the wake of the godless system of State schools, that we can hope to save our Church institutions to be the fortress and arsenal of our beloved Church. Dr. Starr is a valuable addition to the active force of Christian education in our State. We give below an account of the meeting as found in the Richmond “Dispatch.” We owe the fine cut given above to the courtesy of the Richmond “Times.”

“The members met in the Sunday-school room of Centenary Church. The session continued until 2:30 o'clock.

“Rev. S. K. Cox, D. D., of Baltimore Conference, vice-president of the board, presided in the absence of Bishop Granbery, the president, who is out of the State. Rev. S. S. Lambeth, D. D., of Bedford City, the secretary of the

board was present.

“The meeting began with the usual devotional exercises. The board then went at once into the election of president in place of Dr. Duncan, who was tendered the position, but declined. This was the sole business before the board.

“Col. A. S. Buford, of this city, was the first to address the Chair. He placed in nomination Dr. Starr, for the presidency of Randolph-Macon College. He spoke about 15 minutes and paid Dr. Starr tribute after tribute that any man might be justly proud to have said of him. He mentioned his scholarship, his affability, his capacity for making and holding friends, and lastly his great enthusiasm which he throws into everything which he undertakes.

“Rev. Lesley Shipley, of the Baltimore Conference, seconded the nomination.

“Dr. Paul Whitehead, of Lynchburg, presented the name of Judge Shepherd, and spoke strongly in his favor. The vote was then taken, and Dr. Starr received 19 of the votes cast and Judge Shepherd one.

“Colonel Buford and Dr. Shipley were appointed a committee to bring Dr. Starr before the board.

“Dr. Starr made a brief speech, thanking the board for the honor, accepting it, and promising his best efforts in behalf of the institution.

“Brief speeches were made by other members of the board.

“The board increased the salary of the president to \$2,000 per annum, and included the use of the president's house among the privileges.

“Dr. Starr will continue the dual capacity of pastor of Broad-Street Church, and president of Randolph-Macon until Conference meets in November.

“Dr. Starr actually began his work yesterday. He was some time in conference with Chancellor Smith in regard to some matters that had to be attended to at once.

“Dr. Starr was born in Rappahannock county, and is about 58 years of age. His father was a noble Methodist preacher, Rev. William H. Starr. He was educated at Raddolph-Macon College, taking the M. A. degree there. He married Miss Elizabeth Lee, of Gloucester county. They have two daughters. Dr. Starr has had the following pastorates: Bedford City, Suffolk, Richmond (Broad-Street Church), Charlottesville, Danville (Main-Street Church), Norfolk (Cumberland-Street Church), Petersburg (Washington-Street Church.) He was for five years president of Wesleyan Female College, Murrefreesboro', N. C. He is now completing his fourth year here. The Church has prospered much under him. Three hundred members have been received during these four years.”

TEMPERANCE.

OPEN DOORS TO HELL.

Give us a call. We keep good beer,
Wine, brandy, gin, and whiskey here.
Our doors are open to boys and men,
And even women now and then.
We lighten their purse,
We taint their breaths,
We swell up the column of awful
deaths.
All kinds of crimes we sell for dimes
In our sugared poison so sweet to taste.
If you have money, position or time to
waste,

Give us a call.

Give us a call. In a pint of gin
We sell more wickedness,
Shame, and sin,
Than a score of clergymen,
Preaching all day
From dawn to darkness,
Could preach away,
And in our beer (though it may take
longer
To get a man drunk
Than drinks that are stronger),
—e sell our property, shame and woe,
Who wants to purchase?

—Selected.

THE CHURCH MUST STRIKE THE BLOW.

It is clear to us that if the liquor traffic is ever put down the Church of Christ must strike the fatal blow. In some way, sometime, somewhere, Christians must take action to put an end to this curse. It may not be by any method yet devised, it may not be this year, or next, but in God's time and way this responsibility will be made clear to all persons identified with the Lord's cause. It is certain that liquor men themselves will never voluntarily end the traffic. It is likewise certain that their sympathizers will never compel them to do it. It is morally certain that the average Legislature will never take up the initiative of such a task. Only men of deep religious conscience can be expected to bear the brunt of such a fight, to sacrifice ease, comfort, popularity and perhaps property and life to strangle this monster. God has laid this commission upon his own: "Take up the stumbling block out of the way of my people." Let not fear or favor dissuade you from such an imperative duty. To shrink from it is disloyalty; to falter is sin and to neglect it is slow religious suicide. Condemnation will surely come to a people whose eyes have been opened to duty and who selfishly, indifferently and wilfully neglect to go forward. Stagnation, barrenness, death and burial are the inevitable consequences of such a course.—"Michigan Christian Advocate."

DARK CLOUDS ARE IN THE NATION'S SKY.

These are dark days for the temperance reform. The statement sounds harsh, did you say? Nevertheless it is true. We gain nothing by closing our eyes to the dismal facts. We would

better face them squarely and honestly.

Look at the conditions:

The only political party which represents before the nation the principle of legal prohibition has made no growth worth mentioning in a dozen years.

The Woman's Christian Temperance Union, after twenty-five years of splendid usefulness, is dangerously near the breakers. Bereft of its magnetic and resourceful leader, the organization is vexed by internal dissensions which grievously retard its growth.

The fraternal societies which for years did such a great work in the field of moral suasion have largely dropped out of sight.

Prohibition is being attacked by subtle and powerful forces in every State where the saloon has been outlawed. Slowly but surely the enemy is advancing into the very strongholds of our cause.

The army canteen is maintained by the Government in spite of the protest of hundreds of thousands of our best citizens, and multitudes of our citizens at home and abroad are being debauched and ruined and dragged down to hell.

The brewery is America's greatest oligarchy. It has grown fat and sleek and strong. Before it the multitude bows. The combined liquor interest of the country has our rulers by the throat. It has Congress by the throat. It has State Legislatures by the throat. It has Governors and Mayors and Aldermen and Editors and even Ministers by the throat.

The indifference of our people to the encroachments of the liquor power is appalling. A stupor seems to have settled down upon us. We are in the presence of a foe more subtle and terrible than we have ever faced, yet we sleep on. We are bound hand and foot by men whose only purpose is to rob and ruin, yet we sleep on. We have swept down the stream in fancied security, until now the thunders of the giant cataract greet our ears and its foaming waters wait to engulf us—yet we sleep on!

Oh, patriotic, God-fearing people of America, WAKE UP!—"Epworth Herald."

WHY HE QUIT DRINKING.

A professional gentleman, who was accustomed to take his morning glass, stepped into a saloon and, going up to the bar, called for whiskey. A seedy individual stepped up to him and said:

"I say, squire, can't you ask an unfortunate fellow to join you?"

He was annoyed by the man's familiarity and roughly told him:

"I am not in the habit of drinking with tramps."

The tramp replied:

"You need not be so cranky and high-minded, my friend, I venture to say that I am of just as good a family as you are, have just as good an education, and before I took to drink was just as respectable as you are. What is more I always knew how to act the gentleman. Take my word for it, you stick to John Barleycorn, and he will bring you to just the same place I am."

Struck with his words, the gentleman sat down his glass and turned to look at him. His eyes were bloodshot, his face bloated, his boots mismated, his clothing filthy.

"Then, was it drink that made you like this?"

"Yes, it was, and it will bring you to the same if you stick to it."

Picking up his untouched glass he poured the contents upon the floor and said: "Then it's time to quit," and left the saloon, never to enter it again.

HOW TRAMPS ARE MADE.

In an article entitled, "How men become tramps," Josian Flynt says:

There is one other cause of vagrancy more potent than all I described, and its name is whiskey. The love of liquor brings more men and women into trampdom than anything else, and until this fact is more conscientiously recognized there can be no thorough treatment of the tramp. There is no need to enter into details on this subject; all that I can do is to report the fact. The public needs to realize more fully than it now does the awful effects of strong drink on vagabonds. A realization of this fact is likely to be productive of some remedy for the evil it represents. If the tramps of America could be freed from the bondage into which whiskey has brought them, there would not be very many vagrants in the country. That the American tramp is the result of the fluctuations of the labor market, I do not believe. The American tramp does not want work, as a rule; but I know that he does want to be free from liquor. And if this can be accomplished, I feel safe in saying that he will go to work. Under the influence of drink he becomes a sort of voluntary idler; but if he were temperate, he could be made a valuable citizen."

UNITY OF ACTION.

EDITOR OF THE RAM'S HORN:—I believe the crying need of the temperance movement at the present time is UNITY, UNITY, UNITY. Not unity of thought, not unity of opinion—we have that already—but unity of action. We do not want more party, but more principle and more Christianity. What care the saloon-keepers and brewers for party? Nothing at all. Why? Because their livelihood is at stake and vote for men who will protect their best interests. But have the Christian people no interests at stake? Yes! a thousand times, yes! Their boys and girls, their homes, their country and their religion are at stake and yet party is placed before all these sacred interests.

While such is the case the efforts of all Christian societies, home and foreign, of prayer-meetings and Churches are crippled and handicapped. Moreover, it is useless to pray "Thy kingdom come" while Christian men vote for the devil's kingdom. When the Church of God takes united action on this great question the death knell of the saloon will be sounded from the Atlantic to the Pacific. Aye, and the echoes will reverberate around the world. God hasten the day!

A. L. A. MURCUTT.

Australasian Lecturer, W. C. T. U.

AN ITEMIZED ACCOUNT.

A prosperous liquor dealer was boasting to a group of men standing near his saloon of the amount of money he had made.

"I have made \$1,000 in the last three months," he said.

"You have made more than that," quietly remarked a listener.

"What is that?" was the quick response.

"You have made my two sons drunkards. You have made their mother a broken-hearted woman. You have made much more than that, I reckon, but you'll get the full account some day."—"Epworth Herald."

TEMPERANCE RETROGRESSION.

EDITOR CHRISTIAN ADVOCATE:—If your correspondent from York, Pa., fully grasps the points I made in my papers on "Temperance Retrogression," he fails to indicate it in his note. I will try, both negatively and positively, to make my meaning plain.

A horse in a treadmill walks and sweats, and still walks (good, faithful creature), but makes no headway; so it seems to me it is with the Woman's Christian Temperance Union, the Prohibition party, Annual Conference resolutions, lectures, sermons, etc., on temperance—all amount to little or nothing of practical value. That stage of the question has long since passed. The case now demands not words, but deeds. Its vital part is fully exposed and the weapon (thank God!) within our reach with which it may be given a fatal blow. The power is in our hands to turn the monster's sting back upon itself and kill it with its own poison. How?

Recognize the liquor traffic as a lawful business, then compel it to conduct its affairs fully on business principles, and it will die of its own hideousness. As taxpaying business men, not as humanitarians, we should demand of the State Legislature laws which will require liquor dealers to pay the expenses they incur, make good the damages they inflict upon individuals and upon the State, repair all the losses they occasion, and the end of the evil will quickly be seen. In fact, the liquor business could not endure and pay the porhouse and judicial expenses it occasions.

If the temperance agencies and the taxpayers of any State in the nation would concentrate their efforts upon the policy of securing the legislation needed, they would succeed, and the liquor business would be but the shadow of what it now is.—H. H. MOORE, in the "N. Y. Christian Advocate."

CHARGED WITH MURDER.

"Prisoner at the bar, have you anything to say why sentence of death shall not be passed upon you?"

A solemn hush fell upon the crowded court-room, and every parson waited in almost breathless expectation for the answer to the judge's question.

The judge waited in dignified silence.

Not a whisper was heard anywhere, and the situation had become painfully oppressive, when the prisoner was seen to move. His head raised, his

hand clinched, and the blood rushed into his pale, careworn face.

Suddenly he arose to his feet, and in a low, firm, but distinct voice, said:

"I have! Your honor, you have asked me a question, and now I ask, as the last favor on earth, that you will not interrupt my answer until I am through.

"I stand before this bar, convicted of the willful murder of my wife. Truthful witnesses have testified to the fact that I was a loafer, a drunkard and a wretch; that I returned from one of my prolonged debauches and fired the fatal shot that killed the wife I had sworn to love, cherish, and protect. While I have no remembrance of committing the fearful deed, I have no right to complain or condemn the verdict of the twelve good men who have acted as jury in this case, for their verdict is in accordance with the evidence.

"But, may it please the court, I wish to show that I am not alone responsible for the murder of my wife!"

This startling announcement created a tremendous sensation. The judge leaned over the desk, the lawyers wheeled around and faced the prisoner, the jurors looked at each other in amazement, while the spectators could hardly suppress their intense excitement. The prisoner paused a few seconds and then continued in the same firm voice:

"I repeat, your honor, that I am not the only one guilty of the murder of my wife. The judge on the bench, the jury in the box, the lawyers within this bar, and most of the witnesses, including the pastor of the old Church, are also guilty before Almighty God, and will have to stand with me before His judgment throne, where we shall all be righteously judged.

"If it had not been for the saloons of my town I never would have become a drunkard; my wife would not have been murdered; I would not be here now, ready to be hurled into eternity. Had it not been for these human traps I would have been a sober man, an industrious workman, a tender father and a loving husband. But today my home is destroyed, my wife murdered, my children—God bless and care for them!—cast on the mercy of the world, while I am to be hanged by the strong arm of the State.

God knows I tried to reform, but as long as the open saloon was in my pathway, my weak, diseased will-power was no match for the fearful, consuming, agonizing appetite for liquor.

"For one year our town was without a saloon. For one year I was a sober man. For one year my wife and children were happy, and our little home was a paradise.

"I was one of those who signed remonstrances against reopening the saloons of our town. One half of this jury, the prosecuting attorney on this case, and the judge who sits on this bench, all voted for the saloons. By their votes and influence saloons were reopened, and they have made me what I am.

"I began my downward career at a saloon bar—legalized and protected by the voters of this town. After the saloon you have allowed have made me a drunkard and a murderer, I am taken

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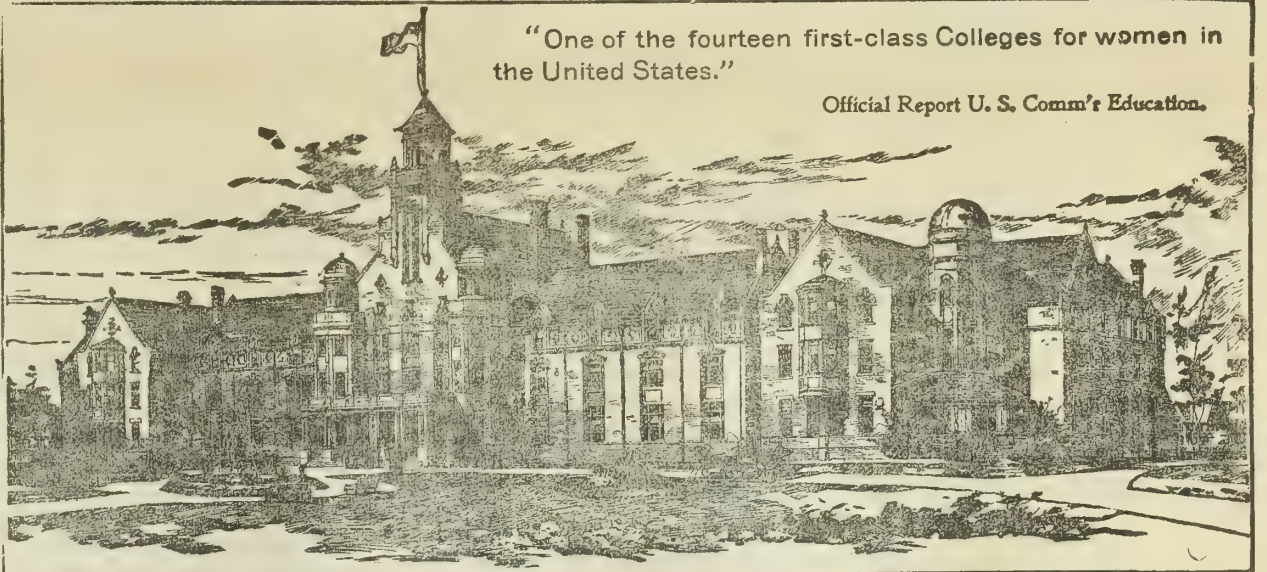
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Randolph-Macon Woman's College, LYNCHBURG, VIRGINIA.

This college is named by the United States Commissioner of Education as one of the fourteen colleges for women in the United States entitled to be classed in "Division A." [See Official Report, page 1732.]

1. LOCATION:

Virginia.

Near the foot of the Blue Ridge, in the residence suburbs of Lynchburg—beautiful scenery, health-giving climate, railroad, telegraph, telephone, street cars, modern facilities.

2. PLANT:

\$149,000.

Campus 20 acres. Buildings new, modern; steam heat, gas, hot and cold water, etc. Front 365 feet. Four separate laboratories; excellent library; skylit art studios; large gymnasium, chapel, lecture rooms, music rooms, etc.

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The annual income from the endowment of \$102,000 is applied toward current expenses. The plant is exempt from charges for rent or taxes, thus patrons get thousands of dollars free every year. The purpose of the college is not to make money, but to make noble, cultured women.

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THURSDAY, SEPTEMBER 7, 1899.

CORRESPONDENCE

MEETING AT OLIVE BRANCH.

(BY REV. B. DEY.)

Our meeting at Olive Branch resulted in 56 conversions and about 40 additions to the Church. Others will join. Bro. W. S. Vaughan was here and conducted the singing and was otherwise useful. He is good help in a meeting.

The meeting at Prospect is still in progress. So far there have been seven conversions, with a good prospect of many more. Bro. W. J. Williams is doing the preaching. He preaches with fervor. Bro. Vaughan also is with us.

MEETING AT NOTTOWAY.

(BY REV. R. A. COMPTON.)

We have had a very profitable meeting at Nottoway, St. Mathews Church, resulting in fifteen additions to the Church. The congregations were large, attentive, and besides the conversions, we think a profound impression was made upon the community.

Brother J. E. McCulloch did the preaching, and he did it well. He possesses decided talent for managing such meetings. His subjects are well-chosen and well discussed, and he promises well for the ministry. His spirit and manner are attractive to young and old, and in fact we found no fault in him.

We expect to hold a meeting this month in Blackstone and are hopeful of good results.

Subscribe to the RECORDER.

A CALL FOR HELP BY THE RED CROSS IN CUBA.

(BY CLARA BARTON.)

It is estimated that a part of the debris of the terrible war that has so long been waged in Cuba consists of some 50,000 orphan children of reconcentrados who have in the last few years died of starvation and want.

These children are scattered through nearly every city and town which had been of sufficient size and importance to receive the driven-out country people. They are not children of low or doubtful origin, many are of the best of Cuban families. The reconcentrados were largely the country people of property—farmers. They were driven by Weyley into the towns and cities, not because they had not, but because they had something, and it was suspected that they supported the insurgent bands by supplying them with provisions and money. The fathers were killed or joined the Cuban army and disappeared. The mothers are dead.

Almost every living child among them represents the sacrifice of a heroic mother. When there was little food the mother went without and died. The children ate and lived.

The Cubans are not responsible for the destitution of these poor children. When the starving reconcentrados were driven into the towns, the residents divided food and clothing with them, and then divided again and again; but there was a point at which they had to stop giving. They had children of their own; Cuba is a country of large families, and it became a question of starving their own children or of letting the young reconcentrados look out for themselves.

Only for the Cuban rations distributed by our army it would be a sorry lookout for these helpless little ones. They range in number from thirty to seventy-five and even one hundred in the various towns; utterly homeless, and no one has the least personal interest in them or responsibility for them. All are kind to them, for the Cubans are a kind people. The townspeople still do what they can, but their main dependence is, however, begging of the passengers of every passing train. It sometimes becomes difficult to alight for the crowd of little eager faces and outstretched hands; and yet they are among the brightest, most grateful and loving children I have ever seen, when cared for and made comfortable.

Their very rags are filled with disease germs, filthy beyond description. Starvation has distended their stomachs, emaciated their limbs, the feet are swollen and often broken open, heads crusted with vermin, and all have the itch.

The war is ended, but the Red Cross still stands in its tracks with the fifty thousand reconcentrado orphans on its hands. Its agents work faithfully on, gathering them up out of pollution and death. Its source of supplies is the American people and that only.

We believe that with as many dollars as there are estimated children, aided by the Cuban people themselves, these children can all be taken up as shown, placed in their little home asylums, learn to work and become healthful adjuncts of a community rather

THE THANK OFFERINGS PROPOSED BY UNIVERSAL METHODISM.

CHURCH.	MEMBERS.	AMOUNT.	PER CAPITA.
Methodist Episcopal Church	2 851 000	\$ 20 000 000	\$ 7 01
British Wesleyan	772 000	5 000 000	6 50
Irish Methodism	100 000	500 000	5 00
Australasian Methodism	180 000	900 000	5 00
United Methodist Free Church, England	100 000	500 000	5 00
Canadian Methodism	278 000	1 000 000	3 06
Methodist Episcopal Church, South	1 458 191	1 500 000	1 04

than a pest. A very few months would accomplish this and the Red Cross, longer in the field than all others, more hard-worked and weary than all, would rejoice, close its work and come home. Shall we wage a war of millions for humanity and for the lack of few thousands, at the close, lose the result?

Contributions may be sent to the North American Trust Company, 100 Broadway, N. Y.

DR. STEEL'S NEW FIELD.

Rev. Dr. S. A. Steel has been transferred from the Tennessee Conference to that of Virginia. For some time Dr. Steel has been located at a charge in Nashville. He has not been appointed to any special Church, but has been transferred without appointment until the Virginia Conference meets in November. He then may be assigned to some Church by the Bishop presiding over the Conference.

DEBAUCHED SOLDIERS.

A correspondent sends these sad facts about the return home of a Wisconsin company of volunteers. They are enough to make one sick at heart and burn with indignation:

"DEAR DR. BERRY:—It was my misfortune to spend the day and night at West Superior, Wis., during the time that Company I of the Third Wisconsin was mustered out of service. I say it was my misfortune because I could not keep away from drunken soldiers, who were everywhere to be seen. It made my heart ache to see nearly a hundred young men who were brave enough to enlist in war not men enough to resist the temptation of intoxicating drink. During the afternoon and night the streets and hotel were crowded with these boys, reeling and cursing and insulting their best friends. To what extent is the army canteen responsible for the downfall of these young men? I was assured by one of West Superior's leading merchants that many of the boys who were that day drunk were never known to take a drink of intoxicating beverage before they went into the service of our country. Is this not an awful example of what the canteen will do toward ruining our young men?"—"Epworth Herald."

THE SALOONIST'S CONVERSION.

"I will sell you no more whiskey," said a saloon-keeper to a dissipated-looking man who stood at the bar asking for a drink, "you have had delirium tremens once, and I cannot sell you any more—stand aside."

He stepped aside to make room for a couple of young men who had just entered, and the saloon-keeper waited upon them very politely. The other had

stood silent and sullen, and when they had finished he walked up to the saloon-keeper and thus addressed him: "Six years ago at their age, I stood where those young men are now. I was a man with fair prospects. Now, at the age of twenty-eight, I am a wreck, body and mind. You led me to drink. In this very room I formed the habit that has been my ruin. Now sell me a few glasses more, and your work will be done. I shall soon be out of the way; there is no hope for me. But they can be saved. Do not sell it to them. Sell it to me, and let me die, and the world will be rid of me, but for heaven's sake sell no more to them!"

The saloon-keeper listened, pale and trembling. Sitting down his decanter, he exclaimed: "God help me, this is the last drop I will ever sell to anyone!" And he kept his word.—Ex.

GENERAL SHERIDAN AND DRINK

General Sheridan—"Fighting Phil," as he was called in the days of the Civil War—stood talking with an old army comrade in Washington one day when Sheridan's four children drove away in a cart.

The fond father looked after them with a tender glance and then said to his friend: "I often think that pitfalls are waiting for my small, brave soldiers all through life. I wish I could always help them over."

"Phil, if you could save your little son from the most to be feared of all the temptations which will beset him, what would it be?"

"General Sheridan leaned his head against the doorway and said, soberly:

"It would be the curse of strong drink. Boys are not saints. We are all self-willed, strong-willed, maybe full of courage and thrift, and push and kindness and charity, but woe be to the man or boy who becomes a slave of liquor! Oh, I had rather see my little son die today than to see him carried in to his mother drunk."

There are thousands of parents who have the same feeling about their boys as this brilliant commander.

Help us to save their sons by destroying the saloon.

Quarterly Conferences

FARMVILLE DISTRICT—4th ROUND.

Sept. 9-10, Cumberland.
16-17, Prospect.
17, Farmville, at night.
20, Amelia, Tabernacle.
23-24, Burkeville, Smyrna.
30, Oct. 1, South of Ian, Alton.
Oct. 1, 4 p. m., 2, Hyco, Cherry Hill.
7-8, Prince Edward, Paulah.
8, at night, 9, Charlotte, Smithville.
11, Crewe, Smithville.
13, Chase City, Salem.
14-15, Clarksville, Rehoboth.
15, Boydeon, at night.
18, Blackstone.

J. H. RUDICK, P. E.

THE JUNIOR RECORDER.

RICHMOND AND BLACKSTONE, VA., SEPTEMBER 7, 1879.

THE SUNDAY SCHOOL.

LESSON XII, THIRD QUARTER, INTERNATIONAL SERIES, SEPT. 17.

Text of the Lesson, Zech. iv. 1-14.
Memory Verses, 8-10—Golden Text, Zech. iv. 6—Commentary Prepared by the Rev. D. M. Stearns.

[Copyright, 1899, by D. M. Stearns.]

1. "And the angel that talked with me came again and waked me, as a man that is wakened out of his sleep." The golden text is the verse in this chapter that is generally taken as a text for a sermon, and from it many helpful lessons are learned in reference to the necessity of relying upon the Spirit in all work for God. But we are given the whole chapter for our study and must look at it as a whole. This is the fifth vision in the series, and one helpful thought from this verse is that we are naturally asleep to spiritual things and must be wakened by God ere we can see them.

2, 3. "And said unto me, What seest thou?" Then follows a description of what he saw. A seven branched candlestick or lamp stand all of gold, with a bowl on the top from which pipes carry the oil to the several lamps, and on either side an olive tree from which oil is carried to the central bowl. He sees a self supplying seven branched lamp stand all of gold connected with two olive trees. This carries us back to the temple and to the tabernacle, but in each of those the people made and brought the olive oil which the priest used daily to fill the lamps.

4, 5. He asked the angel what these were, and the angel asked him if he did not know, and he answered that he did not know. When Ezekiel was asked if the dry bones could live, he did not venture an answer, but meekly replied, "O Lord God, Thou knowest" (Ezek. xxxvii. 3). When John was asked by one of the elders who the white robed, palm bearing multitude were, he did venture an answer, but said to the elder, "Sir, thou knowest" (Rev. vii. 14). When we do not know, it is always better to say so than to let people be deceived by making them think we know.

6. "Then he answered and spake unto me, saying, This is the work of the Lord unto Zerubbabel, saying, Not by might nor by power, but by my Spirit, saith the Lord of Hosts." The prophet was to assure the governor that by supernatural power, even by the Spirit of God, the work would be carried on. Haggai gave the same encouragement in last week's lesson when God said by him, "My Spirit remaineth among you; fear ye not." From Gen. i. 2, where it is written that the Spirit of God moved upon the face of the waters, to Rev. xxii. 17, where the Spirit and the Bride say, Come, all work for God is done by the Spirit of God.

7. "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain, and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it." The difficulties in the way of completing the house would be overcome by the undeserved favor or grace of God through the Spirit, and the work would surely be finished to the glory of His grace, for with God nothing is impossible, and it is nothing to Him to work by many or by few (Math. xxi. 21; II Chron. xiv. 11). As to individual believers, each

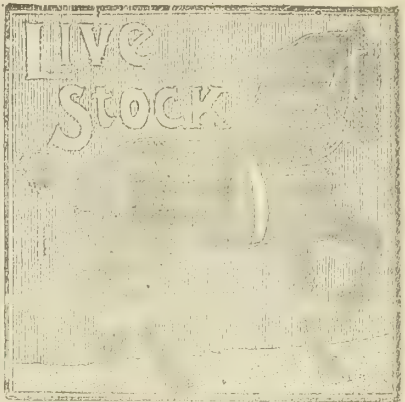
one may rejoice that by the grace of God he stands accepted in the Father's house, and we have redemption by His blood, that He who begins the work in us will surely finish it (Eph. i. 6, 7; I Cor. i. 8).

8, 9. "Moreover, the word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house, his hands shall also finish it, and thou shalt know that the Lord of Hosts hath sent me unto you." And so it came to pass notwithstanding manifold hindrances, for the Lord had purposed to do it (Zech. i. 14, 15). The counsel of the Lord standeth forever.

10. "The heart to all generation is a heart of stone. It was purposed in the heart of God to have a spot or wrinkle on the garment of His church, holy and without blemish, having spot or wrinkle or anything of the kind (Eph. v. 27). His people are to be perfect in their own hearts, for the Lord of the whole earth will not have a spot on His garment (Isa. lii. 11).

11, 12. "Then answered I and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof?" And again he asked what the two olive branches were which empty out of themselves oil into the gold. See margin. If the lamp stand represented the light which Israel was to be for, God in the midst of all nations, then the olive trees which supply the oil which enables the lamps to give light must be very important. The question for the whole church and for every individual believer is, How can we shine for God steadily and brightly? and the answer is found in these two olive trees.

13, 14. "And he answered me and said, Knowest thou not what these be? And I said, No, my Lord. Then said he, These are the two anointed ones that stand by the Lord of the whole earth." Compare Rev. xi. 4, and see in the two witnesses the two anointed ones for those days. In the time of our lesson the two anointed ones were Zerubbabel and Joshua. In earlier days they were Moses and Aaron, but always, whoever the ruler and the priest might be, they point to Him who is both Priest and King, the true Melchisedek, who shall build the temple of the Lord and bear the glory and sit and rule as a priest upon His throne (Zech. vi. 13). The Lord Jesus Christ, therefore, in His office as Priest and King, gives us the true significance of the two anointed ones, and if we understand His relation to us as both Priest and King we shall shine brightly and steadily for Him to the glory of God



COACHING.

Graceful Accomplishment to Know How to Drive Four-in-hand.

Every considerable city in this land has now horse lovers who either own coaches for pleasure driving already or who expect to do so in the future. There is no joy greater than bowling up hill and down dale with a party of friends on the top of a coach drawn by handsome horses with tossing heads and shining coats, animals so well trained that they take pride in answering the light pressure of their driver's hand upon the rein. Beautiful horses, pretty, gayly dressed women, and men as good looking as may be, but who before all love good driving equines and know them, where can you beat the combination?

How to drive a four-in-hand is something that every horse lover wants to know. Mr. Aurel Batonyi has written a book in which instructions on the subject are given with drawings illustrative. The pictures here are reproduced from the Batonyi illustrations:

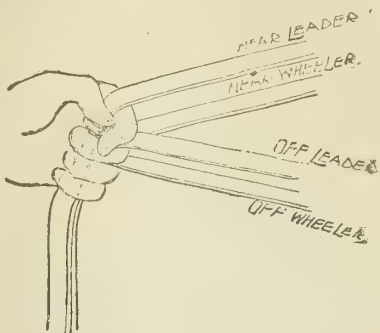


FIG. I—REINS IN LEFT HAND.

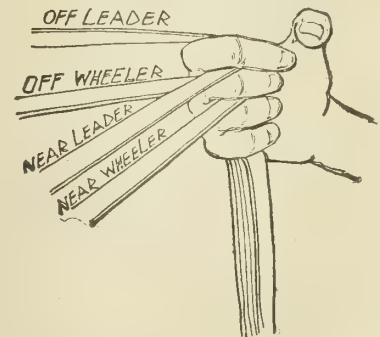


FIG. II—REINS IN RIGHT HAND.

EVERY DAY RELIGION

CHRIST IS THE ONLY WAY.



BUT, Uncle Bez," said the Girl-Wh o-Tosses--Her--head, "I don't think I'm such a desperately wicked person. My father and mother were good people; so

were my grandparents, and I've never wanted to do anything very bad. I mean, that my instincts are right. And yet you insist that I need the same kind of 'cleansing' and the same kind of conversion that some drunkard or thief or murderer needs. That doesn't seem reasonable to me, Uncle Bez."

"My child," said Uncle Bez, "there are a good many persons who do not distinguish between decency and religion. Many a man thinks that because he lives outwardly as a gentleman should, that he has fulfilled every requirement of religion. But he is mistaken. A man does not necessarily have to be a Christian in order to be decent. He may have refined tastes which will keep him from making a beast of himself at the wine table; he may have humanitarian instincts which will keep him from taking undue advantage of his brother in business; he may have a gentle spirit which will make him courteous to all the world, and yet be inwardly consumed by a fierce pride which will prevent his accepting the Lord Jesus Christ as his personal Savior. The mere fact that he is a decent man and a gentleman, is something, to be sure; it saves him from a part of the misery of human life, but he still is outside the salvation brought to mankind by the death of Christ upon the cross. And the trouble usually is that he is simply too proud to accept the gift so freely offered him.

"It often seems to me," Uncle Bez went on, "that all the trouble in this world can be traced pretty directly to man's desire to have his own way. We are very proud creatures: almost any one of us is ready at a moment's notice to improve upon the Lord's plan of things. It began in the Garden of Eden when our first parents insist-

ed upon having their own way, and we've been eating the forbidden fruit ever since. Cain wanted his own way, the people in Noah's time wanted their own way, Lot's wife wanted her own way, Joseph's brethren wanted their own way. Pharaoh wanted his own way, though warned by the prophets of God to let the Children of Israel go, the Israelites, wandering in the desert, wanted their own way, even their great leader, Moses, wanted his own way, and because he followed it was not allowed to enter the Land of Promise. And so on down through the ages, men never like to give up their own will, even to the divine will of the Ruler of the Universe.

"You may have wondered, sometimes, why it was that the Jews crucified Jesus Christ. Even Pontius Pilate said, 'I find no fault in Him.' He was gentle and mild; He taught only the purest truth; He went about doing only good; and yet the Jews

lieved on Him readily enough. Faith and desire are very close relations. Whenever a man begins to cry earnestly, 'Lord, help my unbelief,' Faith is not long in coming. But Christ's way wasn't the Jew's way; He set at naught all their plans, and so they crucified Him. We mustn't lose sight of the fact that it was the eminently respectable people of the day who were responsible for Christ's death—people who insisted very strongly upon what they professed to believe was the right thing—the church people of Jerusalem—and they did it because they wanted their own way.

"And so, when my little friend comes to me today and says that she isn't bad enough to need the cleansing that Christ gives, that she isn't a drunkard nor a thief, nor a murderer, that she's pretty near good enough as she is, I'm afraid the trouble is she wants to have her own way; that she is too proud to accept the sacrifice Christ made upon Calvary; that she is even like the Jews who nailed Him to the cross, she thinks more of her own way



"SHE'S PRETTY NEAR GOOD ENOUGH AS SHE IS."

clamored for his death. Why was it? Was it not because He interfered with their way? They had built a way of salvation of their own, and they were not going to have it knocked over, not even by the Son of God, if they could help it. Of course, they didn't think He was the Son of God—but they didn't want to believe that. Had it suited their plans, they would have found belief in Him easy enough. If Jesus had gone to the Sanhedrin and announced that He had come to restore the ancient kingdom and to drive out the Romans, and to re-establish the power and glory of the Jewish officers, they would have be-

than she does of the Divine plan. Isn't that the trouble? Isn't that why the world refuses Christ's salvation?

"But, my dear, there is no other way. Christ's death on Calvary, the crowning point of the world's history, is our only hope. You won't put yourself outside that hope, will you?"

JESUS WEPT.

FRANK WALCOTT HUTT.

A manly soul wastes not in tears, said one,
As to himself all sympathy he kept;
But how, in after days, was he undone,
When he was told about the Christ that wept.

and thereafter little Saint Bridget, as she came to be universally called, was always accompanied in the evening by her father. During the day he was industriously at work, a changed man in every way. His example of industry and sobriety did much for his old comrades, and a great reformation was going hand in hand with the revival.

In the two years following her first prayer, Alice was, by the blessing of God, the means of the thorough conversion of forty souls. Her mother, to her great sorrow, was not among the number, but the little girl's love and faithfulness made its impression on Margaret. She reformed her ways so far as to leave off habitual drinking, and to lead outwardly a more reputable life.

However, the Lord was to call her, in His own time.

Alice, always full of joy and happiness, came home one afternoon radiant.

"Mother! dear mother!" cried she, "what do you think? Mike is going to close his saloon, not sell it, close it! And he has asked us to hold a meeting there tonight, when he will tell his story to all who come. Mother! mother! aren't you glad? Let us get a nice supper for father, and then we'll all go to the meeting."

The mother had been drinking that day, and was morose. She answered: "I'll get the supper, but I'll not go to Mike's. I'm not much good, and I'm best by myself," and seizing a can of gasoline which she mistook for kerosene, she poured some on the wood. The room was full of the fumes, and in a few moments burst into flames that enveloped both mother and daughter in their fiery embrace. In response to the alarm, the firemen quickly came, and succeeded in carrying the almost lifeless forms out of the doomed building before it fell.

The mother was badly burned, the child, fatally. They were removed to the hospital, and that night little Saint Bridget went home.

She had her cot drawn up beside her mother's; she could talk little, but her last words were:

"I am going to God. Dear mother, give your heart to 'e Savior who loves us, and then we shall be together in heaven."

To her father, she said: "Tell them all to keep on being good. Don't forget, father!"

And he did not forget. This is not a fancy sketch, but the true story of a short life.

Mike is now one of a squad of Christian policemen. John and Margaret Barney are successful evangelists. On the site of their old tenement stands a gray stone building. In the gable end next the street, is a marble tablet bearing in gold letters this legend:

SAINT BRIDGET'S MISSION.
"And a little child shall lead them."

There are no waves or

When a man wants to cut the punishments out of the Bible, it is proof of his guilt.

SENSITIVE TO DUTY'S CALL.



NOTHING is more certain than the fact that we can so deaden ourselves to the voice of Conscience that we fail even to hear its pleading in moments of deepest sin. On the other hand, by attending to its warning, we are made aware of the very lightest

whisper of our inward monitor.

Commenting on this fact, The Christian Guardian furnishes the following apt illustrations:

"It is told that a telegraph operator at Springfield, Mass., was kept at his post of duty for many hours receiving special news. After losing two nights' sleep, he was relieved from duty to get some rest. He went to his room at the hotel, and soon was fast asleep. When the time came for him to return to his instrument, he could not be awakened. Loud pounding on the door did not result in arousing him. An operator then, with his knife handle, tapped 'Springfield' on the door, in imitation of the clicking of the instrument. At once the sleeping operator sprang from his bed, and was soon ready to continue his work.

"It is said that firemen hear, in their sleep, the signal calling them to duty, while they sleep right on through any number of signals which do not concern them. In an article on 'Heroes Who Fight Fire,' in The Century, Jacob A. Riis tells of a fire department chief who has a gong right over his head at his home, every stroke of which he hears, although he

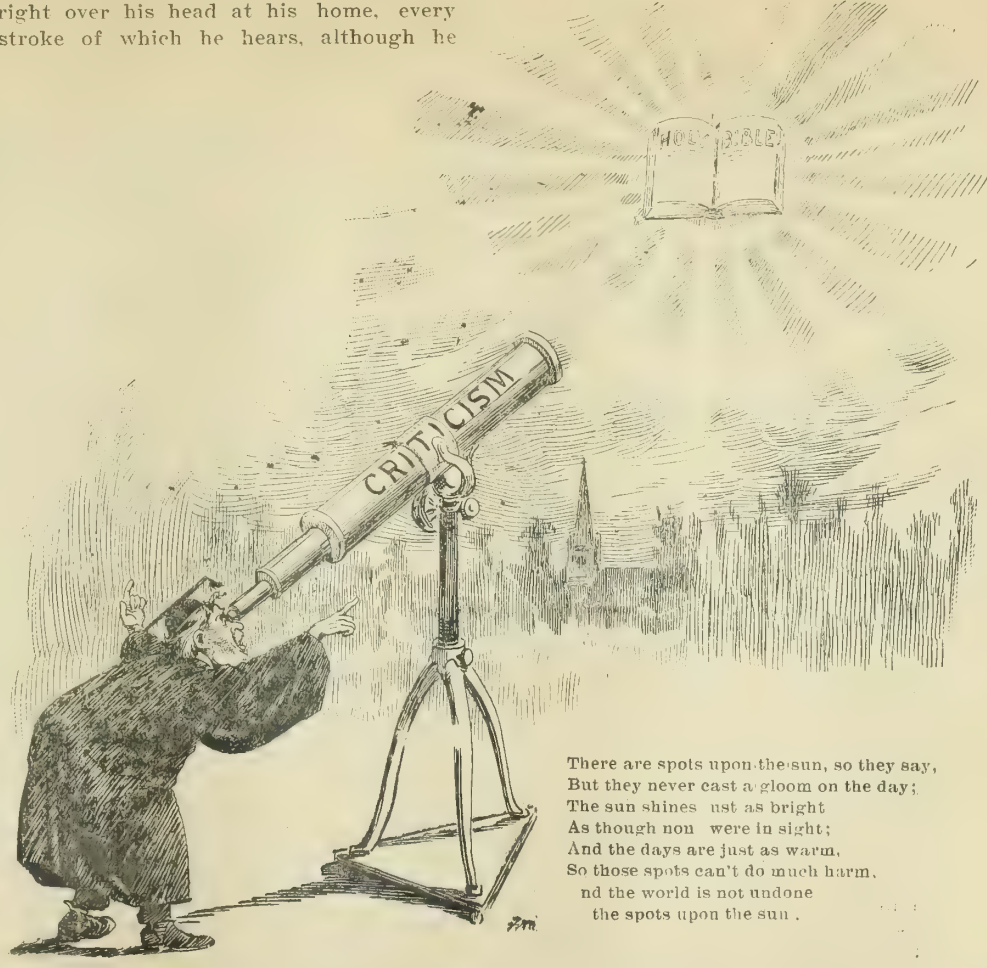
never hears the baby, while his wife hears the baby if it so much as stirs in its crib, but does not hear the gong.

"The gentlest whisper of Conscience is sufficient to call to action the one who has trained himself to hear that voice. A single text from God's Word is a louder call than all the noises of the world, to the one who trains himself to obey that voice."

MET THE TIME OF NEED.

Not many stories of unaffected generosity come to light, but the Michigan Christian Advocate secured a good one recently, concerning Rev. Russell H. Conwell, of Philadelphia. It says of him that he wrote this letter recently to Dean Hutchings, acting president of the University at Ann Arbor:

"Many years ago I made it a rule that I would never retain for my own use more than a certain sum of the proceeds of any lecture. I find that the Toledo lecture has netted me twenty-five dollars in excess of that sum. Is there a needy student in your university to whom that amount would be acceptable?" At that very moment the dean was carrying in mind the case of a young man who had said to him, "I must leave school. I depend on doing chores to earn my tuition, and I have not been able to get enough to do to pay the fees." He was a promising student, and the dean answered him, "You stay in school, and the tuition money will be found somewhere." The twenty-five dollars was just the amount needed. The student is happily and hopefully continuing his university work.



There are spots upon the sun, so they say,
But they never cast a gloom on the day;
The sun shines just as bright
As though none were in sight;
And the days are just as warm,
So those spots can't do much harm,
And the world is not undone
By the spots upon the sun.

"I am afraid we cannot depend on the sun to furnish us light much longer, for I can plainly distinguish spots on its surface already!"

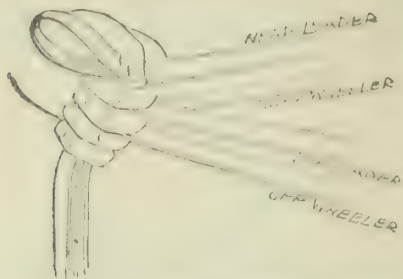


FIG. III—LOOP WHEN TURNING TO RIGHT.

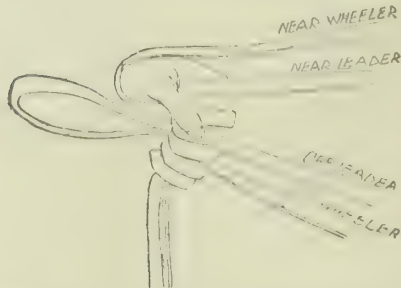


FIG. IV—SHARP RIGHT ANGLE TURN, WITH LOOP TO THE RIGHT AND LEFT OPPOSITION—WRAP AROUND THUMB.

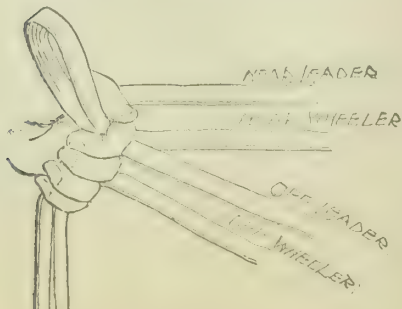


FIG. V—LOOP WHEN TURNING TO LEFT.

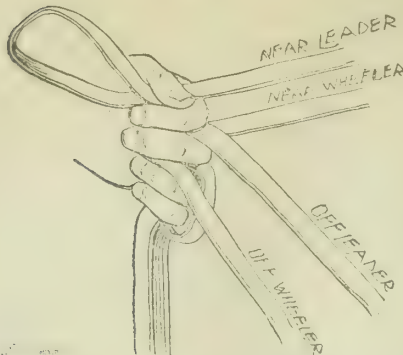


FIG. VI—SHARP LEFT ANGLE TURN, WITH LOOP TO LEFT HAND AND RIGHT OPPOSITION.

Even where private citizens in a town have no coach it is common for enterprising livery stables to keep one or more for hire on occasion, and the man who knows how to drive the four steeds gracefully and safely is always in demand.

Sheep in pasture choose for their night resting place the highest ground. They naturally like dry spots, and if it is a barren knob, therefore, in a field, they will in the course of a short time fertilize it completely and the droppings while making it their night quarters.

A FRAME RESIDENCE.

Built in the Southern Style—A Good Example of What Can Be Done For \$3,800. [Copyright, 1898, by George Palliser, 32 Park place, New York.]

In employing an architect it is natural to consider that he might be done without. Some people base their ability to plan

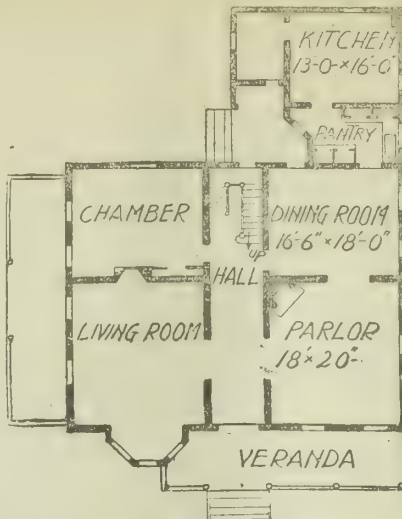
their own buildings on what they have seen others do or on what experience they may have had themselves, and I have known people who never had anything to do with building to tell their architect when the contract was made, "I can superintend the work myself," thinking that as the plans and the specifications were settled the rest was easy and they could do it as well as any one else. When I have a client of this kind, I am always glad to note the measure of his success or failure, and it has invariably turned out that such clever people have either ended in a law



PERSPECTIVE VIEW.

suit with their builders or have had a big bill to pay for extras, and often both. Builders prefer to deal with those who know the business and who, when they require information from the architect, can get it in practical form. But from one who does not know a plan or its construction it is difficult to get anything, and it is generally a quarrel over everything, as it is but half done, and in nearly every case the architect is called on to settle disputes at last.

The architect protects his client and at the same time is just to the builder. With his knowledge and experience he is able to give advice and assistance in the settlement of every detail. He places his imprint on all that he does, and the value of this comes in the artistic effect produced. At the same time his superior knowledge enables him to see the finished conception, and he does not interfere with the end in view by changing here and there as prog-



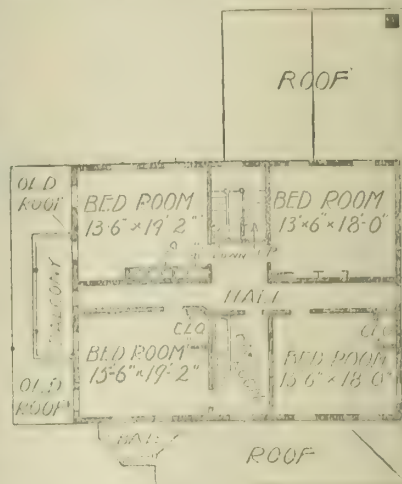
FIRST FLOOR PLAN.

ress is made. And this is what the owner invariably does who has the courage of his convictions. The architect, no matter how vigilant he is, cannot foresee everything in the operation of building and must take for granted much that the builder does. Hence it is important to get the co-operation of a competent builder, one who has a sound reputation and who is known to do the best work only. With such a builder, the work being supervised by the architect, the result will be satisfactory and will show superiority of taste and ingenuity of form, as well as be workmanlike, economical and lasting. These are the fruits of efficient management.

This design was erected in the south and shows a capital plan arranged to suit that locality, the kitchen being isolated, entirely outside the main house, as is usual in

that section.

A frame residence, 47 feet wide and 58 feet deep; a good plan for a roomy home



SECOND FLOOR PLAN.

Height of stories—first floor, 12 feet; second floor, 11 feet; frame rough sheathed; first story clapboard finish; other parts shingled; roofs of shingles; inside finish of yellow pine, of neat design and finished in natural wood; plumbed complete, having water from cistern, force pump and tank; cesspool for drainage; walls sand finished for papering; open fireplaces, with wood mantels complete; exterior work, two coats paint; veranda ceilings, yellow pine, finished in spar composition; shingles, two coats creosote stain; attic floored over.

Cost to build, \$3,780. This price was in the south, where lumber and other materials are cheap.

The kitchen wing can be enlarged or changed to suit requirements and can be made two stories high at slight added cost. The height of the ceilings can also be changed.

A South African Political Heroine.

I must tell you what one of my girls did on Wednesday. This place is very Dutch, a strong Bond district, and, of course, the girls have shown party spirit, too, during the election. One girl brought her tiffin in a piece of newspaper on which was printed a portrait of Mr. Rhodes. The girls stuck this up on the wall and threw pellets at it. There were only two admirers of him in the whole school, a little and a big girl. The big girl tore it down and handed it to the little one, who ran for her life (she's 14) with the precious greasy paper. When she found the whole school after her, she tore it up, and as they still pursued for the pieces she ate them. That night she complained of a pain, and you can imagine how astonished her aunt was, when, in answer to her anxiety, she said: "No, I don't think it's cold. I expect it is Rhodes!"—Matabele Times

In the course of a speech seconding the memorial resolution on the late Isaac H. Bromley at the Union League club, New York, a fortnight ago Chauncey M. Depew said: "He was one of the few wits whose faculty was so perfect that he did not need to inflict a wound. Victim and associates equally enjoyed the joke, for Bromley's humor in the social circle never left a scar. His answer to the angry subscriber of the paper he was temporarily editing years ago because of the scarcity in its columns of cables and telegrams was characteristic: 'We are poor, but honest. Even our Vatican news is taken from The Sentinel of Rome, N. Y.'"

CHARGED WITH MURDER.

(CONTINUED FROM THIRD PAGE.)

before another bar—the bar of justice—and now the law power will conduct me to the place of execution and hasten my soul into eternity. You legalize the saloons that make me a drunkard and a murderer, and you are guilty with me before God and man for the murder of my wife.

"Your honor, I am done. I am now ready to receive my sentence and be led forth so the place of execution. You will close by asking the Lord to have mercy on my soul. I will close by solemnly asking God to open your blind eyes to your own individual responsibilities, so that you will cease to give your support to the dreadful traffic."—Selected.

ALLIGATORS AT PLAY.

How the Ungainly Creatures Conduct a Game of Pyramid.

Did you ever see the zoo alligators play pyramid or any other of their famous games? They wrestle like old time Greco-Roman boys and strain and struggle in all sorts of ways at it. When finally one wins by getting the other on his back, a funnier thing occurs. The victor makes a sound like escaping steam, then the others make sounds like escaping steam—alligators' applause, if you please. Then they all become still and watch the vanquished brother squirm to get off of his back and on to his legs again. If he's longer in doing it than the gang think is proper, they move up in single file and give him a jab with their jaw in his upturned belly. When finally he gets himself righted, all hands again set up the steam escaping racket, cheering him long and as loud as they did his victor. Their meaning no fight is shown by their never hurting each other.

Another of the great midsummer pastimes of these zoo alligators is playing pyramid. The gators play pyramid several times a day. To see it done you'd declare that the ugly things had been trained to it. But no. It's just one of the ways of the sporty side of their life. The game comes on by one of the bigger alligators uttering the steam hissing noise. This calls the others to attention. Then the big one says a line or two of alligator talk and stretches himself full length in the center of the pen. No sooner is this done than a little bit smaller alligator crawls on top of the other and stretches out lengthwise, but head to tail with the other. The second one being settled, he lets off a little steam talk, and a third, a little smaller alligator, climbs up on top of the second and settles down as the second did. They keep this up until six or seven have builded themselves into as strange and wonderful a pyramid as ever an eye beheld. After each one has settled on top of the other he lies perfectly motionless, so that when the pyramid is completed it appears as some marvelous carving.

But this effect lasts only about two minutes after the pyramid is finished. Then comes a new chapter of the act. The Sandow 'gator underneath all starts to crawling. He heads for up and down places in the pen, the game clearly being to see how long it will take him to jolt his strange pyramid load to pieces. And right here develops what appears to be a strict rule of the game. Say there are seven in the pyramid, and the sixth from the bottom jostles off first, taking, of course, the seventh one with him. You'd naturally think the game done for that sixth and seventh alliga-

tor. But not at all. It seems that the sixth one is in disgrace for having been shaken off before the seventh one, who was top of the heap. Therefore, what does the seventh do but cling to the back of the sixth after they've fallen off and proceeds to ride Mr. Alligator No. 6 around the pen until Mr. Sandow Alligator has succeeded in dumping the whole shooting match. If the fourth is shaken off before the fifth, the fifth, like the seventh, proceeds to ride his disgraced "next" until Sandow gets rid of all his load, and another game is started.—Cincinnati Enquirer.

Made the Paper Pay.

Papa Cobb, the old Harvard athlete, who returned from Dawson on the Roanoke with a big bag of gold, tells the following story about patriotism for the stars and stripes at Dawson:

"One day a man showed up in camp with a single copy of a newspaper containing the first account of Dewey's victory at Manila. This single paper was the first intimation we had of the great things our navy had been doing, and it was sought after more eagerly than gold.

"An enterprising Yankee purchased it for \$10 and then hired Tammany hall for the evening. He charged 50 cents and packed the hall. He read the paper to the crowd, and after every sentence there was a regular warwhoop. It made the walls of the building tremble. The success of the venture was so pronounced that he rented the hall for the next night and reaped another harvest. He made \$400 off that one newspaper and sold it to a miner who was going into the diggings for \$50."—Seattle Post-Intelligencer.

Corn Oil.

Some of the manufacturers of glucose in Chicago have turned their attention to the production of corn oil, an article extracted by pressure from the germ of the grain by a method similar to that used in the manufacture of linseed oil, leaving a residuum not unlike in its character the oil cake of commerce. It seems that in the production of glucose it was a matter of necessity first to extract the germ, this, for a long time, involving a waste. As against this, a company now turns out some 350 barrels of corn oil per day. Most of the oil goes to England for soapmaking. It is shipped in secondhand oil barrels, each of a weight, when filled, of 400 pounds, rated at the factory at 3 cents per pound. Some of the oil is used in this country principally in mixing cheap paint and for adulterating linseed oil. It is regarded as a rapid "drying" oil.

Fascination of Light.

Many theories have been suggested as to why light attracts moths, but perhaps the best explanation is that it fascinates them as a serpent does a bird. So much is this the case that traps have been devised for their destruction based on this fact. One of these inventions consists of an electric searchlight in connection with a blowing fan. The insects, completely fascinated, are attracted by the light and fly close to the lantern; they are then drawn into a pipe by a suction draft and carried to a sort of mill, which mixes them up with a little flour. The resulting blend is then used for poultry food. When some warships were using their powerful searchlights off the coast of Egypt, at more than two miles from the shore, millions of insects, fascinated by the light, traveled along the beam of light until they struck the glass and fell, where they accumulated into a heap more than two feet in height. Light equally fascinates fishes, and they have been lured to the nets by a glowlight lowered in the water.

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THE IDAHO PEA.

Its Seeds Are Said to Possess High Feeding Value.

The Idaho pea is being talked of lately as a new forage plant, and its cultivation has been highly recommended in the west on account of the value of its seeds for horse feed and as a substitute for coffee. From the forage plant investigations of the department of agriculture it is learned that gram, Idaho pea or chick pea (*Cicer arictinum*) has been in cultivation in eastern countries longer than any other leguminous crop. It is estimated that there



GRAM OR IDAHO PEA.

are now in India 5,000,000 acres devoted to its cultivation either alone or as a bycrop with wheat. Next to the cereals gram forms the largest part of the food used in India and in portions of northern Africa, Spain and other countries bordering on the Mediterranean.

This plant is a branching annual, with many upright stems from the same root. The leaves resemble those of the vetch, having seven pairs of small leaflets. These are oblong, soft, hairy all over, one-half inch long or less, and sharply toothed on the margins. The flowers are borne singly in the axils of the leaves on short stalks about one-half inch long. The pods are bladdery, inflated, from one-half to three-fourths of an inch long and finely pubescent, with glandular hairs. Each pod contains one, or very rarely two, large seeds, which are wrinkled and bear a fanciful resemblance to a ram's horn, whence the Latin name *arictinum*. The seeds are a little larger than those of the common garden pea, to which they are quite similar.

The Idaho pea was cultivated in 1895 and 1896 at the Colorado experiment station. Professor Cooke states that it "has demonstrated its ability to make a large growth with plenty of water and a fair growth with a very limited supply." It belongs to the pea family, and is grown in rows 30 inches apart, and the plants 60 to 12 inches apart in the rows. Its growth indicates that it can be raised for about 1 cent a pound.

About 30 to 50 pounds of seed are used per acre, depending upon whether it is sown in drills or broadcast. All authorities agree that it is better suited

to arid and semiarid regions than to humid ones, the crop apparently requiring a great many sunny days during its season of growth. Better results are obtained in growing it with irrigation than without, although it makes a fair yield on comparatively dry soils. If continued experiments with this plant in the west prove that its average yield is as high as has been claimed, it will undoubtedly prove a valuable addition to the list of forage plants suitable to semiarid regions.

The gram plant is very sensitive to cold. The seed should be sown not earlier than May 15, or, at the higher altitudes, about the 1st of June, and if some of the short season varieties are procured there will be less danger of their being caught by early frosts. Gram is sown in India as a winter crop. It is said to be adapted to almost any soil from light sandy to heavy clay or loam, apparently preferring the latter. It might prove of some value in parts of the southern states as a winter crop and soil cover on lands which are unsuited to the vetches and the crimson clover. It requires only moderate amounts of moisture and is said to be injured by prolonged cloudy weather or abundant rains, which cause it to flower prematurely and thus materially affects the yield of seed.

THE GIRL'S ALLOWANCE.

It Is Her Right, and It Teaches Her the Proper Use of Money.

"Every self respecting woman, be she maid or wife, has a natural and intense dislike to ask her father or husband for every penny she needs," says Edward Bok, writing in the August Ladies' Home Journal on "Giving Allowances to Girls." "Nor is the feeling lessened by the fact that the money can be had for the asking and is always given ungrudgingly. It is the asking which women dislike. They justly recoil from it, and men ought to understand it better than they do. It should be said that the husband who refuses to give his wife a regular allowance is rapidly becoming the exception. But there are still too many fathers who withhold an allowance from their daughters. If it be true that the average girl has no idea of the value of money, how will she ever gain a better knowledge of its worth unless she is given the opportunity?"

Our girls must be educated in money matters, and there is no surer method than by giving them money of their own to spend—a regular weekly or monthly allowance given them to cover certain regulated expenses. It is only natural that at the start a girl will spend foolishly. To meet this inevitable experience the amount of the allowance should be accordingly regulated. After awhile, however, when she gets accustomed to the handling of money, she will learn its value better and be more judicious in spending it. To give a girl an allowance is not a privilege, but her right. To withhold it is to do her a serious wrong and likewise is an injustice to the man whom she will marry and whose money she will be entrusted with to spend wisely. She should have experience before she reaches that point, and that experience can only come to her from her father in an allowance of her own while she is his daughter in his home."

"Lieutenant Hobson," says Today of London, "whose sinking of the Merri-mac before Santiago has made him famous, was at one time a resident in Paris, and was among the first to join the White Rovers' Football club, who pioneered the association game into France. W. H. Sheator, who was one of the founders, and who gave me this little bit of information, did not speak very highly of Hobson's play. He remarked: 'Hobson always played as though he did not know on which side he was on. He kicked all over the place, and among the most celebrated of these kicks was one that put a prominent member of our club to bed for six weeks.'"



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We do not hesitate to single it out as an example for all such institutions.—*Western Trade Journal*, Chicago, Ill.

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OUR DUTY AS A NATION.

What Will Be the Effect of Our Final and Complete Victory Over Spain?

Many of us deplored the Spanish war, many of us now look forward with anxious solicitude concerning the effect of victory on the victor, but still as we survey the movements of human history in the large we cannot fail to see in all that is occurring the inevitable grist of the mills of the gods and the irrefragable judgments of the Weltgericht. Spain and the middle ages could not tarry in the west. We, on the other hand, could not shut ourselves within the walled gardens of our pleasant domesticity and shun responsibilities that the commerce and intercourse of the larger world exact of those who stand for order and equal justice in the affairs of men.

While, then, we may well be called upon now to readjust our conception of national purpose and duty to the new order and our new position, we dare not be false to ourselves or our past. Our charter and creed we must interpret, if no longer in the letter, then all the more scrupulously in the spirit. However the letter and the form may fade and vanish away, there are some things that must needs abide. A nation proclaiming government of the people and for the people cannot impose on conquered peoples a foreign sway or one that finds its supreme motive in the benefits accruing to others than the governed.

It is character that counts in nations as in individuals. Only in loyalty to the old can we serve the new, only in understanding of the past can we interpret and use the present.—Benjamin Ide Wheeler in Atlantic For August.

Lying by the Clock.

Many a man who would not for any money go into the kitchen at 7 o'clock in the morning and say to the cook: "Do you know it is half past 7 o'clock? Well, it is, and more—it's just 35 minutes past 7—and my train goes in 25 minutes!" will quietly and in cold blood put the clock up to telling this lie for him. This isn't fair to the clock. It is bad enough when a man, or even a woman, in a sudden gust of anger swears at a tramp or peddler or irritating caller with a slamming door or a banging window. That is done in a quick frenzy of temper and has sometimes the excuse of great provocation. But lying by the clock is always done with calm deliberation and malice aforethought, and it is persevered in day by day. It's too mean on the clock. Vocal as the big clock at Dr. Blimber's, speaking to poor little Paul, these martyred clocks should sit heavy on the conscience of the teacher, saying all day long in staccato tones: "My, mas, ter, makes, me, lie. My, mas, ter, makes, me, lie."—Robert J. Burdette in Ladies' Home Journal For August.

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Vol. VII. No. 35

REV. JAMES CANNON, JR., Editor,
Blackstone, Va.

BLACKSTONE AND RICHMOND, VA., SEPTEMBER 14, 1899.

\$1 a Year.—Till Sept. 1st, 50

THE SUNDAY SCHOOL.

LESSON XIII, THIRD QUARTER, INTERNATIONAL SERIES, SEPT. 24.

Text of the Lesson, a Comprehensive Review of the Quarter—

LESSON I.—Gracious Invitations, Hos. xiv, 1-9. Golden text, Hos. vi, 1, "Come, and let us return unto the Lord." The Lord made man for Himself, that man might enjoy Him and that He might enjoy and dwell with man and be glorified in him. He wants us for his peculiar treasure and desires that we should find in Him our portion (Ex. xix, 5; Lam. iii, 24). This He sought to fulfill in Adam, in Noah, in Abraham, in the prophets and apostles, but it was only fully exemplified in Christ Jesus.

LESSON II.—Daniel in Babylon, Dan. i, 8-21. Golden text, Dan. i, 8, "Daniel purposed in his heart that he would not defile himself." It is one thing to be a child of God, but to be such a choice one as Daniel, who would separate himself from even seemingly lawful things that God might be glorified in him, is a rare thing. This is the narrow way, and few there be that find it, but those who do find it learn to know God as others cannot. See in verses 9, 15, 17, 20, how God wrought for and in these men because of their special devotion to Him.

LESSON III.—The Hebrews in the Fiery Furnace, Dan. iii, 14-28. Golden text, Dan. iii, 17, "Our God whom we serve is able to deliver us." If we are willing to be His choice ones, set apart for Himself (Ps. iv, 3), true Nazarites (Num. vi, 1-8) fearing not the frown and seeking not the favor of any man, and not fearing even death, we must expect to be hated for His sake (John xv, 20, 21); but he tells us not to fear suffering or even death (Rev. ii, 10; Math. x, 28), for to die is gain, and to be with Christ is very far better (Phil. i, 21, 23).

LESSON IV.—The Handwriting on the Wall, Dan. v, 17-31. Golden text, Ps. lxxv, 7, "God is the Judge." A drunken feast, God dishonored and defied, one word from Him of solemn import, and Belshazzar passes from time into eternity. He knew how God had warned and humbled his father, but gave no heed to it, and Daniel summed up the story when He said to him, "The God in whose hand thy breath is and whose are all thy ways, hast thou not glorified?" (verse 23).

LESSON V.—Daniel in the Den of Lions, Dan. vi, 10-23. Golden text, Ps. cxxi, 5, "The Lord is thy keeper." We have again the truth that to fear God is to fear no man and not even to fear death. Daniel's friends would not bow their heads nor bend the knee to save their lives, and Daniel will not stop praying nor close his windows when he prays to save his life. When there is fear of man there is forgetfulness of God (Isa. li, 12, 13).

LESSON VI.—The New Heart, Ezek. xxxvi, 25-36. Golden text, Ezek. xxxvi, 26, "A new heart also will I give you." How can we get over sinning against God and become brave and true people for God, like Daniel and his friends? The natural man cannot do it, and no amount of education or reformation can make him do it, but God can give a new heart, a new nature, even put Himself in us, and God in us can do as He did in Dan-

iel and his friends, for it was by the Spirit of God in them that they did as they did.

LESSON VII.—Ezekiel's Great Vision, Ezek. xxxvii, 1-14. Golden text, Ezek. xxxvi, 27, "I will put My Spirit within you." Not only does God give a new life which we never had before, but by His Spirit who comes to live in us He will live that life. The believer becomes a mansion in which Father, Son and Spirit dwell (John xiv, 17-23); a temple of the Holy Ghost (I Cor. iii, 16; vi, 19), and if we yield fully our life will be that of one alive from the dead, a resurrection life.

LESSON VIII.—The River of Salvation, Ezek. xlvi, 1-12. Golden text, Rev. xxii, 17, "Whosoever will, let him take the water of life freely." While all who receive Christ are equally saved, there is no limit to the degree of yieldedness which he may enjoy. Our enjoyment of Christ may be as water to the ankles or to the knees or to the loins or as a mighty river, and it all depends upon our willingness to be wholly or only in part set apart for God Himself.

LESSON IX.—Returning From Captivity, Ez. i, 1-11. Golden text, Ps. cxxvi, 3, "The Lord hath done great things for us, whereof we are glad." This is not the age of subduing the world unto God, but of gathering out of all nations an elect people who will rule with Christ when He comes again; in other words, it is the age of gathering out the church, of building Eve, His body and bride, and all believers are commissioned to take part in this by either going themselves to help give the gospel to every creature or by helping with their money and prayers those who do go.

LESSON X.—Rebuilding the Temple, Ez. iii, 10, to iv, 5. Golden text, I Cor. iii, 17, "The temple of God is holy, which temple ye are." There were many and very persistent hinderers to the work in the days of Zerubbabel, who for a time actually caused the work to cease, and yet in due time the temple was finished. There are many hinderers and hindrances to the work of completing the church, and yet He shall see of the travail of His soul and shall be satisfied.

LESSON XI.—Encouraging the Builders, Hag. ii, 1-9. Golden text, Hag. ii, 4, "Be strong, all ye people of the land, saith the Lord, and work—for I am with you." The people, being hindered, grew indifferent, and were attending to their own affairs while the house of God lay waste, consequently they labored in vain, worked hard and accomplished little, and when they had somewhat by their toil it all seemed to blow away. God raised up Haggai and Zechariah to show the people their sin, and to guide them in the right way, and from the day when they began to resume building the temple, God began to bless them (Hag. ii, 18, 19).

LESSON XII.—Power Through the Spirit, Zech. iv, 1-14. Golden text, Zech. iv, 6, "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts." This is the great lesson of the whole quarter—apart from God nothing but failure, but by His Spirit great things are accomplished. Daniel and his friends, Ezekiel, Haggai and Zechariah, Zerubbabel and Joshua were all men of the Spirit, the Spirit working in them and through them to the glory of God. I believe with increasing firmness that our one great need as Christians is to be fully under the control of the Spirit of God.

THE FISHERMAN'S STRING.

I went a-fishin' one sweet summer day,
Bein' sick o' work an' wantin' to play.
I longed for a sight o' the woods an' things,
The smell o' ferns an' the whirrin' of wings;
So I took my rod and a piece o' pie,
An' I struck a path goes m'anderin' by
A brook that's plum full o' shinin' fish,
The purtiest ever was served on a dish.

There, shady, an' snug-like beside the brook,
I fixed up my rod an' baited my hook,
'Twas as sweet as heaven there in the shade,
The fragrantest day that God ever made.
The birds they was busy as gatherin' bees,
There was matin' goin' on in the trees,
An' I had luck that day—the tidiest batch
As ever was fisherman's lot to catch.

First I caught a sight o' a thing so sweet,
Outside o' Eden it couldn't be beat;
'Twas a nest o' babies—a robin brood,
All a cheepin' an' pesterin' fer food,
How the old birds worked till each crop was filled,
An' every hungerin' cheep was stilled!
Then I thought o' the Father's love fer me,
Till the tears brimmed up 'n I couldn't see.

Next, I caught a sight o' a shinin' fin;
'Twas a trout enjoyin' his mornin' spin,
"God put you in there, ol' fellow," says I,
"An' there ain't no reason that you should die.

Today there'll be fun an' freedom fer you;
I'll just let you swim, an' that's what I'll do!"

An' surely I caught sight as I left him there
Another sweet glimpse o' my Father's care.

So I stayed there—an' "fished"—the hull day through,
Enjo, in' the trees an' the sky o' blue,
The robin's clear call an' the pillow o' moss,

An' not a thing sufferin' hurt an' loss.
Yes, I might 've shot an' I might 've snared,
An' I might 've hooked, but fer once I spared,
An' I caught in my heart, as I come away,
An echo of voices that seemed to say:

"Be kind, thou good Father of us all,
To the man who loved the robin's call,
Who looked on the fish and harmed it not,
And hurt no thing in this holy spot."
—Ada M. Shaw, in "Zion's Herald."

WAR CLAIM

We give below the first note of the fall Conferences on the war claim, and will continue to let the Virginia Conference know what is going on in the Church in reference to this great question. Editorial comment will follow next week.

MISSOURI CONFERENCE.

The following resolutions were adopted by a very large majority:

WHEREAS, There are many members of the M. E. Church, South, who can never approve of the method by which the publishing house war claim was collected, and

WHEREAS, There seems to be no chance of relief left to the Church except by the action of the General Conference, and

WHEREAS, A majority of our bishops have refused to call a special session of the General Conference to attend to this important matter, therefore

RESOLVED: That the Missouri Conference here and now records its call for a special session of the General Conference to meet the first Wednesday in May, 1900, to which body everything pertaining to this publishing house claim shall be referred for proper adjustment.

RESOLVED, Secondly: That during this session of the Missouri Conference delegates shall be elected to this special session of the General Conference.

RESOLVED, Thirdly: That this Conference respectfully and urgently request all other Annual Conferences of the M. E. Church, South, to join us in this call

THOS. SHACKLEFORD,
J. H. PRITCHETT,
JOHN ANDERSON,
R. T. BOND,
T. H. B. ANDERSON,
F. MABVIN,
C. T. McANALLY,
H. P. BOND,
L. T. FAWKS.

CHANGING A RESTRICTIVE RULE.

WHEREAS, The Book Committee for the Publishing House at Nashville under the control of the M. E. Church, South, in their address to the membership of the said Church, bearing date May 6th, 1899, have attempted to justify the acts of the Book Agents in their efforts to obtain the money claimed to be due the Publishing House from the United States Government, and

WHEREAS, The said committee not

(CONTINUED ON FOURTH PAGE.)

CORRESPONDENCE

(There has been a great deal said recently in condemnation of Prof. Atwater because he made a statement in one of his tracts that alcohol, under certain circumstances, was a food. Mrs. Faville in this article shows that while Prof. Atwater does hold this view he also holds that the "moral argument against the use of alcohol is invincible.")

The light never damages truth.—Ed.

ONCE MORE, PROFESSOR ATWATER.

(BY MRS. M. C. FAVILLE.)

The very elect are just now paying as much and about the same kind of attention to the truthful Prof. Atwater as was some years ago paid the truthful Dr. Briggs. In one respect the same result is likely to follow—the arousing of a popular interest in the faithful chemist's work, which it could not have attracted without the free advertising of the vociferous opposition. The funny thing about the matter is this: Prof. Atwater has but restated and demonstrated more clearly what has long been known to students of chemistry and physiology. Mark, the word is students, not great doctors.

"There is no doubt that alcohol, in certain doses, may properly be called a food. If not more than two ounces * * * are taken in the twenty-four hours it is completely oxidized in the body and excreted as water and carbon-dioxide. In this oxidation energy is of course liberated and can be utilized."—Newell Martin, in "Human Body," 1881.

In the "Century" magazine for May 1888, Prof. Atwater gave a popular account of his food studies, and made practically the same statement as that in the offending bulletin. Do none of the elect know their "Century?"

"To the final question, IS ALCOHOL A FOOD? We must, in the present state of physiological science, answer, unqualifiedly, in the affirmative. * * * It also unquestionably retards the waste of tissue, and this directly apart from its action on the nervous system."—B. F. Westbrook, M. D., in "Practical Therapeutics," 1897.

The physicians quoted, as well as Prof. Atwater speak with authority. No scientific man holds the confidence of his brother scientists as these men hold it, except he is known to be a faithful seeker for truth, and has demonstrated his ability to find it.

None of them say alcohol is a wholesome food; all say it is not, and that it is dangerous. Food is that which builds up the body or prevents waste of its tissues, or furnishes it with energy. By this construction alcohol is a food which supplies physical energy and saves the wasting of tissues without consuming energy for its assimilation. About the same per cent. of alcohol as of meat, vegetables, and other foods, is wasted by the body. These are rock-bound facts. It is quite as useless and fanatical to deny facts to-day as it was when the teachings of Galileo were fresh. It is wiser to use our energy in learning truth than to waste it in condemning truth-seekers. Refusal to face the truth, to recognize facts, is evidence to every one but the subject that his own armor is faulty.

It has been said that Prof. Atwater should not have published the results of his experiments. There was once a Church afraid to give the Bible to the people. He knew that he was not telling anything very new. How could he know that one of his bulletins was to fall into the clutches of the elect, or what reason had he to suppose that if such a thing occurred, the little paper would be read?

The statement which has been torn from its setting has been made in reliable text books of physiology for many years. Why should the repetition of it be demoralizing. The professor's critics should not have so widely advertised this one truth, unaccompanied by its natural companions, if they thought it mischievous.

There is nothing in Prof. Atwater's many useful papers on foods which indicates that his true views of temperance are lax. In the "Century" papers above referred to, after his statement of the fact that alcohol is a food, he quotes Dr. E. A. Parks as follows:

"In health it (alcohol) is certainly not a necessity, and many persons are much better without it. As now used by mankind, it is infinitely more powerful for evil than for good."

Prof. Atwater's comment is:

"I should be inclined to insist more strongly upon the importance, in this country at least, of general abstinence from its use."

Again he says:

"Great as is the physical evil of alcohol, the moral evil is incomparably greater; true temperance reform is moral reform; like every other moral reform it will be best furthered by close alliance with the truth. The moral argument against alcohol seems to me invincible. Is it not certainly strong enough when the facts are adhered to, without the exaggerations into which earnest reformers, in the intensity of their convictions, are sometimes led?"

"When we teach them (our children) in the name of science, shall we not teach them the simple facts which science attests, and which they can hereafter believe, rather than exaggerated theories, whose errors, when they learn them, will tend to undo the good we strive to do? In short, is not temperance advisable even in the teaching of temperance doctrine?"

"In the great effort to make men better, there is one thing that we must always seek, one thing that we must never fear—the truth."

Is there any uncertain sound about that?

Norfolk, Va.

THE SUPERANUATE

MADE ACTIVE.

To-day the training school holds the situation. If you want a machinist, a missionary, a plumber or preacher, the training-school prepares him. Twenty-five years ago, when I started as a young preacher, the elder gave me the Biggsville circuit for a training-school. It had five appointments, from ten to fifteen miles apart. The man who says those fifteen-mile tramps were not as good as parallel bars for muscular development has never tried them both. The three sermons on Sunday made safe the pressure of my youthful enthusiasm, and five protracted meetings gave a growth in grace. Altogether, my training-school was not particularly conducive to the practice of rusting out. The new kind may be better, but I am old foggy enough to doubt it.

Biggsville at this time contained

about two hundred souls. In the outskirts of the village, on the way out to the cemetery on the hill, there stood a cheap little house. The original architect evidently calculated without his host, and when two rooms would not hold, with the closet crowding, a wife and seven children, he managed to add an "L." It had not yet become the fashion for one man with one wife and no children to occupy a house as big as a hotel for a private residence. It was customary in those days to have children and expensive to have rooms. She had two small children and a smaller income. It was found to be a good thing for both when Sister Walker leased the "L" to old Father Bracken, who, after forty years in the ministry, had been rendered "ineffective," and had settled at Biggsville because he must settle somewhere.

Strange as it may seem, it was, nevertheless, true that, notwithstanding forty years of manhood devoted to the service of God and man, the interest he drew on this investment, when cashed in the coin of the country, made only about \$140. That is to say, the Conference Claimants Committee once gave him that amount as a top notch. It did not do this often. Small as it was the sum did double duty in helping the widow keep the wolf from the door, as well as making existence possible for Father Bracken. It looked like a case of poverty, but Father Bracken did not show it.

"A man he was to all the country dear; And passing rich with forty pounds a year."

Do you suppose a preacher ever forgets his first sermon? He may forget what he said, but never how he felt. I well remember how the perspiration bathed my body and anxieties played hide-and-seek through my brain in the pulpit of the little Biggsville Church. Suddenly there arose before me from the front seat the vision of a calm, inspiring face brightened by a pair of clear, trustful blue eyes, and sunlit with the radiant smile of faith. It seemed like the faith of one of the patriarchs. Its inspiration kindled mine and lifted me on the wings of faith above the weakness of the flesh and out into the deep things of God, till the preacher was lost in the preached word. This was my introduction to the superannuate of the Biggsville circuit.

I was reading a paper one day in the rear of John Wayne's store while John and a travelling man were talking in front. I overheard them.

"Hello! Who's the old codger coming down the street in threadbare clothes, hands behind his back and walking like a king in his garden?" said the travelling man. John's hands opened and shut, his breath quickened, but he relieved the tension and burst out:

"King in his garden?" That's just what he is. If ever there was a true child of God that's the man, and as this is God's country you struck it about right, if you didn't intend to. He's a child of a King, walking in the King's highway. There's one man that proves 'Tis religion that can give Sweetest pleasure while you live, and I'd stake my all he'll prove

'Tis religion can supply Solid comfort when you die."

"Why, John, you are a little enthusiastic over the old man, aren't you?"

"Yes, but I have lots of company. There isn't a man, woman or child in this town but's just the same."

"He must be something extra!"

"He is indeed an extra sort of a man. The new preacher joked him the other day on being so popular. A merry twinkling flashed in the old man's eyes and he said: 'Yes; it does the people of Biggsville good just to see me.' He thought he was passing a joke, but the rest of us knew it was the Gospel truth. Then, too, he's a sort of sunshine and a better medicine than any doctor these parts has got. He would sooner do something for some one else than himself any time; and ain't that about as near as you ever get to loving your neighbor as yourself? 'Round here that goes for pretty good proof that you love God, too; so you see he has the whole thing."

"Yes, John, if a man loves his neighbor as himself, I guess he's got religion. Is the old man well fixed? Most old preachers have hard picking, and how can he be so saintly if he's on a constant watch to see if the rations will keep up the supply to the end?"

"Well, he's just like the rest. It's about 'live horse and get grass' with him."

No regular meeting of the Church came off without Father Bracken. He often conducted the service in my absence. In revivals his exhortations did more in bringing forward sinners than my best sermons.

As the days went by I saw that his natural force was abating. They gave him a cane at one of his charges, but he seemed to think nature had not intended him to lean on any other support than the arm of the Infinite. The night of January 20 was long remembered in Biggsville as the night of the great blizzard. A blinding snowstorm prevailed all day, and when night came the mercury dropped to twenty degrees below zero. It was not until late the next morning that men could be seen shoveling paths in the snow.

Father Bracken had also been a disciple of John Wesley in the matter of early rising. On this very cold morning, however, Mrs. Walker did not wonder at not hearing him moving in his room. But when the breakfast dishes had all been put away, and still there was no sound, she ventured into his room to stir the fire. Great was her surprise to see him sitting in his armchair in front of the fireless fireplace, with his head resting on his hands as they lay on the table.

Fearing he was ill, she rushed to him, placing her hand on his shoulder, and said:

"What's the matter, Bro. Bracken? Are you sick?"

No voice responded, but her pressure on the shoulder swayed the stiff body to one side and revealed the truth. Father Bracken was in the land where there is no sickness. His large Bible lay open before him, and one of his pencilings brought out the passage from Timothy: "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them that love His appearing."

On Sunday afternoon in every direc-

tion outside the Church could be seen teams hitched. Men and boys in great numbers stood around, kicking their toes to keep them warm and talking in subdued tones. Inside, every possible nook and corner was filled. Never before nor since was there such a large funeral seen in that country.

I stood looking over the pulpit desk after the services, looking down at the calm face of Father Bracken, and at the groups of people who filed by, shaken with sobs. Each stopped a moment and looked with love at the face more people pinned their faith to than any other ever known there. The choir sang softly with quavers in their voices:

Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories fade away;
Change and decay in all around I see;
Thou, who changest not, abide with me."

The thought came to me as I looked on that to be a bishop or a president is not to be compared with this glory. Let my last end be like his. James H. Shaw, in "Christian Uplook."

RELIGIOUS LIFE OF

FAMOUS AMERICANS.

Among the notable historical articles scheduled for periodical publication during the coming few months is a series of articles on "The Religious life of Famous Americans," which will be contributed to the "Union Gospel News" of Cleveland, by Waldon Fawcett; who has recently come into some prominence as magazine writer. The opening paper of the series is entitled "George Washington as a Churchman," and will be followed by others on Franklin, Webster, Lincoln, and other notable Americans. The series finally concluding with presentations of the religious views of commanders prominent in the Spanish-American war.

WASHINGTON'S RELIGIOUS SIDE.

No visitors were admitted to the Washington home on Sunday, with the single exception of Speaker Trumbull, at the time secretary to the general, and who for years maintained the custom of spending an hour with him each Sunday evening. Washington, as a rule, spent Sunday afternoon in his room and in the evening frequently read a sermon of a selection from a religious work to Mrs. Washington in her own apartment.

The wife of the first president of the United States was quite as devout as her husband. After breakfast each morning she retired for an hour to her chamber for prayer and reading the Holy Scriptures, a practice she never omitted during half a century of life under varied conditions. In Church Mrs. Washington always knelt, while her husband stood during the devotional portions of the service. At every repast Washington always, unless a clergyman was present, asked a blessing in a standing posture. If a clergyman was present he was requested to ask a blessing and also to return thanks after the conclusion of the meal.

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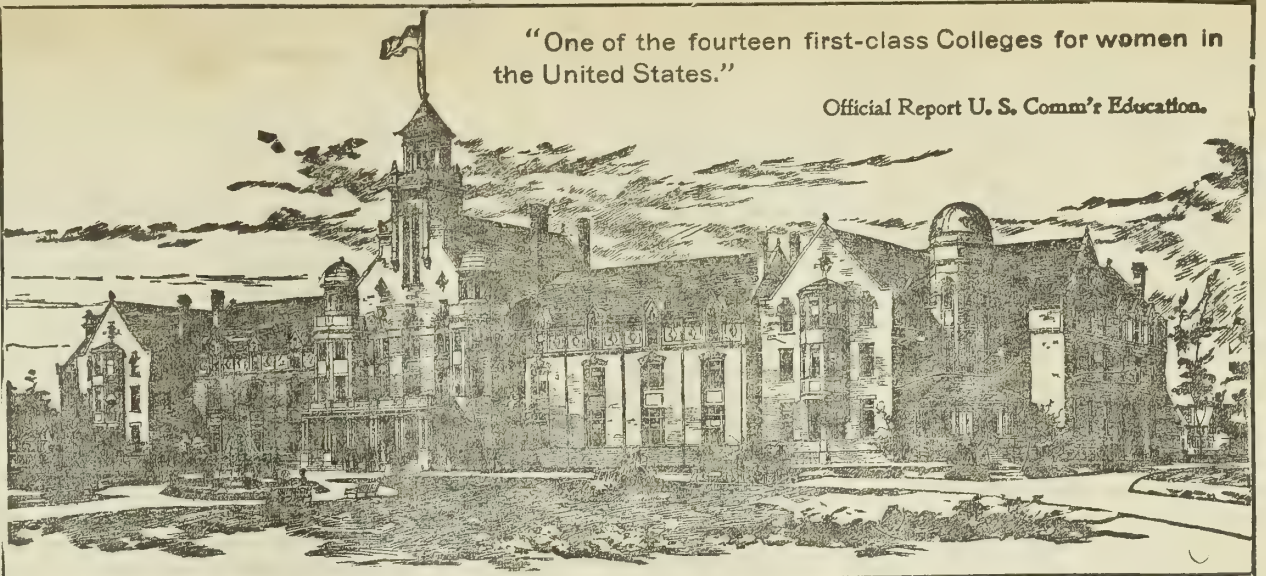
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THURSDAY, SEPTEMBER 14, 1899.

OPENING EXERCISES OF THE BLACKSTONE FEMALE INSTITUTE.

The opening exercises of the Blackstone Female Institute will take place on Friday night, Sept. 15, in the Institute Chapel. The address will be delivered by Rev. W. Asbury Christian, pastor of Centenary Church, Lynchburg. The opening sermon will be delivered by Dr. J. T. Wightman, of Baltimore, who is at present supplying the pulpit of Dr. A. Coke Smith, at Court-Street, Lynchburg. It is one of the characteristic features of the Blackstone work that as much stress is laid upon the opening exercises as upon the closing. It is very important to pitch the tune right in the beginning.

WAR CLAIM.

(CONTINUED FROM FIRST PAGE.)

only justified, but approved of the means used by the agent in procuring payment of the claim, thus in effect, justifying the means used by the end to be obtained, and

WHEREAS, The said committee have in their address stated their inability to return the money of the United States, even had they been so inclined, by reason of the sixth restrictive rule in discipline, chapter II, section 1, and

WHEREAS, A large number of the Church seriously object to the means used to obtain the money and are unwilling to have the Church receive the same, and, be it

RESOLVED, by the Missouri Conference, that a yea and nay vote be taken on the question of the alteration of the sixth restrictive rule in chapter II, section 1 of discipline, accordance with the proviso to said rule, which shall provide for a return to the Government of the United States the sum of \$288,

000, obtained by the Book Agents from the Government.

2. That the roll of the members be called and the members vote on the following question:

BE IT RESOLVED: By the Missouri Conference of the M. E. Church, South, in Conference Assembly at Fayette, Mo., that the sixth restrictive rule of Chapter II., section 1, of the discipline be so altered so that the Book Committee of the Publishing House, located at Nashville, Tenn., be instructed to return to the Government of the United States the full amount received by the Book Committee or Book Agents from the United States in and by virtue of an Act of the Congress of the United States prepared and approved at the last session of Congress.

3: Those voting in favor of resolution be recorded as voting yea; those voting against resolution shall be recorded as voting nay.

4: That the secretary of this Conference be required to certify the results of this vote, showing the names and number voting for, and the names and number voting against said resolution to the next General Conference of the Church.

THOS. SHAKELFORD,
JOHN ANDERSON,
T. H. PRITCHETT,
T. H. B. ANDERSON,
S. P. EMMONS,
C. Grimes,
R. T. BOND.

Bishop John C. Granbery was entertained in the classic home of his old Virginia friend, Prof. Corprew.

Revs. John Anderson, W. F. Packard, J. H. Pritchett and R. H. Cooper, delegates to the last General Conference, were continued to the call Conference.

Some of the most pertinent and pointed speeches in the war claim debate were by Judge Shackelford, Prof. Bond and Revs. R. H. Cooper, and W. A. Hanna.

Rev. J. M. O'Bryen and Prof. R. T. Bond were chosen to represent the Conference at the next session of the American National Anti-Saloon League which meets in Chicago.

The next session of the Conference will be held in Fulton. The Worn-Out Preachers', Widows' and Orphans' Funds received no help from the Publishing House. The senior Agent said in explanation that it was an "off year."—"St. Louis Advocate."

BISHOPS AND BOOK AGENTS.

In the discussion at the recent session of the Missouri Conference it was asserted that our Bishops at Baltimore discouraged investigation of the methods by which the Publishing House war claim was collected. Bishop Granbery, speaking from the chair, said that it was the first that he had ever heard of the matter. If there was such discouragement, he thought it must have come from individuals and not from the College of Bishops. No one at Baltimore fully realized the gravity of this question or the far-reaching consequences of the questionable acts of our Agents. But there were few of the multitude who listened to the debate at Fayette last week who did not realize

the force of the declaration of Dr. J. H. Carlisle, of South Carolina, when he said, "Far better for Southern Methodism had a flood-tide in the Cumberland river washed out the foundations and our Publishing House had fallen into ruins."

During the temporary calm of the last 100 days the fog and dust of personalities and prejudice have sufficiently cleared away to enable many people who have been blinded and dazed in the confusion, to now clearly see the thing in all its hideous deformity. Both sides in the Fayette debate evidently realized the seriousness of the situation, and that something must be done. They only differed as to whether we should wait for a regular session of the General Conference, or whether a special session should be called. If every Conference in the Church could hear Judge Shackelford's speech they would realize the necessity of doing something as soon as possible.

The people who think that our Bishops are insensible or indifferent to the situation are very much mistaken. A great moral question can never be finally settled until it is settled right, and it is only a question of time when the great wrong will be righted.—"St. Louis Advocate."

DEATH OF JAMES A. RIDDICK.

In the death of Rev. James Andrew Riddick, who passed away Saturday night in Petersburg, after a long illness, aged eighty-nine years, the oldest member of the Virginia Methodist Conference is removed from earth. For 68 years he had been a minister of the gospel, though not in active service of late on account of failing health.

Dr. Riddick was a man of the most sunny disposition. His life was one of purity and filled with good works. Though bowed beneath the weight of nearly 90 years, his mind was clear almost up to the moment of dissolution. He is survived by five children—Dr. James G. Riddick, of Norfolk; Mrs. Judge S. S. Weisiger, Mrs. Judieth Smith, and Misses Bettie and Emma Riddick, all of Petersburg. He also has a number of relatives in this city.

HIS CAREER.

James Andrew Riddick was born in Gates county, near Sunbury, N. C., September 13th, 1810, being on his mother's side a direct descendant of the well-known Alston family of the old North State.

After receiving the best education that the schools of the neighborhood afforded, the young man, in his sixteenth year, went to Suffolk to become a clerk in the mercantile establishment of his brother, Mr. James McGuire, a man distinguished for his piety and liberality. Mr. McGuire's home was the mecca for Methodist ministers, and here Dr. Riddick met such eminent divines as Dr. Daniel Hall, Rev. Melville B. Cox, Bishop McKendree, Henry Holmes, Hezekiah G. Leigh, Ethelbert Drake, Benjamin Devaney, Martin P. Parks and others.

It was association with such men as these that Mr. Riddick became imbued with the spirit of preaching. In 1831, he went to Brunswick county to engage in the mercantile business with his

brother. He became converted at a camp-meeting, however, and in the following year, having met John Wesley Childs, so well remembered for his piety, closed his business and went with him to the Conference at Norfolk in the month of February, where he took an appointment under Presiding Elder John Early, and was sent to help Rev. Jesse Powers on the Amelia circuit.

RECEIVED ON TRIAL.

At the next meeting of the Conference, held in Petersburg in February, 1833, he was received on trial and sent as an assistant to the Rev. John H. Watson on the Prince Edward circuit. The following year he was put in charge of Mecklenburg circuit, where he met with great success.

In 1835 Dr. Riddick was appointed to Shockoe, in this city, and for several years following he continued to fill the most important stations in the Conference.

When the Conference met in Portsmouth in 1842, Dr. Riddick asked for county appointment on account of his health, and was sent back to Amelia circuit. During 1842 he married Miss Judieth A. Gregory, who made him a model wife. She died a number of years ago.

In 1845, after filling Charlotte and Amelia circuits, his ill-health forced him to discontinue until 1850, when he resumed his labors, returning to Amelia circuit.

Thence he went to old Randolph-Macon district, where he remained five years, when, at the request of Murfreesboro' Female College, he was made presiding elder of the newly-formed district known as Murfreesboro, where also, he remained four years, being appointed to Sussex circuit in 1859 and 1860.

At the Conference in 1861, he took a supernumerary relation, and settled on a farm at Stony Creek, Sussex county, Virginia. He remained on this farm until after the civil war, when he removed to Petersburg, where he lived the rest of his days. Of late years he had been writing articles for different periodicals.

FIRST METHODIST MINISTER.

Four members of the Riddick family were ministers of the Gospel. The subject of this sketch was the first of the name to become a minister and a member of the Virginia Conference of the Methodist Episcopal Church, South.

Dr. Riddick was always classed among the best business men of the Conference. For a number of years he was secretary of the Conference Missionary Society and assistant secretary of the Conference.

Since the death of the venerable James McAden, in 1889, he had been the senior member of the old Virginia Conference.—Richmond "Times."

The funeral of the late Rev. James A. Riddick took place Monday afternoon at 3:30 o'clock at Washington Street M. E. Church and was quite largely attended. The services were conducted by Rev. Geo. W. Wray and Rev. W. W. Lear.

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SYNTHETIC BIBLE STUDY.

(CONTINUED FROM THIRD PAGE.)

on the synthetic plan. Dr. James M. Gray, the originator of this method in classes has had one class in Boscon numbering over 1,000. There are a number of large classes in Chicago studying the Bible synthetically. It gives the student a bird's-eye view of the Book and gives more real useful and helpful knowledge of the Scriptures, considering the time used in study, than any other plan. The Union Gospel News, Cleveland, Ohio, has secured the services of Dr. Gray to conduct its readers through the Bible in a year on this plan. Anyone by taking a copy of the paper can by means of it conduct a class of 50 or 100. The aim is to have classes in all cities and towns of the United States. The lesson commences in the Oct. 5th, is, ue.

Quarterly Conferences

FARMVILLE DISTRICT—4th ROUND.

Sept. 9-10, Cumberland.
16-17, Prospect.
17, Farmville, at night.
20, Amelia, Tabernacle.
23-24, Burkeville, Smyrna.
30, Oct. 1, South of Dan, Alton.
Oct. 1, 4 p. m., 2, Hyeo, Cherry Hill.
7-8, Prince Edward, Seaboard.
8, at night, 9, Charlotte, Smithville.
11, Crewe, Smithville.
13, Chase City, Salem.
14-15, Clarksville, Rehoboth.
15, Boydeon, at night.
18, Blackstone.

J. H. RIDDICK, P. E.

Guinea Fowls.

These birds must be well known to be appreciated. From childhood we have had them on the farm, from 5 to 250 in a flock. They are no trouble whatever, lay their eggs in nests which they make in the grass and wheatfields, we often finding nests with from 3 to 75 eggs piled on top of each other. From some of the nests we take part of the eggs, and leave some for them to raise their young. They sit, hatch and raise their broods, and we often do not see them until late in the fall, when they bring their chicks home, sometimes as many as 20 in a flock. Such chirping, such flying up trees! The little keets look much like partridges when about that size. They are splendid meat to fry or roast or for potpie, and to enjoy a breast of fowl one should eat a guinea fowl. The eggs are considered the richest of all eggs and keep well. We put them up to use in winter, and two years ago, when illness and death in the family made me forget the eggs until June, we found them just as good as when put away. If you try guinea fowls, you are sure to have eggs and fowls for your table, and no trouble to get them.—Cor. Country Gentleman.

Egg Statistics.

A statistician has drawn up a table to show how many eggs the various kinds of domestic fowls lay per annum and how many eggs go to the pound: Geese, 4 to the pound, 30 per annum; Polish, 9 to the pound, 150 per annum; bantams, 16 to the pound, 100 per annum; Hamburgs, 9 to the pound, 200 per annum; turkeys, 5 to the pound, 30 to 60 per annum; game fowl, 9 to the pound, 100 per annum; Leghorns, 9 to the pound, 200 per annum; Plymouth Rocks, 8 to the pound, 150 per annum; Langshans, 8 to the pound, 150 per annum; Brahmas, 7 to the pound, 130 per annum; ducks, 5 to the pound, 20 to 60 per annum.—American Fancier.

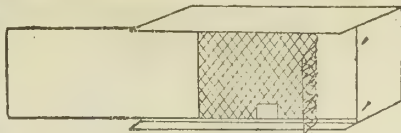
PLAIN CHICKEN COOPS

SOMETHING NEITHER INTRICATE NOR EXPENSIVE.

No Slant to the Roof and No Hinges on the Door—A Simple Putting Together of Plain Boards and a Little Wire Netting.

To the man who is compelled to run out after dinner and knock a chicken coop together while the horses are resting the average poultry coop illustrated or described in poultry papers or departments is an aggravation. There are a number of things to be considered in coop construction, but much depends upon the order of points desired. The average man puts them about this way: (1) Utility, (2) cheapness, (3) ease of construction, (4) convenience and (5, if at all) appearance.

After a good deal of trying, says a writer in The National Stockman and Farmer, I have one which satisfies me. Dimensions are made to fit my lumber, generally 2 by 3 feet and 12 to 15 inches high. I cut my lumber to make a solid box, no slope for roof. In putting together I nail the bottom to battens, making a platform which is not fastened to the box. Instead of putting in the front board I lay it aside and nail in an inch strip at top and bottom of point and cover with one inch wire netting. This netting is cut three or four inches longer than front and stapled fast except one end, which is left loose for the last few inches and laps round the corner of coop and is hooked over two nails, one each at bottom and top. This is the door. When hen is to be let out or in, unhook netting and fold it back, bending it if necessary to have it stay open or hold it in place with stick or stone. For the little chickens a few wires are cut near the floor and loose ends bent back. There will be less danger of this being stretched and enlarged if a heavy-



SIMPLE CHICKEN COOP.

ier wire is bent the right shape and the loose ends of the netting bent round it. The board that was cut for the front is used in shutting in the chickens at night. In mild weather it is simply placed to cover the small chick door and held in place by a board or stone. In cold or stormy weather it can be placed over the entire front. This is a perfect ventilator. In hot weather this board can be placed in front of the coop to make shade for both hen and chicks.

No slant is given the roof. It is covered with paper, felt or anything else that will turn rain, and it is scarcely possible to place a coop so it will not have slope enough to carry off all water. A sloping roof adds one-third to one-half the time of construction. A hinged door is also a dreadfully costly thing in time. I make my coops as high as I can get them by using only one board. That is rarely over 16 inches; 12 will do. If two boards are used to get the height, the sides ought to be papered the same as the roof. Lap the paper or felt over the edges of roof so as to stop all cracks and drafts and then get ventilation in front by adjusting the front board.

THE VELVET BEAN.

Practical Men Recommend It For Green Forage and Soil Renovation.

The velvet bean, grown for some years in parts of the south as an ornamental vine, is now beginning to be

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2. Forty-three (43) per cent. of the students received no demerits during the entire session.
3. Thirty-nine (39) per cent. passed with distinction on all their classes.

The fact that nineteen (19) degrees, professional and classical, were conferred this year on students prepared at the Academy by the Colleges and Universities of this and other States shows the thorough character of the work we are doing.

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recognized as a forage crop and soil renovator. The plant has attracted considerable attention among farmers in the Gulf States, but its use for forage, green manure and soil renewing is as yet the exception rather than the rule. It seems, however, that in regions where it can be successfully grown it may become a rival to the well known cowpea.

The Florida experimental station has reported a culture experiment with the velvet bean, and the results which were obtained are quite promising. The plot upon which the experiment was conducted comprised about one-fourth of an acre of very poor soil. The soil was prepared as for corn, and the beans were planted in rows three feet apart and about one foot apart in the row. The plot was kept free from weeds until the rapidly growing vines shaded the ground and covered it with dense vegetation. A square rod produced 93 pounds of green forage, which was at the rate of 16,680 pounds per acre. It is estimated that the yield of hay would have been from two to three tons per acre.

According to a farmers' bulletin of the department of agriculture, its use as a green forage for all kinds of stock and as a crop to be grown in orchards for its fertilizing value is recommended by practical men who have given it a trial. The luxuriant growth of the crop well adapted to shading, mulching and fertilizing the soil. Furthermore, like other legumes, the velvet bean gathers nitrogen from the air and thus acts as a valuable fertilizing agent for whatever purpose it may be grown, although the greatest benefit to the soil results from growing it for green manuring. Besides storing nitrogen, the crop serves as a mulch, and when turned under adds humus to the soil, improving it physically and mechanically. This is of great importance, especially when the renovation of the soil is dependent on the use of commercial fertilizers.

The seed may be planted in drills or rows four feet apart each way, putting from three to five beans in the hill. Some growers drop beans every fourth or fifth furrow while plowing the land, and cover them with the following furrow. It requires about 16 quarts of seed per acre when planted in every fourth furrow. The planting should be done early in the spring. The yield of beans is estimated at about 20 bushels per acre.

The velvet bean seems to thrive best in the extreme south and cannot be grown with success as far north as the cowpea. At the North Carolina station seed started slowly, but when well established made vigorous growth. Owing to the long season of growth of the plant only a few pods were full grown and no seed had ripened when they were injured by frost.

VOLCANIC BATHS.

The Bather Revels In a Crater of Ice Cold Mud.

Volcano baths are the proper thing nowadays in certain parts of California and Mexico. Down in Mendocino county, Cal., such baths have become most frequent.

The volcano bath is not a water bath, nor is it a fire bath or a lava bath, as might be supposed. It is a mud bath, and no ordinary mud bath at that. Ice cold mud of a bluish tint and of the consistency of freshly mixed mortar is the element into which the bathers plunge, splashing and spluttering. The way they manage it is unique. A sapling is felled in the forests near the volcano craters, stripped of its limbs, carried to the crater and placed across it, so that each end of the pole rests on firm ground. Fancy yourself sliding out on one of these sapling stretched across a crater of mud. The mud is so soft and sticky that you will find it difficult to get up, and you will find it difficult to get down. The mud is so soft and sticky that you will find it difficult to get up, and you will find it difficult to get down.

cold mass of mud and swinging yourself there, suspended by your hands until fatigued. Then, with just life enough left to crawl back along the log, you reach unyielding ground again.

Once plunged into one of the craters of mud, with all ties to the sapling above severed, a person would be lost forever, being swallowed up in the murky depths in an instant, for vastly quicker in action and surer of its victim than quicksand is the mud of Mendocino's mysterious volcanoes.

Cleanliness has nothing to do with it. It is not that for which people face the dangers of the volcano bath. The mud which is belched forth from the earth's interior is supposed to contain important medicinal properties.

There are about 25 of these singular mud belching volcanoes in Mendocino county, and they are among California's many wonders. They are situated high on a mountain side, seven miles from Cahto. At this time of the year they are unusually active. Their gurgling roar may be heard for a distance of several miles when they are most violent. The mud frequently shoots over the rim of the crater, flows down the mountain like a lava stream and enters one of the Eel river's tributaries called Mud creek. It fills the craters, which are about five feet above the earth's surface and bounded with a circular base or miniature crater from four to seven feet in diameter at the base and two to three feet at the top. Prospecting parties have hewn down saplings 50 feet in length and pushed them into the mouth of a crater. Some of these have disappeared altogether. Others remain near the surface, playthings of the muddy element, which tosses them about like fishermen's bobbins in a rough sea. A significant coincidence is the fact that when the ocean, 20 miles away, is unusually heavy and rough the volcanoes become intensely active, belching forth not only their burden of ice cold mud, but volumes of warm vapor. In some mysterious way the ocean seems to control their action. —San Francisco Bulletin.

When Cannon Was Silenced.

Congressman Cannon is a hard bitter and merciless. I never saw him disconcerted but once, and then he was himself hit hard and silenced for the day. It was this way: Boutelle, as chairman of naval affairs, brought in a bill to pension the widows and orphans of the victims of the Maine disaster in Havana harbor. Cannon jumped on it and asseverated that any jackleg pension attorney could drive a coach and four through the bill and loot the treasury without limit, and then he cited similar legislation in the case of the Samoa disaster in 1889.

Boutelle is a fierce man, a capital talker, the handsomest man in the house and impulsive. Springing to his feet, his face ashen with anger, every nerve quivering with passion, his voice vibrant with rage, he pointed his finger at Cannon and exclaimed, "Mr. Speaker, there are men in this world who would break up a funeral procession if they were not appointed to drive the hearse." The house screamed with laughter and delight, for there were few there into whose legislative dumping Cannon had not at some time put a spider. It was the only time old Joe was not able to return a Roland for an Oliver. —Washington Letter in Louisville Courier-Journal.

Keep the fowls tame, for tame hens are better layers. If you doubt this, just try it one year, and you will be well satisfied with the results. A scary hen is never to be relied upon either as a layer or a mother.



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Prof. Smithdeal is a deadly enemy of educational shams and superficial methods of teaching. —Practical Age, Moline, Ill.

We do not hesitate to single it out as an example for all such institutions. —Western Trade Journal, Chicago, Ill.

The results accomplished speak for themselves, and will bear comparison with those accomplished by any similar institution in any part of the country. —Mercantile and Financial Times, New York City.

This school has long been recognized as a leading one, and we are glad to see that it is winning from the press and people the praise it so richly merits. —Progressive Farmer, Raleigh, N. C.

This college is well-known and stands high in business circles. —Portsmouth Star.

Everybody has heard of Smithdeal Business College, but comparatively few know of its great value in fitting young people for successful business life. —Richmond Times.

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TO CATCH JOHN'S FANCY.

Hints to Merchants Who Will Make an Effort to Secure Chinese Business.

To the "foreign devil" who would cater to the Chinese trade it is of the first importance almost to study well the matter of trademarks, for upon the circumspection with which these are chosen will depend largely the fate of the goods. Mr. Samuel L. Gracey, United States consul at Fuchau, in one of his recent reports, gives a list of some of the pictures most frequently seen and which therefore presumably are popular and would lend themselves well to trademark use. But simply naming these things does not supply sufficient data from which to prepare them. It must be remembered, so Mr. Gracey tells us, that Chinese art is very peculiar, and a tiger as ordinarily represented by foreign artists would not meet with favor with John Chinaman. It must be a tiger according to Chinese imagination and art, of unreasonable length of body or bigness of head or curve of tail and in impossible attitudes. On a popular Japanese match-box is displayed a monkey standing on its front feet, head nearly touching the ground, with hind feet up in the air and tail whipping the skies. The grotesque and even hideous to European and American minds tickles the fancy of the dwellers in far Cathay. No description can supply adequate information to an engraver or colorer by which he could produce the real thing, and any departure from the Chinese fancy in such things would brand the goods at once as foreign product and doom it to defeat.

A Chinese dragon differs from a Japanese dragon in its contortions. A royal dragon must have five claws, while the plebeian beast has only four. A stork must always stand on one leg, or, flying, must present an enormous spread of wings and trailing long legs. All Japanese birds when flying must have a tendency downward, never up or on a straight course. To a Japanese nothing is preferable to the representation of snow capped sacred Fusi-yama, as seen on nearly all Japanese fans, screens and other articles. One of the labels mentioned by Consul Gracey represents a woman in bright robes, holding a long necked vase on her shoulder, while at her side is a monkey holding a chrysanthemum in its mouth. Others are equally grotesque. But they all are suggestive of the curious fancies of those of the Celestial empire.—Cassier's Magazine For August.

Demand For Eggs.

An exchange says that New York city market requires more eggs each year than are sent out by the three largest egg producing states. If one considers how many other large cities there are in sections where the egg production does not equal the demand, we will see why it is that the business cannot easily be overdone. And there is also now a considerable export demand for eggs.

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REV. JAMES CANNON, JR., Editor,
Blackstone, Va.

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ONE STEP AT A TIME.

There's a mine of comfort for you and me
In a lonely home bit of truth;
We were tenderly taught at the mother's knee.
In happy days of youth.
It is, what if the road be long and steep,
And we too weak to climb,
Or, what though the darkness gather deep,
We take one step at a time.

A single step and again a step,
Until by safe degrees,
The milestones passed, we win at last
Home, when the King shall please.
And the strangest thing is often this,
That the briery, tangled spots,
Which cumber our feet, should be
thick and sweet
With our Lord's forget-me-nots.

It matters little the pace we take,
If we journey steadily on,
With the burden-bearer's steady gait,
Till the day's last hour is gone;
Or if, with the dancing foot of a child,
Or the halting step of age,
We keep the goal in the eye of the soul,
Through the years of our pilgrimage,
And yet, in the tramp of appointed days,
This thing must sometimes be,
That we falter and pause and bewildered gaze,
For the road has led to the sea.
And the foeman's tread is on our track
As once on the booming coast,
Where the children of Israel, looking back,
Saw Pharaoh's threatening host.

Then clear from the skies our leader's voice,
"Go forward!" bids us dare
Whatever we meet, with fearless feet,
And the might of trustful prayer.
So, ever advancing day by day,
In the Master's strength sublime,
Even the lame shall take the prey,
Marching one step at a time.

And what of the hours when hand and foot
We are bound and laid aside,
With the fevered brain and throbbing pain,
And the world at its low ebb tide?
And what of our day of the broken heart,
When all that our eyes can see
Is the vacant space, where the vanished face
Of our darling used to be?

Then waiting and watching and almost spent,
Comes peace from the Lord's own hand,
In his blessed will, if we rest content,
Though we cannot understand.
And we gather anew our courage and hope,
For the road so rough to climb,
With trial and peril we may well cope
One single step at a time.

—Margaret E. Sangster.

Editorial.

DREYFUS CASE.

The whole world rings with indignant protest at the injustice of the verdict in the Dreyfus case. But there is, strange to say, little comment on the underlying reason for such a result.

St. Bartholemew's Days is a part of French history, and this verdict at Rennes is of the same character. The blood of the Huguenots shed hundreds of years ago cries aloud to-day in the injustice to Dreyfus, and says "the same principle caused us both." France is a Roman Catholic country, and the doctrine of the Roman Catholic Church, "The end justifies the means," is the thought underlying St. Bartholemew's Day and the Dreyfus outrage.

Why was France obliged to reopen the Dreyfus case? Did the Roman Church demand it? Nay, never! The demand for justice to the despised Jew came from Protestant principles and has been voiced and defended, not by the Roman Church, but by the Protestants, Jews, and the anti-clericals. People trained under Jesuitical principles, as the French have been for centuries, cannot appreciate the horror with which this conduct has been received by the Protestant world. Romanism, carried to its logical results, eats all of the fibre out of the nobler qualities of the soul, and leaves the mere shell, and so the French are renowned for certain society, fashionable graces, but are sadly lacking in the higher and nobler qualities of manhood and womanhood. Spain, Italy, France, South America, Cuba, Porto Rica, the Philippines, all have been given up to Romanism for centuries, and they are feeble, frivolous, fickle, and utterly unable to stand before the great Protestant nations of the world. The Dreyfus case is a logical fruit of Romanism.

Below is given the comment of Dr. Buckley in the "New York Advocate" on the case, and an outline of a sermon by Dr. Young, taken from the Norfolk "Landmark."

Dr. Buckley says:

The world has not read the testimony in this celebrated case. If it had, in the absence of an opportunity to hear the witnesses and to note the bearing of the accused, in so complex a case, it would not ordinarily be able to form an opinion of the guilt or innocence of the prisoner. But the sentiment of those who did hear and see is almost wholly in his favor. The unquestioned villainy of many of the General Staff, the strange absurdity of many of the expert witnesses (one in particular), the confessions of the voluntary exile Esterhazy, the suicide of Henry, the sneaking and melodramatic performances of Colonel Du

Paty de Clam, the bullying tone of the opponents of Dreyfus, the bitter race animosity, the statements of Italy and Germany in favor of the accused, raise a powerful presumption that he is innocent.

Whether he be or not, an amount of corruption scarcely conceivable has been proved—the proceedings in the Chamber of Deputies and in the Senate, the tergiversation of so many Ministers of War, the monstrosities of the trial have placed France in a most unfortunate condition before the world.

France has never recovered from the First Revolution. Reacting from a corrupt monarch and a too subservient Church, its career has been strangely inconstant. Licentiousness and intemperance have constantly increased. On the one hand the peculiar conscience which Roman Catholicism seems to have developed in the Latin races, on the other the utter demoralizing influence of atheism, and a public morality which exhibits traces of the corrupting influence of both, have culminated in a state of affairs in which the world gazes upon France with amazement, and would not be surprised at any revelation of recklessness or perjury or revenge.

It is a pity that a people with so many good qualities, situated in a part of Europe where they might be a center of moral, intellectual, and social light, should have forfeited to so great a degree the respect of the world. Spain itself is today worthy of more respect than France. What is it that accounts for the conditions and tendencies of the Latin races? Is it something in the race, in the religion, or both? We do not attribute it wholly to the influence of the perverted form of Christianity which dominates, nor pretend to tell how much better the conditions might be under other forms. But if one looks at the South American Republics, at Spain, at Italy, at France, and at Portugal as they now are, and reviews their history for the last hundred years, it seems that the Latin races are not keeping up with the general course of modern development as illustrated by Germany, England, and the United States. There is a pervading quality perceptible in their social, civil and religious life, which is distinguishable alike amid the very great differences among the Spanish and the French and the Italian characteristics; and that quality is not perceptible in the other nations mentioned, nor does it exist in any marked degree among the Slaves.

DR. YOUNG'S ADDRESS.

"Is it nothing to you, and ye that pass by? Behold and see if there be any sorrow like unto my sorrow which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger." Lamentations of Jeremiah, 1st chapter and 12th verse. This was the text from which the Rev. Dr. W. J. Young preached at Epworth M. E. Church Sunday night, his subject being: "The Lessons to Be Learned from the Dreyfus Case." As was expected, such a subject with such a speaker was attractive enough to fill to repletion the beautiful auditorium, and seldom since its erection has so large a congregation assembled within the spacious building. Hundreds stood up during the sermon, but all were amply repaid, for it was one of the most magnificent efforts made by Dr. Young during his ministry in Norfolk. The most

courtous attention was paid to the speaker during his discourse, which lasted about an hour.

Dr. Young began by stating that the text was an indication of the condition of the Jews when they were persecuted by their enemies in the East, and said that the persecution of Dreyfus by the French courts and people was only a part of the long, sad record of Jewish persecution from the dim, distant past, down to the present time. "Never before in the history of the world has such a wave of indignation spread over the country as followed the verdict of the court-martial at Rennes, and it is well that the world has given expression to its indignation, for it has brought nations closer together than States of the same nation were formerly."

Dreyfus was described by the eloquent speaker as being patient, heroic, manly, acting the part of a true martyr. It was not only Dreyfus who was persecuted, but it was the principles of truth and right that were being trampled upon, and as France has failed to uphold these principles it is the right of all nations to cry out that justice and truth and love shall be respected. He strongly protested against the decision against Dreyfus and said that the nations had so strongly protested that President Loubet must take matters in his own hand and release at once that man whom the world believed innocent.

The church and nation had many lessons to learn from the Dreyfus case. No people on the globe were more religious in some respects than the French, and yet Justice and truth and righteousness do not prevail and have been absent during this crisis in the history of that people. The whole trouble with France, as illustrated, could be expressed in one word—medievalism. It does not live in the nineteenth century, but in the middle ages; it has not the liberty of the present, as is shown in its hatred for the Jews. Shall a hated Jew stand in the way of the military? The answer was no, this being prompted by expediency, not justice. France had also shut her eyes to Protestant development, and it is a glorious fact that Protestants have aided and supported Dreyfus through thick and thin. Mme. Godard (whom the speaker praised in the highest terms) who allowed her house to be used by Mme. Dreyfus and Maitre Labori, after the hotels at Rennes had refused them shelter, is a Protestant, so was the president of the Court of Cassation, so was the ex-premier who testified for Dreyfus, so was Maitre Labori.

"And yet," said the speaker, "it is unfair to throw too many stones at France. Norfolk is considered as a Church-going, religious city, and rightly so, but why are taxes so high here? Why are the streets kept in such poor condition? Why are bonds of some saloon keepers allowed to be given by others? Why are there so many dens of iniquity, so many homes of shame? It would appear that such a condition is even possible here, as it is too frequently the case that Churchmen fail to bring religion in touch with their social and public life, which accounts for the little actual effect that religion has in that direction."

Dr. Young considers that the reason the Jews have not been converted to Christianity in all these years is that they have been subjected to persecution

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instead of receiving the proper treatment at the hands of the Christian world; that the Church cannot hope to attract the world to Christ till the people begin to live in their civil and public life as they do in their private life, and neither can it hope to influence the heathen world much till Christians are religious in fact as well as in name. His oration was a magnificent burst of eloquence and his hearers were only regretful when he had concluded.

The music at this service was also very attractive. The opening number was a chorus by the choir, and as an offertory Mrs. S. H. Baily sang with excellent effect Bradsky's "Thou Art Mine All," to the words "Ashamed of Jesus." After the sermon Mr. Albert Howard Garrett, an excellent baritone, sang "The Heart Bowled Down," to appropriate words. This is the first time that Mr. Garrett had ever sung at Epworth Church, and his manner of execution was particularly worthy of favorable comment. He sang at St. Luke's Church in the morning.

THE PHILIPPINE WAR.

It is a difficult thing to pass judgment upon a matter upon which there is so much conflicting testimony. There have been all sorts of statements about the condition of affairs in the Philippine Islands, until the great main facts seem to be in danger of being lost sight of. President Schurmann, a member of the commission sent out by President McKinley to investigate matters and report to the Government, has furnished a statement to the press which is valuable in its calm and apparently impartial summarizing of facts. He is a man of ability, of trained mind, the president of one of the leading universities of the country, and what he says is of value. We publish it in full, for the question of the Philippines is one of the greatest questions before our nation today. Our national honor is involved in the matter, and we must do right as a nation as well as individuals, otherwise God will punish us for our evil doing. The statement follows:

"It is very important that the public should know the actual facts of the situation. Things are what they are, and the American public should understand them, whether they agree with or run counter to the public's wishes.

"First, it requires some effort to realize the vastness of the archipelago, which extends triangularly from Formosa to Borneo and Celebes, through sixteen degrees of latitude. Never going out into the Pacific Ocean on the East nor the China Sea on the West, I made a circuit of 2,000 miles all South of Manila. This gives some idea of the difficulty of maintaining an effective blockade, as the coast line of all the islands embraced in the archipelago is many more thousands of miles.

Second, the multiplicity and heterogeneous nature of the tribes is something astonishing. Over sixty different languages are spoken in the archipelago, and though the majority of the tribes are small, there are at least half a dozen having a quarter of a million members. The language of these people are as distinct from one another as French and Spanish or Italian, so that the speech of any one tribe is unintelligible to its neighbors. These tribes are all civilized, and Christianized, but small uncivilized tribes, among whom Igorotes seem best known in America, inhabit the mountains in Luzon and form a large part of the population of Mindanao. In this island also there is a large Mohammedan population which is independent of the Mohammedans in the neighboring Sulu archipelago.

"Third, it is the Tagalos inhabiting some of the provinces about Manila, who are resisting the authority of the United States. Other civilized Filipi-

nos are neutral, except where they are coerced by armed bands of Tagalos, who seized upon their governments during the making and the ratification of our peace treaty with Spain. It would be incorrect to assume, however, that these tribes are allies of ours. They are not. Indeed they are not without suspicion of the white race, of which they have had experience only through Spain. But there are men of intelligence and property, and the masses, when not stirred up by the Tagalos, recognize the advantage to them of American sovereignty, and so remain neutral, although robber bands from time to time descend from the mountains to plunder and burn the estates of the peaceful inhabitants on the plains.

"Fourth, the insurrection, though serious enough, as experience has proven, is not a national uprising. Indeed, there is no Philippine nation. As I have already said, there is a multifarious collection of tribes having only this in common, that they belong to the Maylay race. The inhabitants of the archipelago no more constitute a nation than the inhabitants of the continent of Europe do.

"Sixth, the United States having assumed by a treaty of peace with Spain sovereignty over the archipelago, became responsible for the maintenance of peace and order, the administration of justice, the security of life and property among all the tribes of the archipelago. This is an obligation which intelligent Filipinos, not less than foreign nations, expect us to fulfill. Nor will the national honor permit us to turn back. In taking the Philippine Islands, we annexed great responsibility. The fact that the responsibility is heavier than most people supposed it would be is no excuse for failure to discharge it. I repeat that the Philippine question is essentially a question of national honor and obligation."

TRAMP METHODISTS

Dr. Buckley, with his usual discrimination, gives the following description of SOME Church members whom all pastors will recognize. They are of the "tramp" order: restless, roaming dissatisfied:

"We have sometimes been asked about certain Methodists that co-operate with this movement and are conspicuously reported. It is only necessary to say that all denominations have some members who care more for notoriety than for straightforward work in the Church, some who can work more effectively where they are not known than where they are, and some who do not come under either of these classes, but have a twist in the understanding which causes them to flock wherever the unusual, and especially the mystical, prevails; and there are some who have worn out their extravagances at home, some who, in the friction of life, have accumulated sore spots, and others who can easily be affected by contagious zeal kept up by extraordinary methods."

THE BISHOPS ON MORALS OF THE BOOK AGENTS.

Nothing has ever so profoundly stirred Southern Methodism as the revelations that have been made of the methods that were used to collect the publishing house claim.

After the bishops sent their letter to the Senate, a goodly number of the Conferences and some of our Church editors thought it best to leave the matter with the bishops, having, as they said, entire confidence in their wisdom and ability to settle the trouble aright.

The action of the bishops has been before the Church for some months.

What was the action? What is its full force and meaning? Did the bishops condemn the agents? Did they clear them?

The bishops disclaim any right "to the proper administration of the book agents, on the grounds that 'The law has specifically charged the Book Committee with that responsibility.'" Some will question the correctness of this position—this general disclaimer of all responsibility. However, the discussion of this point is beyond our purpose and we pass it by.

There were many who hoped the bishops would call a General Conference, and it is known that four of them so voted. Our bishops are conservative men, and it is well that they are. In times of storm it is well to have a firm hand and a clear head at the helm. The discipline provides that a General Conference can be called in two ways. (1.) By a majority of the bishops. (2.) By a majority of the Annual Conferences. The bishops knowing this and doubting the wisdom of a called session, leave that question with the Annual Conferences to decide. If the discipline had put the calling of the General Conference entirely in the hands of the bishops, their vote on this point might have been different. It is but just to believe that if they had supposed a majority of all the ministers and members of the Church wanted a General Conference, they would have called one.

What was the action of the bishops in regard to the agents?

(1.) They transferred to their records the official action of the United States Senate.

That official action, taken "after full investigation" by the Senate Committee, states, (1.) "No censure should rest upon the Methodist Episcopal Church, South, in connection with the passage of the bill for the payment of the claim." (2.) That the book agents were guilty of "misstatements and concealments in connection with the passage of the bill for the payment of the claim."

Let it be remembered that the bishops have entered this upon their permanent records, and have published it to the world as well. This act alone carries with it a weight of significance that is well worth pondering. Its meaning gathers emphasis from the further language used by the bishops in their official deliverance.

(2.) The bishops "deplore" the language used by the book agents. "Deplore" is a strong term and means "to feel or express deep and poignant grief for; to bewail; to mourn; to sorrow over." (Webster.)

(3.) The bishops affirm that the language used by the agents, the "misstatements and concealments," "(the adroit answers)," "has been the occasion of humiliation and action by the ministers and laymen of our beloved Church."

(4.) The bishops approve the conduct of "the ministers and laymen of our beloved Church," saying, "we sympathize with their jealous concern for the good name of the Church," as shown in their humiliation and action over the language of the book agents.

(5.) The bishops intimate that the book agents, in maintaining the claim of the Church, used methods that were

not "candid" and that were "unrighteous."

To sum up: The bishops after "much consideration of communications that were sent" them have entered upon their permanent records and published to the Church and the world, what is tantamount to an episcopal decision on the methods used in the collection of the publishing house claim. It is substantially, as follows:

"We find that the Senate, after full investigation, exonerates the Church from all censure, but that they charge the book agents with 'misstatements and concealments' in connection with the passage of the claim.

"We have been requested to remove the book agents, but the law has specifically charged the Book Committee with the responsibility as to the proper administration of the book agents, and we have no authority in the matter, because we are not, and have not been members of the Book Committee since 1878.

"While we have no authority to remove the book agents, still we put upon record that the language they used in pressing the claim, has caused us deep and poignant grief, and it has been, also, the occasion of humiliation and action among the ministers and members of our beloved Church. We desire to place ourselves on record as being in sympathy with these humiliations and these actions, since they show such jealous concern for the good name of the Church; and, further, because we do not believe that so just a claim of the Church should have been maintained by methods that were not candid and not righteous."

NOTE WELL.

It is well known that this deliverance is the action of the entire cabinet of bishops save three, and they wish something even stronger. Who, then, dare say that any of our bishops approve the conduct of our book agents or that they defend their conduct? They did they never would have passed such a severe condemnatory paper as the one they have given to the Church and which is commented upon in the above paragraphs. The truth is, the entire college of bishops condemn the conduct of the agents—that is their telegram to Senator Pasco and Senator Bate and the letter to Congressman Richardson. The language that the bishops have given to the Church and the world—and our bishops are not men careless in the use of words—can mean nothing else. It is known positively that more than a majority of them have told the agents they ought to resign.

Since the bishops, in their deliverance to the Church, have condemned the conduct of the book agents without calling a General Conference, it is evident that they leave that matter to the Annual Conferences.—"ONE OF THE ELDERS," in "St. Louis Advocate."

OPENING EXERCISES OF BLACKSTONE FEMALE INSTITUTE.

The sixth session of the Blackstone Institute opened on Sept. 14th. Friday night the opening address was delivered in a crowded chapel by Rev. Asbury Christian, of Lynchburg, and the opening sermon at Crenshaw

Church, Blackstone, by Dr. J. T. Wightman, of Baltimore. Both brethren spoke greatly to pleasure and profit of the large audiences. An outline of the address and sermon are given below, the address by Brother Sturgis and the sermon by Brother Compton. At this writing the school has the largest enrollment in its history at this stage of the session.

(In reporting the address of Brother Christian no attempt is made at verbal accuracy, or to reproduce the oratorical embellishments of the fascinating address. The purpose of this report is to give the substance of what he said.)

Announcing a text from Shakespeare, he first defined "Self." In this exposition he emphasized and beautifully illustrated the vast superiority in being, nature, motive, and mission of this "self" to all other lives around it. He then spoke of being true to this self.

"To thine own self be true; and it shall follow as night the day, thou canst not then be false to any man."

First, be true to your PHYSICAL self. The body is placed under the dominion of physical laws. Violate these laws, and you are untrue to your physical self. These laws are God given. So are the moral commands. You have no more right to ignore or violate one of these physical laws than you have to ignore or violate one of God's moral commands.

Sometimes men break these laws and when the penalty is inflicted they attempt to transfer the blame to God. A glutton kills himself by over-eating; or from a foul pig-sty near the house; or a cess-pool at the well, typhoid enters the family and kills off some of its members. We adopt our resolutions and start our preamble by saying: "Whereas, It pleased God in his providence to take out of this world," etc. Why it did not please God to do any such thing. Suppose I put my foot on the iron rail in front of the approaching train. The cars crush it to a jelly. Would there be sense or reason in my words if I should say, "It pleased the Railroad Company to remove and destroy my foot?" Such a statement would be lacking in truth, as well as in reason. But equally unreasonable and untrue are we who recklessly dare the penalty that thunders down the track of a violated physical law, and then piously (?) charge God with our own misdoings.

If in the coming days you are transformed into a house-keeper and your young husband happens to be cross and rough-spoken some morning after a breakfast on sour rolls, rancid butter, leathery meat, or other uneatable things, do not charge the outburst of temper to his bad nature, but blame it on the bad breakfast. Bad cooking destroyed at one stroke both digestion and good temper. Seriously, strive in every way to build up and keep a sound body by obeying God's laws of health. Be true to your physical self.

Second, be true to your INTELLECTUAL self. Here, also, law confronts us. Our mental faculties and capacities are placed under its operation and power. Obedience to its rules means progress, development, acquisition. To violate these rules is to stultify, weaken, and degrade the mind. There are no short cuts to learning. No short by paths lead to intellectual acquisitions. The old, beaten way of earnest, continuous effort of upright, downright hard work is still

the highway and the only way that the intellectual self can travel assuredly to final success. To waste the hours of study; to resort to "cramming," "ponies," or other dishonest devices, is damaging, and may finally be disastrous to this mental self of thine.

After all your hard work, your honest, faithful efforts, you may miss some distinction, some prize—even the degree—that you toiled to secure. Never mind this, for you will have gained the abiding satisfaction, the blessed reward of knowing that you were true to yourself in motive and endeavor. And this is worth infinitely more than any reward represented by tangible things, such as distinctions, medals, degrees, unless these also represent the "well-done" of conscience. One can have a mania for degrees and yet be indifferent to the needs of the mind. One can achieve distinctions and at the same time be untrue to self, and really dwarf the real self. Some who directed all their energies to securing and obtaining degrees, remind me of a gourd I saw at the maturity of its growth. The shapely handle was as long as my arm. What a tremendous bowl, or receptacle, there must be at the lower end of the handle," I said to myself. Stepping around to a point where the leaves no longer hid the end of the handle, I saw, to my amazement, that the bowl was scarcely as large as my closed hand. The gourd had actually run most of its growth into—a handle.

Be more concerned about the inward voice of approval than you are for the outward tokens of success. Get both if you can, but rate the external as valueless if to secure it you have to be untrue to yourself in any sense or in the slightest degree. Always, in everything, be true to your intellectual self.

Third, be true to your SPIRITUAL self. This is the highest, the most important part of your being—of your "self." Purity of heart and of life are to be sought and maintained as the supreme consideration and duty. All else must be held as subordinate to this. You must not lower the high standard of a pure womanhood.

Christ has uplifted women to a high moral plane. You should never descend from it to reach even the dearest object of an earthly affection. I like to look upon a picture, the statue of an exalted Minerva, the virgin goddess. To me, she represents through all time, that lofty, pure, inspiring womanhood that says to every admirer, to every would-be suitor, "I cannot descend to your level. If you want me, you must elevate yourself to mine." O what moral upliftings of our young men would take place if our girls were thus true to themselves! If they accepted God's standard, lived up to it, and from its accessible heights would say to those who persisted in living on a lower moral plane, "I cannot come down to you." This going down is always perilous. What warnings lie in the blighted prospects, blasted hopes, broken hearts and ruined lives of some who were indifferent to warnings given them! The fate of such should inspire every maiden with the resolve to live in single blessedness, if marriage shall mean a decent even to the level of worldly-mindedness, by marrying a worldly-minded man. "Be ye not unequally yoked together." And if

one that seeks you has a tendency to evil or dissipated habits drop him, unless he ascends securely to your plane before marriage. If he is fond of his glass occasionally, or regularly, do not make the mistake of thinking you can descend to his level by marrying him, and reform him afterwards. The chances that he will drag you down to the depths known only to God and the drunkard's wife, are greater than the chances for you to rise from his level with both his might and your own.

To be true to your spiritual selves, you must cherish and study the word of God, and obediently keep its precepts. It is still the Book of books. It will be "the man of your counsel" if you so desire. In any hour of darkness or perplexity turn to it for light. "The entrance of thy words giveth light," can be your experience as it was that of the Psalmist. "If any man will do His will, he shall know," is the divine proclamation and law. In some circles it is fashionable to doubt, or to proclaim uncertainty. For each of you to hide this word in her heart, verify it in her experience, and to say of its truths, "I know," is the will of God concerning you. To say of its teachings, "I do not know," is the fad and the folly of that wonderful creation, the so-called agnostic. And yet this same agnostic assumes that he is superior to those who accept and hold these eternal virtues. There is no superiority of manner and bearing like that which inflates the young and ignorant agnostic. One such sought an introduction to the great Dr. Bledsoe. He gave the doctor the benefit of his views, which included a criticism of Dr. Bledsoe's logic. After listening patiently for a while, the doctor interrupted the young man, and said, "My young man, you say that we can know nothing. You have convinced me that you and I together know everything."

"Delighted that Mr. Bledsoe should thus associate their names, he expressed his gratification, and added: "But tell me, please, just how you mean that we two with our knowledge combined know everything?" "Well," said the doctor, "I know that you are a fool, and you know everything else." You and I may never be called upon to thus "answer a fool according to his folly," but we are called upon to never play the part of the fool in such a case.

On the foundation and on the summit of our knowledge let us place the inscription, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed to his trust against that day." Be true, be true to your spiritual self.

I need not dwell upon the need, and the way of being true to God and to your fellow man. Be true to yourself, and you are sure of being true to others. And so looking toward your fellow-man, I repeat:

"To thine own self be true; and it shall follow as night the day, thou canst not then be false to any man."

Last Sabbath, Sept. 17th, the day for the opening exercises of the Blackstone Female Institute, at the Methodist Church in this place, was a lovely day. At an early hour people began to gather, and by the time for service the audience had about filled the large Church. Of that number, the Institute girls, new and old, were conspicuous—

the largest enrollment at this stage of the session of any session in our history.

Rev. J. F. Wightman, of Baltimore, now temporary pastor of Court-Street Church, Lynchburg, Va., had arrived the evening before. After the opening exercises—the singing being conducted by the Institute young ladies—Dr. Wightman arose. His opening remarks were a pleasant greeting by which he gracefully led up to his text—"Her ways are ways of pleasantness, and all Her paths are peace," Proverbs, 3d chapter, 17th verse. We cannot do more than give a meagre outline of this admirable and appropriate discourse.

The speaker said that the first thought of God to man was a benevolent thought; that he made everything beautiful in this world around us. That every law was attuned to harmony and all conspired to give happiness and delight. God never contemplated our misery. We must be happy. It is true, Providence is a mysterious volume, and we are often betrayed into doubt at the apparent darkness of these mysteries. But God in providence carries out God in nature; and that both alike, God in providence and God in nature, design us to be happy.

Now, what is religion? It is not superstition, which leaves all things to blind chance. It is not philosophy, which may seek to reason things out for us. It is not power, which defies law and loves not. Recognize what is back of all law. It is not riches, it is not beauty, not in the grave. But we come to the Bible, then we have, "Her ways are ways of pleasantness," etc. So, then, religion and Christ are in harmony with man's en-

(CONTINUED ON FOURTH PAGE.)

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THURSDAY, SEPTEMBER 21, 1899.

OPENING EXERCISES OF B. F. INSTITUTE.

(CONTINUED FROM THIRD PAGE.)

vironments. Notice the language of the text. It says "pleasantness," not pleasure. Many things in life are of the saddest character. Sickness comes, and disease, with their sad attendants, the sudden and trying alternations and tests of life, as well as health with its joys; but under all circumstances, the design as well as the legitimate effect of all these, is to give happiness. "Her ways,"—notice the feminine is used here. It would seem that reference is made to the gentleness of woman in the tenderness of her dealings as contrasted with the sterner sex. "Ways," here, we also notice, is plural, which means all the ways or paths of life in which man is led. This is the design of Christ's religion, and hence it may be defined as "the peace of God which passeth all understanding."

But God saw a germ of evil in man. Then to carry out His glorious plan He must destroy this germ. Yes, there is something in each heart. It is strong, and man cannot control it. See anger in the child, the babe. Behold its passion—a strong desire to have its own way. Let this go on uncontrolled and it must lead to wreck. Even the virtues in the heart may run to excess. The good-bye kiss meant love, but that love must be restrained or it would not brook the pang at parting. Man, tho' a religious being, defiled as a religious animal, even in his natural tendencies to good, is unhappy, unless God satisfies him. There is no place, no circumstances that can satisfy him withouts God.

Christ deals with this evil. "Ye must be born again."—Created anew into righteousness and true holiness. So that by this new birth, God takes possession of him for the thorough eradication of all evil. He becomes a new being. Here, then, comes in this unspeakable joy. There is no joy like the joy of pardoned sin. If one sinner here and now should present himself, seeking this new birth, the angels would come down to bear to heaven the tears of repentance as a trophy. For "verily there is joy in heaven over one sinner that repenteth."

But this religion is a controlling power. You say, does it restrict my liberty? To illustrate: You lock your door last night, shut yourself in, but you did it to keep out the thief and to protect yourself. So you close your heart against evil thoughts, which may be the suggestions of the evil one, who desires only your misery and death.

Then the speaker spoke of the three paintings, world-renowned, in the Dresden gallery. The first, that of the infant Saviour in the arms of his mother. (What could be more beautiful!) Second, the half-grown boy standing by his mother's side with a look of benevolence. (What could be nobler!) Third, Jesus on the Cross. But here is love. Seek a definition of love—what is it? Love is living for another, but here is love also dying for another. This is the grandest conception of God—Christ dying for human happiness.

The two ideas there presented are:

1. By nature we cannot be happy.
2. By grace we can be happy, anywhere, under all circumstances.

Even wealth, as great as Vanderbilt's cannot make us happy, for with all his millions he lay in his coffin no better than the beggar. But in Christ, living and dying, we are happy. Because this new birth means Christ in us, heaven in us. If you could suppose an unconverted, unredeemed soul in heaven it could not, in the nature of things, be happy, because there would be nothing in that soul in harmony with heaven.

On the otherhand, hell could not make the redeemed soul miserable. "If I make my bed in hell, behold! thou art there." Heaven in that soul! The very fiends would part their ranks and let the redeemed pass through them; the flames could not hurt him. Hell could not make the redeemed miserable.

With this the speaker closed, making a moving and tender appeal to his audience, especially the young ladies, to give their hearts to God.

RELIGIOUS NEWS.

MANCHESTER METHODISTS

TO BUILD A NEW CHURCH.

The new Central Methodist Church is to be built at once.

The contract has already been awarded. Mr. R. G. Walker, a well-known builder of Richmond, is to do the work. His bid was \$15,562. There were several other bids near this figure, but this was the lowest and the most satisfactory.

A prominent member of the Building

Committee of the Church said to the writer that the work would begin at once.

The committee makes its report to the Church this morning. This body is composed of the following gentlemen, all of whom are prominent in the Church's affairs and large givers to it: Messrs. S. Robert Perdue (chairman), J. C. Reed, W. H. Owens, A. D. Shotwell, M. A. Campbell, J. E. Redford, T. H. Betty, G. Scott McRae, and William L. Clopton.

There is no doubt that their work will meet with the approval and sincere appreciation of the entire congregation. Rev. J. C. Reed, the pastor, will preach this morning. His discourse will be appropriate to the occasion.

The Church will be a beautiful one. The style is Gothic, though not over pure. It is not plain, nor is it gorgeous. It will be built of red brick, with stone trimmings and slate roof. The auditorium and Sunday-school room are on the same floor. The seating capacity of the former is 450; gallery of this, 160; Sunday-school room, 380; gallery, 140; infant-class room, 160. All the compartments are partitioned by sliding doors and can be thrown into one, making a seating capacity of 1,230. The organ-stand is on a level with the pulpit, and to the right of it as one enters.

This is the entire interior arrangement and perfect. Every convenience is there. Besides the three auditoriums there are four vestibules, library, three class-rooms, ladies' parlor, and pastor's study. One excellent feature is that there are no columns in the auditorium to obstruct the view. The location will be the lot owned already by the Church at the northwest corner of Thirtieth and Porter streets.

The present Central Church is situated on Ninth street between Hull and Decatur. It is now a very old building and years have told on it badly. The people are warmly attached to it, but they realize that soon extensive and costly repairs must be made or a new Church built. The new Church is the third generation. The mother of Central Church was the old Plank Church, at Tenth and Perry streets. About two years ago it was razed to the ground. The lot is now unoccupied. When the congregations became very large and the old Church worn out, a new Church was built—the present one.—Sunday's Richmond "Dispatch."

NORFOLK ITEMS.

The regular weekly session of Methodist preachers was held Monday and was largely attended. Interesting reports were received from the different Churches, and a new feature was added to the meeting. It was determined to have in future the outlining of a sermon by one of the ministers. At this meeting the Rev. R. H. Bennett gave the initial sermon—"The Presence of the Supernatural About Us, the Blindness of Many to It and the Blessedness of Being Alive to It," delivered at McKendree Church Sunday night. It was greatly enjoyed by the members present.

Next Monday's "outline" will be given by Rev. L. B. Betty.

A new Methodist Sunday-school was

organized Sunday afternoon on the Broad Creek Road, in East Brambleton, with between thirty and forty pupils. Officers were elected as follows: T. C. Williams, superintendent; C. C. Gunter, assistant superintendent, and B. H. Marsden, secretary and treasurer. Sunday school will be held every week at 3 o'clock in the afternoon, followed by preaching at 4 p. m. The school is a branch from McKendree M. E. Church, and the Rev. R. H. Bennett, pastor of that Church, will have charge of the preaching at the new mission—"Landmark."

ASHLAND ITEMS

Dr. J. A. Kern and family left Friday for Vanderbilt University, where Dr. Kern enters upon his new field of labor.

Dr. Edwards and family arrived Monday, and are occupying the Wingfield cottage on College avenue.

Randolph-Macon begins its session today with the usual number of students.

HOW WE SPEND OUR MONEY?

Foreign Missions,	\$ 5,000,000
Brick,	85,000,000
Potatoes,	110,000,000
Churches,	125,000,000
Public Education,	165,000,000
Silk Goods,	165,000,000
Furniture,	175,000,000
Sugar and Molasses,	225,000,000
Woolen Goods,	250,000,000
Boots and Shoes,	335,000,000
Flour,	345,000,000
Printing and Publishing,	370,000,000
Cotton Goods,	380,000,000
Sawed Lumber,	495,000,000
Tobacco,	515,000,000
Iron and Steel,	560,000,000
Meat,	870,000,000
Liquors,	1,090,000,000

—Exchange.

JOY IN THE MORNING.

A preacher friend of mine was asked one time why he preached. He replied: "To make people willing to live another week."

His parish was in the poorer part of a manufacturing city, and he was surrounded by people to whom life showed its seamy side. He rightly interpreted and fulfilled his office. His brave, strong words cheered many a drooping spirit, and roused to new endeavor men and women who were sinking under the burden of labor and care and unsatisfied desire.

In Pandora's box, whence countless ills had escaped to plague mankind, hope remained. All was not lost if the world still possessed hope. The old myth is full of meaning. It is the

pectation of "joy in the morning" that makes our nights of sorrow and pain endurable.

It is the peculiar mission of the Gospel to inspire hope, because the Gospel is the revelation and pledge of God's good purpose toward humanity. This truth has often been obscured by narrow interpretations and faintheartedness, but it is the great, sweet, divine truth which Jesus Christ embodied, and which the true preacher must perpetually utter, that weary, worried and discouraged men and women may have courage and strength "to live another week"—to fight another battle, to bear another load, to endure another grief.

But hope is not alone for the sad and despondent; it is also for the aspiring—for those who strive to do tasks worth doing, and make plans that reach far into the future, and who for the sake of these ends are willing to spend themselves without stint. The "morning joy" is the fruition of their dream and endeavor, and it is hope that keeps their purpose steady and tenacious.

It was said of Jesus that, "for the joy that was set before him, he endured the cross, despising the shame." In this he is not singular, save in the heaviness of his cross and the breadth and depth of the joy that he coveted—a joy that was not his own, because it was to be also the possession of all whom he loved. How true to life and fact is this note of comment on the life of the Master! Of every brave and potent soul it is true that for the joy set before him he endures the cross.

We have a right to hope. Why? Because labor is meant to have result; aspiration is meant to have fulfillment, the patient endurance is meant to have reward. This is God's evident purpose. We have a right to hope also because evil and pain and weariness and disappointment are not finalities; they are not ends, but incidents and means. Nothing has a guaranty of perpetuity but that which is good. The good is the really only lasting thing, because that has in itself a divine reason of being.

But, more than this: we have a duty to hope. We often make false moral distinctions. We say: One must do right, and, One may hope. No, there is an obligation to hope if we believe in God. For, after all, hope springs out of trust. Faith in God is the basis of rational and enduring optimism.

However black and bitter our night, we must believe in the morning joy. It will come though it seem long delayed. There is no loss in God's wide and far-reaching economy. One of the last words that Jesus spoke to his disciples before his death was: "Believe in God and believe in me." It is as if he said, sorrow will come; it is near at hand; but believe and hope; with the morning joy will come.

This is not mere pitiful and pious exhortation; it is the soundest and deepest philosophy of life. We are not born to be forever fooled by shadows. Life is itself a pledge of progress and attainment. The darkness is the germinating time of the seeds of joy. "Light is sown for the righteous," but sowing is a sort of burying. The grave of a seed is the matrix of a new and larger

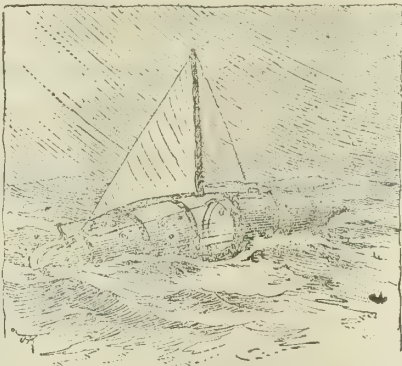
Hope on, weary soul; toil is not in vain. Hope on, sorrowing one, grief is fleeting. Hope on, aspiring one; the dream foreshadows the divine and imperishable fact.

How often the morning brings to us not merely a new lease of life, but new life itself. We sink down on troubled pillows with dark cares brooding over us and with vague fears, magnifying dangers and ills; but at last sleep comes with its blessed unconsciousness, and then morning with its new vision, and gladness dawns with the rising sun. This experience is a parable of life. The night of sorrow will pass though it be dark and long. The night of ignorance with its tormenting alarm will vanish. Even the night of sin with its misery and shame will depart; and, with the morning, joy will flood our souls with the sweet, new meanings of God-given triumphant life.—PHILIP STAFFORD MOXOM, D. D., in "Baltimore Methodist."

NEW LIFEBOAT.

A Craft Which Will Right Itself When Upset.

The accompanying illustration represents a novel lifeboat which has been devised and patented by James Mitchell, Sr., of Arrow River, Manitoba, Canada. In general form the boat is cigar shaped, tapering from the middle to both ends, and is constructed either of metal or wood. The boat pictured in the engraving is formed of wooden staves, surrounded by hoops and strengthened from within by stout ribs. A large conical block at each end of the boat is provided with a passage or rope guideway, whose ends are at right angles to each other. A rope passes through these guideways, extends through the whole length of the boat, and is attached to a ship by the usual means. Within the body of each conical block and intersecting each rope guideway is a recess containing a spring pressed block. When the rope is removed, the block is automatically forced down so as to prevent the entrance of water. Should it be impossible to lower the boat in the or-



NEW LIFEBOAT.

inary way by letting out the suspending rope, it may be launched upon an even keel by severing the rope from within.

Hatchways for the entrance and exit of passengers, a rudder and steering ropes operated from the hatchways or from within the boat, are all provided. A heavy keel gives the boat stability and rights it, should it be overturned. Ventilating pipes are provided which can be closed by valves to prevent the entrance of water.—Scientific American.

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The health, order, and high character of the work last session evidenced by the following:

1. Only one case of serious sickness (pneumonia), and that yielded promptly to treatment.
2. Forty-three (43) per cent. of the students received no demerits during the entire session.
3. Thirty-nine (39) per cent. passed with distinction on all their classes.

The fact that nineteen (19) degrees, professional and classical, were conferred this year on students prepared at the Academy by the Colleges and Universities of this and other States shows the thorough character of the work we are doing.

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LESSON I, FOURTH QUARTER, INTERNATIONAL SERIES, OCT. 1.

Text of the Lesson. Ps. cxviii—Memory Verses. 6-9—Golden Text. Ps. cxviii, 1—Commentary Prepared by the Rev. D. M. Stearns.

[Copyright, 1899, by D. M. Stearns.]

This is one of 15 consecutive psalms (cxxx to cxxxv), each entitled "A Song of Degrees" and associated with Jerusalem and the temple and the worship of God. They begin with trouble, but end with peace and victory through the Lord that made heaven and earth. In studying them we must let Zion, Jerusalem, Israel and the nations mean just what they say and take our own lessons from what is said concerning them.

1. "I was glad when they said unto me, Let us go into the house of the Lord." One who could truly say, "I have prepared with all my might for the house of my God, because I have set my affection to the house of my God," and who had, as an evidence of his affection, given of his own proper good 3,000 talents of gold and 7,000 talents of silver (the gold alone being equal in value to about \$5,000,000), he might truly talk of rejoicing in the worship of God (1 Chron. xxix, 2-4). His prayer, recorded in that chapter, shows his heart toward God, his entire dependence upon Him.

2. "Our feet shall stand within thy gates, O Jerusalem!" There is ever a looking forward to the Jerusalem that shall never be plucked up nor thrown down any more, the city of truth to which all nations shall be gathered to worship the Lord in the days that are coming (Jer. xxxi, 38-40; Zech. viii, 3, 21, 23; xiv, 16; Isa. ii, 2, 3), for Jerusalem shall be the throne of the Lord, and all nations shall be gathered unto it, to the name of the Lord, to Jerusalem (Jer. iii, 17). If we take the significance of the name, City of Peace, then we can receive some of the precious truths that are for all believers. Here our blessed God was to be and actually was in due time crucified for us, and one of the latest references to Jerusalem in the Bible is in these words, "Where also our Lord was crucified" (Rev. xi, 8).

3. "Jerusalem is builded as a city that is compact together." Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the Great King. God will establish it forever (Ps. xlviii, 2, 8). These and all similar words concerning Jerusalem must be taken as referring to the literal city where David reigned 33 years over all Israel and Judah (11 Sam. v, 5). The spiritual lesson for the church is found in Eph. ii, 19-22, including these words, "In whom (that is, Jesus Christ) all the building, fitly framed together, groweth unto an holy temple in the Lord, in whom ye also are builded together for an habitation of God through the Spirit;" also in these words in Col. ii, 19, "The head from which all the body by joints and bands having nourishment ministered and knit together increaseth with the increase of God."

4. "Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel to give thanks unto the name of the Lord." Three times in the year all the males in Israel of a certain age were commanded to go up to Jerusalem to worship the Lord and to keep the feast of unleavened bread, the feast of weeks and the feast of tabernacles, always bringing an offering (Deut. xvi, 16). It is not easy to see in this a lesson for the church unless it be by contrast as to place, for there is now no city on earth where God specially reveals Himself, but wherever two or three meet in the name of the Lord Jesus He is always in the midst.

5. "For there are set thrones of judgment, the thrones of the house of David." Some of these thrones of judgment are mentioned in Deut. xvii, 8, 9; 11 Chron. xix, 8, and all kings who reigned righteously sitting upon their thrones for the Lord who placed them there may be included in the thrones of judgment. The

onward look is to the triumph of Messiah, xix, 28, when the twelve apostles shall sit on 12 thrones judging the 12 tribes of Israel. The word for the church is found in Rev. iii, 21, where our Lord said, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame and am set down with My Father in His throne."

6. "Pray for the peace of Jerusalem. They shall prosper that love thee." A similar command is found in Isa. lxii, 6, 7, "Ye that are the Lord's remembrances keep not silence and give Him no rest till He establish and till He make Jerusalem a praise in the earth." This can mean nothing else, in the light of the context and of all Scripture, than that we are ever to pray for the salvation of Israel and for the time when Jerusalem shall be a city of truth and Israel a righteous nation and a blessing in the midst of the earth to all nations.

7. "Peace be within thy walls and prosperity within thy palaces." This is what Isaiah, by the Spirit, says shall surely be. "Thy gates shall be open continually. They shall not be shut day nor night. Thou shalt call thy walls Salvation and thy gates Praise, and I will make the place of my feet glorious, and they shall call thee the City of the Lord, the Zion of the Holy One of Israel" (Isa. lx, 11, 18, 13, 14). With many suchlike words is the future Jerusalem described when her name shall forevermore be Jehovah-shammah, the Lord is there (Ez. xlviii, 35). But how exceeding glorious will be the Holy City, the New Jerusalem, which is to come down from God out of heaven and is described as having streets of pure gold, walls that seem to be of diamond, the foundations garnished with all manner of precious stones, every gate one pearl, the glory of God will lighten it and the Lamb be the light thereof (Rev. xxi).

8. "For my brethren and companions' sakes I will now say, Peace be within thee." When Israel shall have become a righteous people, it will be as life from the dead to the rest of the world as well as to themselves (Rom. xi, 15). Well may they sing "God shall bless us, and all the ends of the earth shall fear Him" (Ps. lxxvii, 7), for it is written concerning them, "Gentiles shall come to Thy light and kings to the brightness of Thy rising" (Isa. lx, 3).

9. "Because of the house of the Lord our God I will seek Thy good." Not the temple at Jerusalem, but the presence of the Lord in it, was the glory of Israel. Neither the temple nor the ark of the covenant were anything apart from the presence of the Lord. In the New Jerusalem there shall be no temple for the Lord God Almighty, and the Lamb shall be the temple of it (Rev. xxi, 22).

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"While the town was booming the entire country adjacent was prospected. Some of the shafts and tunnels driven were more than 100 feet in depth, but, remarkable as it may seem, there was never sufficient gold found by the prospectors collectively to pay the cost of a single mine in the district. Still, the earlier disappointments only increased the virulency of the gold fever, which laid hold of the farmers around Bridgewater with a particularly tenacious grasp. In fact, so excited did they become that many of them actually employed armed guards to prevent trespassers from picking up the loose gold which they imagined existed on their places in vast quantities.

"The place where the original nugget was found by the woman in quest of a pig was christened Aladdin's cave, and land in its vicinity sold for fabulous prices. One farmer whose farm adjoined the cave sold five acres to an English syndicate for \$100,000 cash. The syndicate spent another \$100,000 in developing the claim, but never obtained a single ounce of free gold. In all it mined about 100 tons of quartz. In return the syndicate received a bill for about \$375 smelting charges over and above the value of the gold in the quartz. It was the last shipment of quartz, for the cost of hauling, shipping and smelting was in the neighborhood of \$150 a ton more than the rock produced.

"One old Irishman at Bridgewater, Patrick Kehough by name, received an offer of \$125,000 cash for his farm, which consisted of 100 acres of rock piled, barren land. He promptly refused the offer, holding out for \$150,000, which he never got. Today one could buy the property for almost anything over \$1 an acre.

"Within a couple of years it became patent to all that mining in Bridgewater would never pay. So silently, one by one, the prospectors stole away from their marble residences, to be followed shortly by the owners of the marble stores, leaving the once thrifty town to settle down to a lonely, weed choked and futureless desuetude."—New York Sun

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There comes a time in every life when we are to choose a way in which to go. We are very watchful about that. So if we follow Jesus wherever he goes we will be very watchful to know what Jesus wishes us to do.

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Time and Eternity.

Be strong, loving, patient men; your

homes are being built on sand or rock for time and eternity. Be strong, therefore, to show your manliness to the weak ones whom God has given you to love, cherish and protect. Prove your manhood by being in all things manly and kind at home.—Rev. Benjamin F. Fritz, United Brethren, Columbus, O.

Christ's Work.

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Conversion to Christ.

Becoming a convert to Christ is like crossing a river. If you follow a river up to its source, it grows narrower until at last you find only a little silver thread, winding through a meadow, on its way from its spring. You will in summer have to part the grasses to find it. A step, and you cross it. You may, indeed, cross it without knowing it. That step is like the "conversion" of most of Christ's followers.—Rev. Dr. John Clark Hill, Presbyterian, Springfield, O.

A Good Man.

A good man is not a man who occupies a cushioned seat in some fine cathedral, who offers long prayers or clings to old thoughts and old paths or subscribes to a church periodical or who takes his seat out upon some dead limb of the past and weeps over the sunrise of a brighter and better day, but a good man is he who deals in the goods of his Maker and makes himself and society better on account of the quality as well as the quantity of his goods.—Rev. Dr. H. C. Myers, Broadway Temple, Denver.

Superlative in Christianity.

The Christian religion does not deal with the good, with the first rate, but with the unqualified best. We find the superlative in Christ's gospel always. Jesus reveals the superlative to us. What he has done in your life, what he has done in my life, cannot be bettered. It will never have to be proped, improved nor tutored. The man who believes that he has it in his power to get all the character he needs now or all the blessings that he needs in the future has a narrow view of himself. We content ourselves with too little in this world. God meant us to have the unqualified best. Bring forth the best robe and put it on.—Rev. Reuben Haines Hartley, Presbyterian, La Porte, Ind.

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Treat it coldly or unkindly—
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Honor is a priceless jewel—
Use it well!

It is never cold and cruel;
It is warm, and kind, and cheering.
Noble, steadfast and enduring—
Use it well!

Truth's a treasure great and glorious—
Use it well!

It will make your work victorious;
Better far is riches olden
Than the wealth that's merely golden—
Use it well!

Courage is a mighty treasure—
Use it well!

It will give you strength and pleasure—
It will drive away all sadness
By the conquering power of gladness—
Use it well!

Hope's a gem with light undying,
Use it well!

While the hours are swiftly flying,
Let its talismanic beauty
Lead you on through paths of duty—
Use it well!

Moments are life's richest treasures—
Use them well!

They will bring eternal pleasures,
If we never trust them lightly,
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Use them well!

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Editorial.

IN NORTH MECKLEN- BURG.

On last Saturday evening Dr. W. W. Smith ran down to Blackstone from Lynchburg to go with the writer to North Mecklenburg. He reached the Institute in time for supper and spent the evening with us, holding the prayer service and afterward joining in the social evening given by the members of the Young Woman's Christian Association to the new girls, and making many friends among the students. On Sunday morning at seven o'clock we started for Shiloh Church, North Mecklenburg circuit, behind a pair of stirring horses, and at ten o'clock we drew up in front of Bro. Mullen's parsonage, 29 miles from Blackstone. After a pleasant hour of rest and conversation, the services began at the Church. A sermon was preached by the writer on Christian Education, then a recess taken for dinner. Dr. Smith delivered an address on the Thank-Offering movement, which was equal to any I have heard him deliver this summer, and which greatly pleased and instructed the people. At its close the writer said a few words in reference to the movement in

the Farmville District, and in closing asked for some subscriptions to give the work a good start on the circuit. Brother Mullen, like a loyal and devoted Methodist preacher, started the subscription. He said that he had no bank account to draw upon, and he was not giving what he would give to an ordinary collection, but this was to him, in a certain sense, a monumental offering. He had never before made an offering of this kind and he thought he ought to give at least \$50—\$10 per year for five years. The second subscription was made by a young lady, Miss Mattie D. Ogburn, a B. F. I. graduate, who is teaching a public school. She subscribed \$25, and paid \$10 in cash. Then Bro. B. W. Ogburn, the patriarch of the Church in all that country, arose, and with a voice full of emotion, told of the mercies and blessings of God to him, and wound up by saying: "God has preserved me and blessed me for 67½ years, and I will give \$1 a year for each of my 67½ years, as my Thank Offering." Then several other brethren subscribed, Bro. M. E. Johnson, \$12.50; Bro B. W. Ogburn, Jr., \$20; Bro. B. O. Johnson, \$5; Bro. W. H. Blanch, \$5; Bro. E. W. Blanch, \$1. Two other subscriptions had been made on the circuit, one by Miss Helen Johnson and one by Miss Alice Jones. So with only ten subscriptions taken over \$200 has been subscribed on the North Mecklenburg work. This beginning not only insures that the apportionment made by the Church will be met on this circuit, but it is to be hoped that it will be far exceeded, and it also indicates that if the subject can only be fully presented to our people throughout the Conference they will respond to the call, and we will have a monumental Thank-Offering, which will thrill the Church and astonish the unbelieving world.

At 5:30 we started back for Blackstone and after a pleasant drive and a delightful day with our brethren of the Mecklenburg circuit, we arrived home a little before nine. The writer goes to Halifax on the same mission next Saturday, and Dr. Smith goes to the Baltimore District Conference, at Arlington, Md.

JAMES CANNON, JR.

A GREAT DAY IN ATLANTA.

Atlanta has perhaps never had so great a day in all respects as was last Sunday. It was a day in the interest of the Twentieth Century movement, far-reaching in its meaning, and the exercises were of a magnitude commensurate with the occasion. The Methodist Churches of the city were closed in the

morning and the members all invited to meet in mass at the Grand Opera House. The Sunday-schools were held early and then the crowds wended their way to the appointed mass gathering. The great Opera House was filled with the eager throng.

At the hour of eleven the exercises were opened with songs that were sung with spirit. An earnest and appropriate prayer was said by Rev. R. J. Bigham. Bishop Candler then delivered a few well chosen remarks.

The Bishop's discourse was one that will be remembered and one that must have had an elevating and glorifying influence on the vast congregation. Bishop Candler then proceeded to take a collection in the interest of the movement. The congregation began to respond at once to the appeals, each individual contributing as he was moved to give. The amounts ranged from one dollar to five hundred. There was no urging or waiting, but simply a presentation of the case and a voluntary response. The aggregate collection, including what was subscribed the Sunday before, amounted to \$15,481.

On Sunday night Bishop Galloway preached at Trinity Church and Bishop Candler at First Church, each to a large congregation. It goes without saying that the discourses were to edification. We heard Bishop Galloway on the providential origin and development of Methodism, a very strong and inspiring discourse.

The sermon of Bishop Candler was commended in the highest terms. At the close of each sermon a collection was taken which amounted to \$1,446, in addition to what had previously been contributed by those by those Churches. This gives an aggregate of \$16,927, which will no doubt be increased to \$25,000 before the end of many weeks.

The greatest results of the day, however, will not be told in money, but in higher conceptions of truth and duty, of the value of Christianity and Christian education, and of the important part Methodism has had in these and must have in them in the future in order to conserve the greatest interests of our country and the world. The revival power of the Church, the control of the aggressive agencies of the country, and harmonizing all of these for the glory of God and the good of men constitutes a great work for the Church of this day and the coming century which is worth the best and every effort of the Church.

—Wesleyan Advocate.

COURT-STREET'S PICNIC. We all know something about Sunday-school picnics and excursions, but the one given by Court-Street Church, Lynchburg, surpasses any of which we have any knowledge. It is said that every member of the Sunday-school was given a free ticket. The cost has not been disclosed, but it has been estimated that it was between six and seven thousand dollars. Tickets were sold to the members of the church and to the general public. The superintendent of the school is Mr. E. F. Sheffey, a man with remarkable organizing powers, which powers he has placed in the hands of the Master to be used for the glory of His name.

Bro. Sheffey is also an enthusiastic advocate of the new Church at Court-Street, and it is said that over five hundred of the membership are in favor of going ahead with the work at an early date. May this great picnic soon be followed by a great dedication.

The following extract from the "News" gives some account of the trip:

"On Tuesday morning, September 11th, the vision of the seer of the Lynchburg Sunday-school reached its fulfillment. As the light of day began to break, the few pale stars that still inquiringly lingered in the dull gray sky blinked in wondering surprise at the throngs of people, laden with boxes, baskets and other impedimenta, hastening from all directions toward a grand concentric focus at the Union Depot.

"There a scene of great preparation and expectancy was seen, the very magnitude of which hushed the vast assemblage into unvoiced stillness. The meaning of this an exoteric might have learned, had he listened to the sonorous voice of Mr. E. L. Akers, proclaiming 'Tickets to Niagara.'

"Upon the tracks of the Southern and Norfolk & Western railroads respectively stood two long trains, whose white banners, with the inscriptions, 'Lynchburg Court-Street Methodist Sunday-School' floated weirdly in the uncertain light, while here and there among this crowd might be seen the white caps and white satin badges, the insignia of office, of those in charge of the great expedition. Then the tourists consulted the blue cards accompanying their tickets, indicating the section, car and number of the seat reserved, and in a twinkling, without confusion or rush, each person was assigned by the polite doorkeepers to his special place.

"The make up of section No. 1, 'The Sunshine Special,' which stood upon the track of the Southern road, was as follows: Conductor-in-Chief, Mr. E. F. Sheffey, serene and smiling, and so well did he fulfill his duties, so attentive was he to the slightest detail of management that one might have fancied that he was in the habit of conducting mammoth excursions everyday. A worthy lieutenant was Mr. E. L. Bell, assistant conductor. Mr. George H. Poling proved himself a master in the baggage department. The other officers of this section were Major J. T. Yates, and Mr. W. R. Perkins, members of the committee, who were most efficient in the discharge of duties assigned them. There were sixteen doorkeepers, whose courtesy was unflagging. The medical staff were Samuel Lile, M. D., F. A. Lee, D. D. S., ready to minister to any ills of the flesh that might require their services.

The cuisine of the Sunshine Special was under the charge of Mr. W. A. Woodroof, Sr., and right nobly did he acquit himself of his duties. Such dainty luncheons and other attractiv

refreshments as emanated from that car created the suspicion that there must be a woman somewhere there. Enquiry disclosed the fact that Mrs. Woodroof was the presiding genius; her efforts in behalf of the material needs were unremitting. Mr. E. H. Heard's service in this department and in assisting in the transfer of baggage were most valuable.

Section No. 2, or the 'Niagara Flyer,' was under the command of Colonel James B. Gregory, whose magnetism and general bearing inspired good will and confidence, a born organizer. In Mr. E. L. Akers he had a most able assistant. Mr. J. H. Broegess held the weighty post of baggage master. The other members of the staff of section No. 2 were Mr. E. C. Glass, whose very name on a committee is an inducement to embark on an excursion; Mr. Peter Ainslie, of whom more anon; Mr. W. T. Bigbie, Mr. J. W. Harvey, Mr. H. C. Sneed, Mr. M. H. Garland.

Dr. H. G. Latham, a medical advisor was a tower of confidence against sickness. Dr. Whitehead, of Chatham, had the chair of odontalgia.

The most important personage of this section was the caterer, Mr. W. O. Smith, from whose realm emanated all things that the appetite of the most critical tourist might desire.

"The engines were attached and the greatest excursion that Lynchburg, or indeed Virginia, ever organized, moved slowly out from the depot, bearing the precious freight of 800 souls.

"The pretty souvenir booklets that were distributed to all the excursionists will be treasured as charming reminders of the committee and Sunday-school in whose behalf this mammoth outing was inaugurated.

"An auspicious augury was it for the excursion that ere its departure it was committed to the Divine protection in a solemn service of prayer by the Court-Street Sunday-school, and the safe return was acknowledged with a service of praise and thanksgiving."

AFTER THE PICNIC—THE THANK-OFFERING. The following from the Lynchburg News will be read with interest. It tells a

good way to follow up a picnic. Court-Street is pre-eminently the Church to begin the Thank-Offering movement in the Sunday-Schools of our Conference. Dr. Smith, the pastor, is the Chairman of the Board of Education, and Bro. Sheffey, the superintendent, is the lay member of the Executive committee of the board. This start at Court-Street should act as a bugle blast to bring the other schools of the Conference into line:

"Sunday was a record breaker at the Court-Street Methodist Sunday-school. The attendance was larger by far than for many months, though the excursions are past and the summer is ended. There was a smile of joy and satisfaction on every face and right earnestly did the teachers and scholars review the quarter's lessons.

"General interest centered in the report of the Niagara Excursion and City Park Picnic Committee. The gratifying announcement was made that the committee had conducted both to a successful finish, and while after furnishing tickets to the main school and home departments to Niagara and City Park, and deriving all revenues possible from the sale of tickets, reserved seats, dining-car service and other sources of income, there yet remained a deficit, which had, however, been paid by the Excursion Committee, while the other members of the committee had settled the expenses of the City Park outing. The obligations of the guarantors were cancelled in the presence of the whole school, which produced a profound impression, as many had expected to pay the full amount, or more than they guaranteed.

"Dr. A. Coke Smith, pastor of the Church spoke with great power on the subject of gratitude to God for all His goodness, and impressed home upon the hearts and consciences of his auditors the duty of making a substantial thank offering to God for mercies past and 'still His mercies seek.' Dr. Smith spoke as the chairman of the twentieth century movement of the Virginia Conference—the cause which is just now so near his heart. The superintendent of the school, Mr. E. F. Sheffey, requested the school to subscribe then and there a handsome fund, as a token of their gratitude to and love for God. Over \$700 was subscribed in a few minutes' time, and it is expected that the sum will reach \$1500 or \$2000, as every member of the school will be personally requested to make a subscription. A handsomely bound book has been prepared, in which will be recorded the names of all who contribute. It will be preserved in the archives of the school as a perpetual roll of honor. In addition to this, the beautiful souvenir to be given to all who attend 'Rally Day,' October 15, will contain the name of every contributor and by classes the amount given named. Cards will be given to every member of the school, and the complete report must be in by Oct. 8th. Mr. W. T. Bigbie is the treasurer of the fund.

"Mr. J. Staart Hopkins, the sweet tenor singer of Richmond, sang one of his tender and touching selections, and the school, with unusual force and power, sang 'Onward, Christian Soldier,' bringing to a close an hour of joy, pleasure and thanksgiving, that will long live in the memory of those who were present."

\$40,000 CHURCH BUILDING.

The third Quarterly Conference of Court-Street Methodist Church was called to order at 8 o'clock last night, by Rev. Paul Whitehead, D. D., presiding elder. Mr. Richard Hofard was elected secretary, and the following other members were present: Rev. A. Coke Smith, D. D., Judge Frank P. Christian, Rev. J. T. Wightman, D. D., Dr. W. B. Hatcher, Messrs. Carter Glass, Thomas P. Doran, R. H. T. Adams, Rev. T. H. Early, Camillus Christian, N. H. Lavinder, Eugene L. Akers, J. B. Gregory, Peter Ainslie, James W. Watts, E. L. Bell, W. R. Twyman, E. F. Sheffey, and Prof. J. L. Armstrong.

Dr. Smith; the pastor, reported encouragingly on the state of the Church, Epworth League, and Sunday-school. Mr. N. H. Lavinder, treasurer, reported, in addition to the regular collections, that about \$800 had been raised in the Church and over \$700 in the Sunday-school for the Twentieth Century thank offering fund, and for the education of Rev. K. Ashida, Japanese ministerial student at Vanderbilt, \$221 had been contributed.

The Conference then took up the report of the special committee on new Church building. Captain R. H. T. Adams offered the following preamble and resolutions which were adopted without a dissenting vote:

"Whereas, This quarterly conference ordered a canvas of the membership of the Church to obtain the sentiment of the same on the question of the erection of a new Church building; and

"Whereas, Such canvas resulted in over 80 per cent. of the resident membership voting, and over 90 per cent. of the questions answered being in the affirmative, and 97 per cent. declared their willingness to contribute to the building should it be undertaken and

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The PATENT RECORD, Baltimore, Md.

"Whereas, The Sunday-school has already outgrown the capacity of our present accommodations, therefore,

RESOLVED, 1. That a committee of nine be appointed to canvas the membership of the Church for subscriptions for a new Church building.

"RESOLVED, 2: That it be taken as the sense of this Quarterly Conference that such building shall not cost less than \$40,000 exclusive of the site.

"RESOLVED, 3, That when three fourths of the amount definitely decided upon by the Quarterly Conference is secured in cash or good subscriptions the said committee shall proceed to the erection of the building.

"RESOLVED, 4: That the pastor of Court-Street Church, Captain R. H. T. Adams, Mr. Carter Glass, Dr. W. B. Hatcher, Colonel J. W. Watts, Messrs. R. P. Thornhill, J. P. Pettyjohn, E. L. Bell, C. Christian, and E. F. Sheffey be said committee."

It is understood that a meeting of the committee will be called at an early date by the pastor of the Church, and that active steps will be promptly taken to raise the necessary amount of money, which, of course, will be a comparatively easy matter, as this Church is known far and wide for its financial ability and strength. No definite site has been determined upon, as that will be considered after the committee shall have raised the funds necessary to build.—Lynchburg News.

PUBLISHING HOUSE WAR CLAIM.

ILLINOIS CONFERENCE ACTION.

The committee on our publishing house trouble brought in an extensive report similar to that adopted by the Missouri Conference, of which the following is the substance:

WHEREAS, There are many members of the M. E. Church, South, who can never approve of the method by which the publishing house claim was collected; and,

WHEREAS, There seems to be no change left to the Church except by the action of the General Conference; and,

WHEREAS, A majority of our bishops have refused to call a special session of said Conference to attend to this important matter; therefore be it

RESOLVED: That the Illinois Conference now calls for a special session of the General Conference, to meet on the first Wednesday in May, 1900, to which body everything pertaining to said publishing house claim be referred for adjustment, and that all other Conferences of the M. E. Church, South, be requested to join us in this call. The committee further recommends that the said General Conference, when convened, shall so amend the rules that they shall provide for the return to the United States Treasury the sum of \$288,000, which was appropriated by Congress to pay said claims, saying that, although they believe said claims to be just and right, a large majority of the members of the Church cannot approve of the means used to obtain the money.

The report was adopted by a large majority.

The delegates to the last General Conference at Baltimore were re-elected to this called session.

ST. LOUIS CONFERENCE ACTION.

The Committee on Memorials made the following report:

We beg leave to return the memorials referred to us from the St. Louis District Conference, the Farmington District Conference and the Washington District Conference. They all bear upon the same subject, viz: the procuring of \$288,000 from the United States Government by our agents, Messrs. Barbee and Smith, and they unite in the request that you call a special session of the General Conference to deal with the case.

First—We reaffirm the position taken by this Conference at its last session of the General Conference to deal with the case, were we not convinced that the wiser course to pursue is to await the regular session of the General Conference, at which time we feel sure the church will right this great wrong:

We, therefore, recommend that the request contained in the memorial be not granted. We do this with the distinct understanding that this action does not indicate that we abate one jot or tittle of our dissatisfaction with the present state of the case. We would cease our agitation of this question only because it is evident we cannot reach the case until the regular General Conference convenes.

T. E. SHARP,
T. M. FINNEY,
O. G. HALLIBURTON,
A. J. GREEN.

RESOLUTIONS OF LAST YEAR REAFFIRMED.

1. That the proposition made by the bishops and formally communicated to Congress to refund to the United States Treasury the entire amount of said appropriation as therein stated be approved.
2. That the resignation or removal from office of the book agents is required.
3. That under existing conditions and for the management of the business in its future development, it is advisable that another and different than the present Book Committee be constituted.
4. That it be taken under consideration, whether the excessive claims for commissions by the attorney for the publishing house, E. B. Stahlman, is legally valid, and if not having been paid, the return of the excess should be demanded and enforced at law.

J. W. LEE,
M. D. LEWIS,
O. G. HALLIBURTON,
J. L. CARLISLE,
T. M. FINNEY.

FROM CUMBERLAND.

By invitation of P. C., Rev. W. W. Sawyer, the Fourth Quarterly Conference for this charge was held at Parsonage; the stewards, their families and friends all included. Though the day was inclement, there was a large gathering, every family bringing a full basket.

Sister Sawyer welcomed with accustomed grace the sisters and young ladies, and at the appointed hour all discussed with Methodist relish the bountiful supplies.

The W. M. S. and P. A. Societies transacted important business and enthused each with high purpose to bring things to pass. The regretful fact of our P. E. being absent was the only thing that marred the pleasure of the gathering. The Q. C. was held by Bro. Lawyer and the regular business transacted. The collections were behind, but all thought

at that misnomer [of a Conference, the amounts would be brought up. By resolution the secretary was instructed to prepare suitable paper on behalf of the Conference, expressing their live appreciation of our dear P. E., Rev. J. F. Riddick, now serving his fourth year in this District. The following was prepared:

"Whereas, By the laws of our Church Rev. J. H. Riddick can no longer be our P. E.,

"RESOLVED, 1: That we, the official body of Cumberland Circuit, regret that we have to lose him as P. E.; that his Christian life and ministry among us have been of the highest type officially, socially and religiously, and have always been acceptable to us; and

2. That we shall ever remember his Godly life and example of pure living, and and will pray that the Divine Healer may restore his useful life, and that we would gladly receive him among us in any relation the Conference may assign him.

JAMES E. CLARK, Sec.

RESOLUTIONS.

Whereas, By the law of limitation, the present year will end the service of the Rev. Joseph H. Riddick, presiding elder of the Farmville district; therefore be it

- RESOLVED, 1: That we, members of the Quarterly Conference of Prospect circuit, hereby testify to his efficient and faithful work as preacher and presiding elder and regret to part with him.
2. That we cordially recommend him to those whom he may be sent.
3. That a copy of these resolutions be sent to the R. C. Advocate and to the Recorder for publication, and a copy to Bro. Riddick, who is now confined to his bed in Richmond.

P. M. JONES, Sec.

TO THE ANNUAL CONFERENCES.

The following suggestions are made to the several Annual Conferences, and affirmative action thereon solicited. The Board of Education is deeply impressed with the absolute necessity of a general and prompt movement throughout the Connection:

1. Organize a Twentieth Century Fund Committee in each charge, of which the pastor shall be chairman. This committee should be composed of one member for every fifty members of the Church, and in co-operation with the pastor should push the movement with all possible vigor. Through this committee literature should be circulated, and every member and friend of the Church solicited to make an offering to this fund. We suggest that wherever practicable, the committee be selected from those not already burdened with other financial Church work.

2. As the time is far spent—only one year remaining to complete this great work—pastors are urged to begin immediately after Conference the canvas for funds. Where there have been changes of pastors, they will get the roll books sent to their predecessors, and keep a faithful record of all donations and by whom given.

3. We earnestly request pastors to report monthly or oftener to the Conference Secretary of Education, who in turn will report to the General Secre-

tary at Nashville.

CHARLES B. GALLOWAY, Pres.
J. D. HAMMOND, Sec.

NORFOLK PREACHERS' MEETING

In the absence of the president, Rev. L. B. Betty presided at the Methodist preachers meeting Monday morning. Prayer was offered by Rev. J. E. Shenk; of the Lutheran Church. Large congregations were reported at all the Churches Sunday.

Rev. W. T. Williams reported several new members received in the Sunday-school at LeKies Memorial Church and had a large gathering at the Sunday-school rally in the afternoon and a most delightful and interesting service.

Rev. R. H. Bennett stated that the Ladies Missionary Society of McKendree Church had raised \$240 for the cause of missions—an increase over the former year's work.

Rev. Dr. W. J. Young addressed the Sunday-school Association at Park View Church, Portsmouth, Sunday afternoon.

Rev. W. R. Crowder, of the East Norfolk Circuit, received seventeen members on profession of faith at Denby's Church.

Rev. L. B. Betty gave a most interesting and instructive outline of his sermon at Monumental Church Sunday morning from the text, "Thou Shalt Be a Blessing." It embraced a review of the life of Abraham, his character and obedience to the command of God, and the lessons taught from his life opened up the largest field for God in our Christian lives. Abraham's life possessed the most attractive moral virtues. He was unselfish kind and liberal. In his life we are taught to have a just recognition of the rights of our fellow-men. Abraham's highest estimate of life was to follow the "Golden Rule." This same principle was most perfectly illustrated in the life of Christ. He gave physical bread to His disciples in order that they might partake of spiritual bread, and in order to measure up to the requirements of the divine rule we must have a character founded upon the teaching of God's word and to know how to use our privileges for the good of men.

Rev. R. F. Beadles was announced to give an analysis of one of his next Sunday's sermons at the next meeting.

A GOOD START.

First Methodist Church, of Atlanta, made a beginning on Sabbath last of her contribution to the Twentieth Century Fund. In a short time the congregation contributed \$5,000 to this cause. "Every one seems eager to give," said one who was present. Dr. Lewis, the pastor, is pleased with this evidence of his people's interest in this great work. Judge Palmer is chairman of the committee of fifty to further press this collection among the First Methodist people, and it is thought that a much larger amount will be contributed.

Bishop Candler met with a cordial reception at Mulberry Street Methodist Church in Macon Sabbath before last, and raised a large sum as the beginning of Macon's gifts to this cause. Over \$5,000 were contributed by this generous congregation, one thousand dollars being given by one individual.—Weekly Advocate.

SOUTHERN METHODIST RECORDER.

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REV. JAS. CANNON, Jr., Editor.

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THURSDAY, SEPTEMBER 28, 1899.

WASN'T WANTED THERE.

She was a little old woman, very plainly dressed in black bombazine that had seen much careful wear, and her bonnet was very old fashioned, and people stared at her tottering up the aisle of the grand church, evidently bent on securing one of the best seats, for a great man preached on that day, and the house was filled with splendidly dressed people, who had heard of the fame of the preacher, of his learning, of his intellect and his goodness, and they wondered at the presumption of the old woman. She must have been in her dotage, for she picked out the pew of the richest and proudest member of the church, and took a seat. The three ladies who were seated there beckoned to the sexton, who bent over the intruder, and whispered something, but she was hard of hearing and smiled a little withered smile, as she said gently:

"Oh, I'm quite comfortable here, quite comfortable here."

"But you are not wanted here," said the sexton pompously. "There is not room. Come with me, my good woman, I will see that you have a seat."

"Not room!" said the old woman, looking at her sunken proportions, and then at the fine ladies. "Why I'm not crowded a bit. I rode ten miles to hear the sermon to-day, because—"

But the sexton took her by the arm, and shook her roughly in a polite, underhand way, and she took a hit. Her faded old eyes filled with tears, her chin quivered, but she rose meekly and left the pew. Turning quietly to the ladies, who were spreading their rich dresses over the spot she left vacant, she said gently:

"I hope my dears, there'll be room in heaven for us all."

Then she followed the pompous sexton to the rear of the church, where, in the last pew, she was seated between a thread-bare girl and an old man.

"She must be crazy," said one of the ladies in the pew which she had at first occupied. "What can an ignorant old woman like her want to hear Dr. Blank preach for? She would not be able to understand a word he said."

"Those people are so persistent. The idea of her forcing herself into our pew. Isn't that voluntary lovely? There's Doctor Blank coming out of the vestry. Isn't he grand?"

"Splendid! What a stately man! You know he has promised to dine with us while he is here."

He was a commanding-looking man, and as the organ voluntarily stopped, and he looked over the crowd of worshipers gathered in the great church, he seemed to scan every face. His hand was on the Bible, when suddenly he leaned over the reading desk, and beckoned to the sexton, who obsequiously mounted the steps to receive a mysterious message. And then the three ladies in the grand pew were electrified to see him take his way the whole length of the church, to return with the old woman, whom he placed in the front pew of all, its occupants making willing room for her. The great preacher looked at her with a smile of recognition, and then the service proceeded, and he preached a sermon which struck fire from every heart.

"Who was she?" asked the ladies who could not make room for her, as they passed the sexton at the door.

"The preacher's mother," replied that functionary in an injured tone.

How few remember that "while man looketh on the outward appearance, the Lord looketh on the heart."—Selected.

THE CONSUMPTION OF BEER.

With every tick of the clock £6 15s worth of beer vanishes down the world's throat; every minute £410 worth disappears; every hour the world pays £24, 651 for its beer; and every day it swallows the yearly income of 3,000 middle-class families in nearly £600,000 worth of the "brown beverage." Stupendous as these figures are, especially when we consider that the world's beer bill for a year amounts to £216,000,000 sterling, the figures which represent the quantity consumed are almost incredible. The beer which is consumed throughout the world in a single year would make a lake 6 feet deep, 3½ miles long, and a mile wide, or 2,319 acres in area. In this vast lake of beer we could easily drown all the English speaking people, to the number of 120,000,000, throughout the entire world; or we could give a beer bath to every man, woman, and child at the same time in the entire continent of America, while all the peoples of England, Scotland, Ireland, and France could find standing room on its bed.—London Home Magazine.

A SIGNIFICANT ADVANCE.

We note the statement that the Southern Pacific and the Union Pacific Railway Companies have issued orders prohibiting the sale of liquor in any of their eating houses or stations, or on any of their property along those lines.

These companies control a large number of miles of railway, and their action in this matter will have tremendous influence on the public mind. The example, too, will no doubt be followed by other railway companies and other business organizations. We learn that some brewing companies are making efforts to get the companies to rescind the above named orders, but no doubt the good sense that prompted their issue will secure their enforcement. These orders show the whiskey traffic is esteemed by the best business men of the country, and should be a lesson to the empty pates who are all the time prating about prohibition hurting business.—Wesleyan Advocate.

THE GREEDY BOTTLE.

A poor undersized boy, named Tim, sitting by a bottle and looking in, said: "I wonder if there can be a pair of shoes in it? His mother had mended his clothes, but said his shoes were so bad he must go barefoot. Then he took a brick and broke the bottle, but there were no shoes in it, and he was frightened, for it was his father's bottle. Tim sat down again and sobbed so loud that he did not hear a step behind him, until a voice said:

"Well, what's all this?" He sprang up in great alarm; it was his father.

"Who broke my bottle?" he said.

"I did," said Tim, catching his breath, half in terror and half between his sobs.

"Why did you?"

Tim looked up. The voice did not sound as he expected. The truth was, his father had been touched at the sight of the forlorn figure, so very small and so sorrowful, which had bent over the broken bottle.

"Why," he said, "I was looking for a pair of new shoes; and I want a pair of new shoes bad—all the other chaps wear shoes."

"How came you to think you'd find shoes in the bottle?" the father asked.

"Why, mother said so: I asked her for some new shoes, and she said they had gone in the black bottle, and that lots of other things had gone into it, too—coats and hats, and bread and meat, and things; and I thought that if I broke it, I'd find 'em all, and there ain't a thing in it! I'm real sorry I broke your bottle, father. I'll never do it again."

"No, I guess you won't," he said, laying a hand on the rough little head as he went away, leaving Tim overcome with astonishment that his father had not been angry with him. Two days after he handed Tim a parcel, telling him to open it.

"New shoes! New shoes!" he shouted. "Oh, father, did you get a new bottle, and were they in it?"

"No, my boy, there ain't going to be a new bottle. Your mother was right—the things all went into the bottle, but you see getting them out is no easy matter; so, God helping me, I am going to keep them out after this."—Arkansas Methodist.

A CONTEMPTIBLE ARGUMENT.

The last, lowest, and meanest appeal to human selfishness and greed that the saloon can make is: "I help to pay the taxes." Benedict Arnold sold his country for revenge, and Judas Iscariot his

Lord for money. So everywhere, apparently decent men are proving traitors to morals and Christianity for the sake of revenues of sin. They consent to the work of procurers of vice in order that they may share its profit. If there is any especially hot thunderbolt in the arsenal of heaven, it doubtless is reserved for such sellers of decency and righteousness to their revenues for gain.

NEATLY PUT.

The "Interior" tells the story related by the late Dr. George P. Hayes of an infidel who was accosted by an old German. The former was about to speak at the school-house in the evening, and the German said:

"Is you de young man vot is to schpeak dis evening?"

"Yes, sir, I am."

"Vell, vot you schpeak about?"

"My subject, sir, is this: 'Resolved That I will never believe anything that I do not understand.'"

"O my! is dot it? Vell now, you shoost take von leetle example. There you see that field, my pasture over there. Now, my horse, he eats de grass, and come up all hair over he's pack. Teen my sheep; he eats shoots the same grass, and it grows wool all over him. And, now, vot you think! my goose he eats the grass, too, and sure's I tell you, it comes all over him feathers. You understand dot, do you? Heigh?"

The old German caught the idea exactly and expressed himself in a very clever way. Many persons assume the position of believing nothing they cannot understand, imagining that such a claim suggests an ability of comprehension, when in reality, they have not even a primary conception of infinity. The more a man knows the more clearly he understands how little there is to be known. We have respect for a man who reasons out conclusions and maintains them so long as the premises stand firm; but detest the egotist who will say that nothing is worthy of his belief that his mind cannot unravel.

President W. R. Harper, of the University of Chicago, is engaged in a task to which he is accustomed—the raising of \$1,000,000 to secure a provisional gift of \$2,000,000 from John D. Rockefeller. Nearly every gift made by the millionaire Standard Oil man to the University has had such a clause, and every time the University people have succeeded in gaining the prize. Only three months remain, however, to make up the amount required, and President Harper's efforts must be greater than he ever before exerted.

It has often been said: "Let liquor alone it will not touch you." But this is not by any means true. It touches the drunkard's wife and children in spite of all their efforts to prevent it.

A licensed saloon for every 298 people in the United States.

Diamond and charcoal are all one; it is a mere question of carbon. There are men whose lives are like a wagon-load of charcoal; others whose lives, though brief, are crystalized like a solitaire.—D. J. Burrell.

THE JUNIOR RECORDER.

RICHMOND AND BLACKSTONE, VA., SEPTEMBER 28, 1899.

THE SUNDAY SCHOOL.

LESSON II, FOURTH QUARTER, INTERNATIONAL SERIES, OCT. 8.

Text of the Lesson, Est. iii, 1-11.
Memory Verses, 5, 6—Golden Text, Rom. viii, 31—Commentary Prepared by the Rev. D. M. Stearns.

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1. "After these things did King Ahasuerus promote Haman, the son of Hammedatha, the Agagite, and advanced him and set his seat above all the princes that were with him." This wicked man and other wicked men, placed in positions of power and authority, make us think of Dan. iv, 17, "The Most High ruleth in the kingdom of men and giveth it to whomsoever He will and setteth up over it the basest of men." We have seen in the book of Ezra how the enemies of God and His people were permitted to prosper up to a certain point, but were in due time overcome. In this book of Esther we see the enemy prospering wonderfully for a time, but sudden and fearful was his downfall.

2. "And all the king's servants that were in the king's gate bowed and revered Haman, for the king had so commanded concerning him, but Mordecai bowed not nor did him reverence." Here is a man who, like Daniel and his friends, fears not the face of man because he fears God, and to an enemy of God he will not bow, let the result be what it may. Because of Amalek's rebellion against God and His people it had been determined to blot out the remembrance of him from under heaven (Ex. xvii, 16; Deut. xxv, 17-19). Had Mordecai bowed to Haman he would have done so to an enemy of God, and this he would not do.

3. "Then the king's servants which were in the king's gate said unto Mordecai, Why transgressest thou the king's commandment?" These servants knew no king but Ahasuerus. Like the Jews in the time of Christ, they would say, We have no king but Caesar (John xix, 15). How many who bear the name of Christian would have to confess if they spoke truly? O Lord, our God, other Lords besides thee have dominion over us (Isa. xxvi, 13). Many there are who continually break the first commandment. Thou shalt have no other gods before me (Ex. xx, 3). Mordecai could truthfully say: The Lord is my lawgiver, the Lord is my judge, the Lord is my king. He will save me (Isa. xxxiii, 22).

4. "Now, it came to pass, when they spake daily unto him and he hearkened not unto them, that they told Haman to see whether Mordecai's matters would stand, for he had told them that he was a Jew." Mordecai was established and therefore unmoved by the continual words of the king's servants. He believed God, for that is the only way to be established (II Chron. xx, 20; Isa. vii, 9). The word for us is, Be ye therefore steadfast, unmovable, always abounding in the work of the Lord (I Cor. xv, 58). We should say with Paul: With me it is a very small thing that I should be judged of you or of man's judgment. He that judgeth me is the Lord (I Cor. iv, 3, 4).

5. "And when Haman saw that Mordecai bowed not nor did him reverence then was Haman full of wrath." Just so did Nebuchadnezzar act when Daniel's friends bowed not to him. It is all of Satan when any one wants to be worshiped or revered instead of giving

all the glory to the Son of God to worship him (John 9), and his followers have the same spirit, making out that they are the ones to whom others must bow down (Acts v, 36; viii, 9). This spirit, which has been so fully seen since they said at Babel, Let us make us a name (Gen. xi, 4), shall be finally and most fully seen in the antichrist, or man of sin, or lawless one of the last days (Dan. xi, 33, 37; II Thess. ii, 4, 8, et c.).

6. "And he thought scorn to lay hands on Mordecai alone, * * * wherefore Haman sought to destroy all the Jews." Death is the devil's weapon (Hab. ii, 14). Therefore Cain killed Abel, Pharaoh killed the male children of Israel, Herod killed the babes in Bethlehem, and so it goes and will go till the last enemy, death, shall be destroyed (I Cor. xv, 26). It is the nature of the wicked to watch the righteous and seek to slay him, but the Lord will not suffer it unless it is for the highest good and greatest glory of the righteous (Ps. xxxvii, 32, 33).

7. It would seem from this verse, when compared with chapter ix, 24, that for about a year Haman was plotting and planning the destruction of the Jews. It is said of the wicked that they devise mischief upon their beds and set themselves in a way that is not good (Ps. xxxvi, 4). It is bad enough when enemies speak evil of us, whisper together against us and devise our hurt, but it is worse if those who were our familiar friends turn against us, yet even that is but a phase of our fellowship with Christ (Ps. xli, 5-9; John xv, 20, 21).

8. "And Haman said unto King Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of the kingdom, and their laws are diverse from all people; neither keep they the king's laws. Therefore it is not for the king's profit to suffer them." Thus were the Jews slandered to the king when the temple was being builded (Ez. vi, 12, 13). The testimony against Paul and Silas was, These men, being Jews, do exceedingly trouble our city and teach customs which are not lawful for us to receive, neither to observe, being Romans (Acts xvi, 20, 21). But nothing was ever said about any one quite so bad as that which our Lord's enemies said about Him, the pure and holy Lamb of God.

9. "If it please the king, let it be written that they may be destroyed, and I will pay 10,000 talents of silver to the hands of those that have the charge of the business to bring it into the king's treasuries." What a truly devilish plot this was to destroy thousands of people so as to be avenged upon Mordecai!

10. "And the king took his ring from his hand and gave it unto Haman, the son of Hammedatha, the Agagite, the Jews' enemy." Thus the doom of the Jews seemed about to be accomplished by their enemy, but God was watching and saying: Thus far shalt thou come. Kings and rulers may set themselves and take counsel together against the anointed of the Lord, but He that sitteth in the heavens shall laugh. The Lord shall have them in division (Ps. ii, 1-4).

11. "And the king said unto Haman, The silver is given to thee, the people also, to do with them as it seemeth good to thee." Shall God allow His people thus to be given into the hand of the enemy? Sometimes He does, for He said concerning Israel, I have given the dearly beloved of my soul into the hand of her enemies (Jer. xii, 7).

EPWORTH LEAGUE.

Topic For the Week Beginning Oct. 8, "Work Where Christ Tells You to Work"—Text, John xxi, 1-8.

"Cast the net on the right side of the ship, and ye shall find."

By the lake of Galilee, in the mists and dim light of early morning, Jesus hails the fishermen who have worked all night without success and now, tired and hungry from toil, are break-fastless.

At his suggestion they make one more cast of the net and inclose a great school of fish. The point of value in this lesson is not the question of Jesus' knowledge or of His power, not the matter of miracle or natural course of events, but rather the spirit of readiness to receive suggestions and to work however and wherever there is prospect of results.

Dullness and apathy in personal experience and in the life of a church or chapter is not usually because of no field of work at hand nor the lack of workers, but most usually comes from indifference and obstinacy. Some fish may be caught by accident by a listless fisherman, but usually it needs one who is alert to know their haunts and habits to make much success.

It is no easier to catch men than fish. Many of them are wary creatures, easily scared at the mention of religious topics. They need to be sought as skillfully as brook trout are hunted by the true sportsman. Oftentimes when every device has been used and all resources of labor and ingenuity exhausted and fishing time seems over and the workers all worn out, then comes the great haul, and a multitude of great fishes is inclosed and safely landed and the net not torn.

It will ever be so. Strive with whatever skill we may, there will still be long nights of taking absolutely nothing. But there are fish still uncaught, and they will swarm somewhere. If we are alert instead of disheartened, the Master will be heard as He hails from the shore. One more cast, made as He directs, then fish in abundance and a morning feast in His presence.

A Leader Among Men.

Daniel H. Hastings, ex-governor of Pennsylvania, has been a member of the Methodist Episcopal church since boyhood and for 20 years past a trustee of his home church at Bellefonte. He is an orator whose addresses are in great demand because of their eloquence and breadth of thought. He is 50 years of age. Born on a farm, educated in the public schools, he has made his mark as a teacher, as a lawyer and business man. At the time of the Johnstown flood he had charge of the relief operations.

It is gratifying to see the men prominent in business and military and governmental affairs increasingly known as religious men. The world moves upward in these years. The power of the

(CONTINUED ON EIGHTH PAGE.)

UNWRITTEN RHYMES

BY S. B. M'ANUS.



DOZEN times a day or more,
A little foot comes to my door,
And tho' I bid "come in" "stay out"
A little face, with smile or pout,
With eyes as blue as gentian bells,
And cheeks as pink as sea-loved shells,
And hair that strays where e'er it lists,
And hands with dimples kissed and kissed,
I see—and countless baby charms,—
And then my queen is in my arms.

* * * * *
They fall so fast I cannot speak,
The kisses on my eyes and cheek,



And tangled hair weaves in the brown,
And dimpled hands hide smile or frown,
And then with "hug" and kiss the last,
The tribute paid for service asked,
I stop to tie a wanton shoe,
Or vexing knot in string undo,
Or braid a strand of straggling hair,
To save my lady from despair,
Put here and there a pin or two
To make a rent as good as new,
Or kiss a hurt on hand or face,
Or brush away a trouble trace,
Or find her Noah for his ark
(Bent doubtlessly upon a lark),
Or "tell" Bo Peep or Nimble Dick,
Or Witch who rode a bramble stick,
Or mend a wheel in some old "shay"
That days ago had had its day,
Or rock her Simple Simon lad
(Who when he's bad is *very* bad),
Or do a hundred things and one
That never "stay" when they are done,
And then she's down and off again,
And I take up my waiting pen.



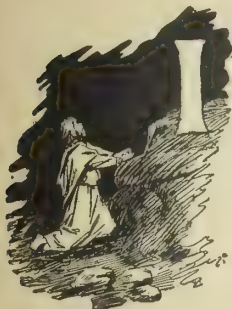
But O, my thoughts; where have you flown?
And O, my rhymes; where have you gone?
And where my place and where my plot
That I so diligently had wrought?
And where my hero? where my maid?
And cunning schemes so deftly laid?
They're gone, and tho' my ink wet pen
Is waiting for those maids and men
To render their account to me,
I only see and see and see
My little girl within the door,
And hear her footfall on the floor.

And be it thus: my callow rhyme
And halting verse, half out of time,
The world will never want or miss,
And ignorance shall be its bliss,
And other men with happier way
Will say the thoughts I tried to say,
And other lips with songs shall ring,
That I could feel but could not sing.
But tho' the world stood still as might
To hear the verses I might write,
And tho' my songs should always live,
I would not give—I would not give

For all of this and kingdoms more, the joy I feel when at the door
The little one I love I see; that face is paradise to me.

PRAYER HEALED HIS PARALYSIS.

The Instantaneous Cure of Major T. G. Lennox, Once Officer in the British Army,
Famous Archeologist, World-Wide Traveler, Expert Linguist.



HAVE been asked for an example of my personal knowledge of answers to prayer.

Two years ago I was present at a camp meeting extending over two weeks. One night during that time, after a hard day's work, I retired to rest. I had my quarters in an old

wooden building, and was that night alone, my companion having been away during the day, and had failed to return.

About midnight I was seized with such intense pain in the side as to be completely paralyzed, even to speech. I tried to attract the attention of some of the numerous tenters who were encamped all around me, and get their help, but was unable, although I could hear every movement in that still summer night. However, my left hand and arm were hanging over the edge of my cot, and by a tremendous effort I managed to extend my fingers a matter of an inch or so and then continued to drum on the wall of the building, thus hoping to obtain assistance.

For a long time—it seemed weeks to me, I was in such agony—no one took any notice excepting to grumble at my persistent tap, tap, tap, which in the intense stillness of a semi-tropical night, sounded like drum beats.

At last a good, motherly soul suspecting there must be a cause for the continued tapping, left her bed and came over to investigate, but all I could do was to look at her. I could not even moan, the only parts of my composition over which I seemed to have any control were the two first fingers of my left hand, and, indeed, I don't know if I had control of them for, automatically, they still continued their tapping on the wall, until the dear sister had taken matters into her own hands, and had carefully tucked me into bed, after

telephoning for a doctor to aid me.

After what seemed an endless time, he arrived, and quickly diagnosed my case as a severe attack of pleurisy, needing great care.

For two days I received his care, as also the kindly ministrations of all the camp, but I still remained in dreadful pain and unable to move my limbs, although I had recovered my voice. This took place on Friday.

The big pavilion was quite close to my quarters, and, as I lay there, I could distinctly hear almost all that was said there, and I could follow many of the testimonies, prayers and talks.

Sunday morning at 11 o'clock a general holiness and consecration meeting was being held, and as I listened to one after another testifying to the all-sufficiency of Christ for time, as well as eternity, the inspiration flashed over me, "Why not trust Christ to heal my body?" I commenced to tremble so that my nurse thought I was about to have another and more severe attack, but it was not that. It was the mightiest spiritual struggle I ever had, and its very intensity shook my body.

This lasted some little time, when I distinctly heard a voice say, "Lay your hand in Mine," and, behold! I stretched forth my hitherto-helpless right arm and hand to grasp that Hand I felt, knew was held out to help me, and as I held my hand out, my faith grew, and I said quite loudly and distinctly, "My All and in All."

I was healed. Wasn't it marvellous, wonderful? I rose, dressed and announced my intention of joining the brethren at the pavilion, and already the news had gone forth that I was healed, and numbers came to see the thing that God had done. Some of the doubting said I must not venture out, it would result in a relapse and terminate fatally, perhaps, but I said, "Brothers, the Lord has healed me, and I believe He can keep me healed."

To this day, my Heavenly Physician does keep me, body and soul. Praise His name!

T. G. LENNOX,
Chicago, Ill.

ITEMS OF INTEREST.

It is said that during the inaugural ceremonies at Austin, Tex., and at the ball which followed at night, that not one drop of intoxicants was on tap—that neither the outgoing nor the incoming administration drank anything.

One of the members of the Massachusetts Board of Pharmacy is reported to have said that the sales of liquor in drug stores have decreased 60 per cent since the board has certified to the fitness of applicants for druggists' licenses.

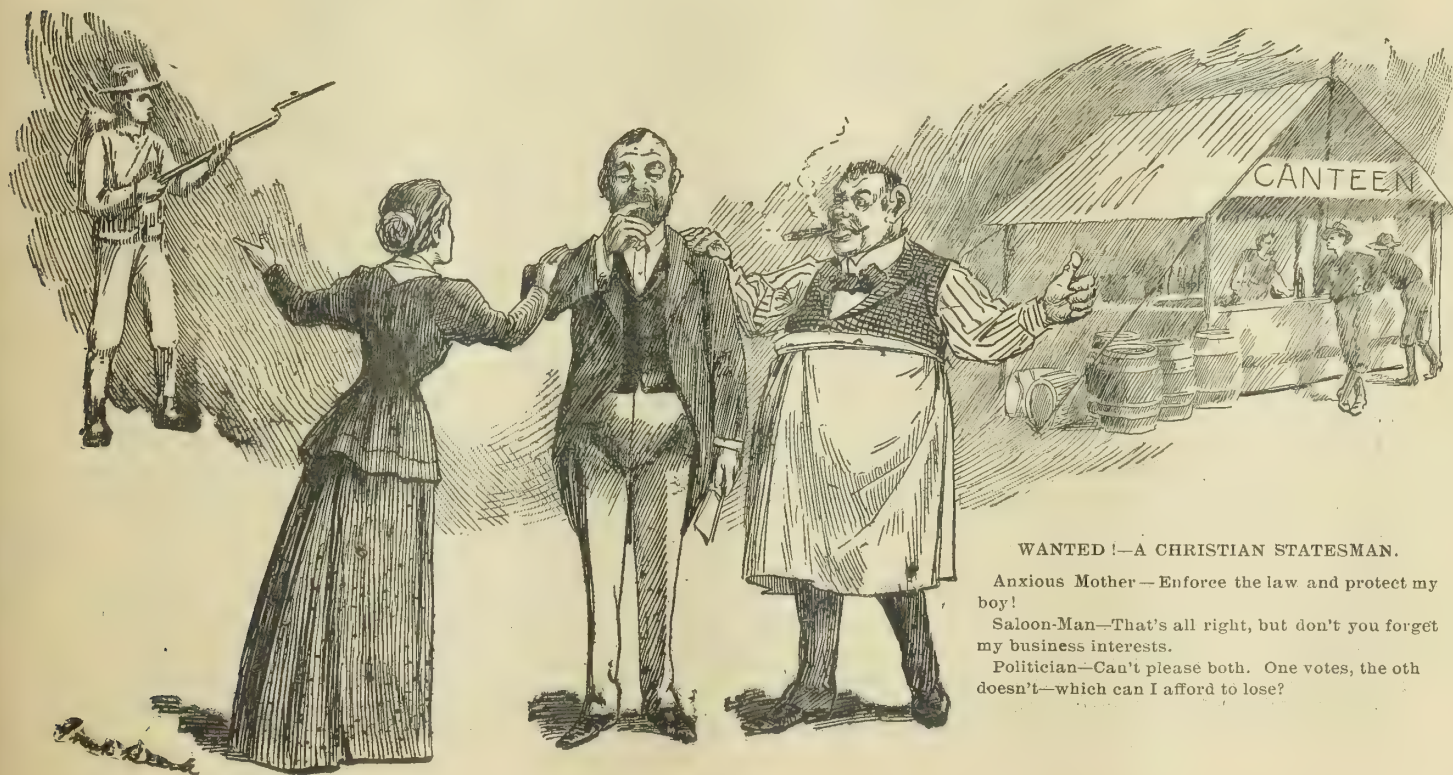
A temperance demonstration is to be made at the Paris Exposition, by opening on the grounds a very large temperance restaurant together with what are termed "Kiosques de Temperance," from which all alcoholic drinks will be excluded.

The wonderful progress made in New Guinea is thus stated by Rev. James Chalmers, in a letter to The Christian: "Here we have been opening a chapel which cost \$1,200. The people paid for it all themselves. A few years ago these men were savages and cannibals."

Dr. Samuel Smiles, author of "Self-Help," is now nearly 86 years of age. He lives at Kensington, and every day drives to the Serpentine, where he gets out and enjoys a little walk. Dr. Smiles has written his autobiography, but does not seem to want it published during his life.

The Rev. Frank P. Parkin, D. D., has been elected corresponding secretary of the Twentieth Century Thankoffering Commission, composed of bishops, clergymen and laymen of the Methodist Episcopal Church, whose object is to raise \$20,000,000 during the years 1899, 1900 and 1901.

Rev. C. A. Owens, the missionary sent to Manila by Bishop McCabe, speaks English, French and Spanish. He is now, in company with his wife, at his appointment. He will have a good opportunity to test self-support, having arrived at his destination with only \$50 in his pocket.



WANTED!—A CHRISTIAN STATESMAN.

Anxious Mother—Enforce the law and protect my boy!

Saloon-Man—That's all right, but don't you forget my business interests.

Politician—Can't please both. One votes, the oth doesn't—which can I afford to lose?

EPWORTH LEAGUE.

CONTINUED FROM FIFTH PAGE.



GENERAL HASTINGS.

gospel is being realized not alone in the salvation of the individual, but in the regeneration of society and the reformation of all life.

Breaking the Net.

One of the things which John speaks of with surprise is the fact of the untorn net when so many strong fish had been caught. One of the surprising things about church nets in the past has been the rents which have let out such a multitude of those once inclosed. How often has the cry been raised: "How can we hold our young people?" "What can we do for our young men?"

It is a fact, all too true, that in many places the half grown boys drift out of the Sunday school and never come back to the church. What is the cause? What is the cure? Much has been written and spoken about this evil, and wisdom is not yet exhausted, nor has the complete cure been yet found. Nets still break and boys get away into deep waters and are lost.

Some few items we have learned about this business. Old nets are apt to be rotten. New ones hold best. Don't rush or frighten the fish or try to do everything in a minute. Slow and sure is a good rule in working a seine. But don't be so slow that the fish all get away before you begin to "purse up the net." Keep all nets in repair. You can't tell which one will be needed next, nor how soon. Fish whenever you get a chance, and not just when you feel like it. You must study the fishes' feelings more than your own if you are to catch them.

The Beautiful.

Appreciation of the beautiful in nature and art and in human character and action is as desirable as integrity, honesty and purity. Harshness is no proof of holiness. One may be so absorbed in some line of work as to neglect many others very desirable. The great scientist Darwin made this mistake. Up to the age of 30 he devoted himself to poetry, and especially in the science of poetry, music and pictures, and his mind became a machine for collecting several laws out of collected facts.

THE DEVIL'S FRIEND.

INGERSOLL'S SCATHING DENUNCIATION OF ALCOHOL.

Rum's Awful Work Portrayed In Vivid Words by the Great Orator. Characterized as God's Enemy and Satan's Agent and Friend.

One of the greatest temperance orations ever delivered in the English language was delivered by Ingersoll in a case where he was defending a liquor dealer. It was as follows:

"I am aware that there is a prejudice against any man engaged in the manufacture of alcohol. I believe that from the time it issues from the coiled and poisonous worm in the distillery until it empties into the hell of death, dishonor and crime it demoralizes everybody that touches it, from its source to where it ends. I do not believe anybody can contemplate the subject without becoming prejudiced against that liquor crime.

"All we have to do, gentlemen, is to think of the wrecks on either bank of the stream of death; of the suicides, of the insanity, of the poverty, of the ignorance, of the destitution, of the little children tugging at the faded and weary breasts of weeping and despairing wives, asking for bread; of the talented men of genius it has wrecked, the men struggling with imaginary serpents, produced by this devilish thing, and when you think of the jails, the almshouses, of the asylums, of the prisons, of the scaffolds upon either bank, I do not wonder that every thoughtful man is prejudiced against this stuff called alcohol.

"Intemperance cuts down youth in its vigor, manhood in its strength and age in its weakness. It breaks the father's heart, bereaves the doting mother, extinguishes natural affections, erases conjugal loves, blots out filial attachments, blights parental hope and brings down mourning age in sorrow to the grave. It produces weakness, not strength; sickness, not health; death, not life. It makes wives widows, children orphans, fathers fiends and all of them paupers and beggars. It feeds rheumatism, nurses gout, welcomes epidemics, invites cholera, imports pestilence and embraces consumption. It covers the land with idleness, misery and crime. It fills your jails, supplies your almshouses and demands your asylums. It engenders controversies, fosters quarrels and cherishes riots. It crowds your penitentiaries and furnishes victims to your scaffolds. It is the lifeblood of the gambler, the element of the burglar, the prop of the highwayman and the support of the midnight incendiary. It countenances the liar, respects the thief, esteems the blasphemer. It violates the obligations, reverences fraud and honors infamy. It defames benevolence, hates love, scorns virtue and slanders innocence. It incites the father to butcher his helpless offspring, helps the husband to massacre his wife and the child to grind the patrician ax. It burns up men, consumes women, detests life, curses God and despises heaven. It suborns witnesses, nurses perjury, defiles the jury box and stains the judicial ermine. It degrades the citizen, debases the legislator, dishonors statesmen and disarms the

patriot. It brings shame, not honor; terror, not safety; despair, not hope; misery, not happiness, and with the malevolence of a fiend it calmly surveys its frightful desolation, and, unsatisfied with its havoc, it poisons felicity, kills peace, ruins morals, blights confidence, slays reputation and wipes out national honors, then curses the world and laughs at its ruin.

"It does all that and more—it murders the soul. It is the son of villainies, the father of all crimes, the mother of abominations, the devil's best friend and God's worst enemy."

A Wife's Devotion.

There is one woman who believes with Emerson that the prayer of the sower is when he sows his seed. She does things when she wishes them done. She does not believe in alcoholic drinks, and the man who wanted to be her husband was put on probation for some time before the wedding day was set. For six months he must not touch anything alcoholic, and as far as she knew he did not, and the wedding came off. Then after a time there was a relapse; not a very serious relapse, but no one could tell what it might become, and the woman decided to act. Breakfast and dinner the man took at home, and there was no danger then, but at luncheon there might be. Hence, without regard to the inconvenience it might be to her, the wife who believes in deeds, not words, goes down town every day to take luncheon with her husband.—New York Times.

A Temperance Island.

In the island of Anticosti, in the gulf of St. Lawrence, a Frenchman, M. Henri Menier, has established what is regarded as the largest private game preserve in the world. He bought the island, which is 140 miles long by 28 broad, for \$32,000, or 6 cents an acre, and then opened up negotiations with Canadian hunters and trappers for stocking it with red deer, caribou, moose, beavers and various specimens of the American fox. M. Menier is also developing the agricultural resources of his possession and is encouraging Frenchmen to go out and settle on his property. These have to renounce alcoholic beverages and be strict teetotalers.—League Journal.

Varying Effects of Drink.

It is a noteworthy fact that, while the more boisterous form of intemperance in England leads to private brutality and public disorder, the continental system of small dram drinking, before meals in the shape of tonics and appetizers leads to insanity.—Exchange.

Occasionally a bright man who drinks gets a good job, but you soon hear that he has lost it. The boozers cannot long keep responsible positions. No man who drinks can hope to advance. There is no doubt of this. It is a wonder that so many men monkey with the buzzsaw.—Afton Globe.

In Belgium the Antialcoholic league issued a few months since a set of school copy books, the covers of which were illustrated with temperance pictures and statistics. They have proved so popular with schoolmasters that a second series has had to be published.—Union Signal.

OBITUARY.

Sister Mary Ann—familiarly called "Polly Ann"—Wilkinson, the devoted and beloved wife of Brother B. J. Wilkinson, was born Nov. 12th, 1827, was married April 11th, 1849, and died July 28th, 1899.

Sister Wilkinson was born and brought up in a Christian home and was a member of the Methodist Church from her youth, and never moved in her faith in Christ, which continued to the end as simple as a little child's.

In her marriage she chose a devoted and godly companion. Like Zacharias and Elizabeth, they were both righteous before God, and for a half century walked together in all the commandments and ordinances of the Lord blameless.

They commenced their home life by erecting a family altar, from which daily, when possible, sacrifices of prayer and praise ascended to God for fifty years. As the children of this home came to years, at her knee they were taught to pray to mother's God and to trust in mother's Saviour. It is almost as natural for children to be pious in such a home and atmosphere as for flowers to bloom and fruits to grow and ripen in the tropics. Hence, no one is surprised to learn that the five children, all grown to manhood's and womanhood's estate, are members of their parents' Church, devout followers of their parents' Lord, and those that have families are bringing up their children, too, in the nurture and a monition of the Lord.

Her stricken and sorely bereaved husband says: "Her death has made a vacant place in our family that can never be filled on earth, but we all hope to meet in heaven where tears and parting are unknown." No husband ever had a truer wife, no child ever had a more affectionate mother, and neighbors of all classes never had a more sincere friend.

The 11th of last April was the fiftieth anniversary of the marriage of Brother and Sister Wilkinson, and they prepared to celebrate the event with appropriate ceremonies and to lay a special thank-offering on God's altar for foreign missions in remembrance of His multiplied mercies to them through their long wedded life, but sickness in the family prevented. Soon after this she was stricken down with the fatal malady. Improvements and relapses followed each other till her sufferings ended in that rest that remaineth for the people of God.

After skillful physicians and tender nursing had done all that could be done, and the end drew near, she told her loved ones that she did not fear death, but only regretted the separation from friends and loved ones.

Our sister was devoted to her pastors and greatly enjoyed their visits to her home, and earnestly and fervently entered into the worship when they led the family to the throne of grace around the family altar.

Being of a nervous and sympathetic temperament the little troubles that happened to members of her family or friends became burdens to her for the time being, but she was almost always cheerful in the presence of her pastors, entirely at ease in their society, was quick at harmless repartee with them,

amused them with her wit, and was a "pet" with them, as she was with all her intimate friends. She was one of the most perfectly guileless persons I have ever known. Farewell, simple, open-hearted child of God. Adieu, Christian mother, till we meet again on the eternal shore. JOHN O. MOSS.

Hollydale, Va., Sept. 13th, 1899.

"Richmond Advocate" please copy.

CHURCH CORNER STONE LAID.

The corner-stone of the New Methodist of Clover, was laid last Thursday with Masonic honors. The address was delivered by Rev. F. M. Edwards, of South Boston, and the music was rendered by the South Boston band. The ladies of the church served a sumptuous dinner to the large crowd assembled, and the receipts for the dinner added to the amount raised in public collection, netted a neat little sum to further the business enterprise.

MORE OR LESS SUNSHINE.

The French Bureau of Agriculture has made a report upon the relative amount of sunshine and rain in Europe. Spain enjoys about three thousand hours of sunshine in the year; Italy two thousand and three hundred; France two thousand two hundred; Germany, one thousand seven hundred; England has but one thousand four hundred.

NOTICE TO CATTLE MEN.

The State and Federal authorities have made arrangements to the effect that the cattle quarantine in Virginia will be raised this winter for two months, beginning the 15th of November or the first of December.

The exact date has not as yet been definitely settled.

CHAS. McCULLOCH,
State Veterinarian.

EPWORTH LEAGUE.

Topic For the Week Beginning Oct. 1, "Our Own Church"—Text, Ps. cxxii, 1-9.

"Peace be within thy walls and prosperity within thy palaces."

The motto given by Bishop Matthew Simpson to the Epworth League at the time of its formation is the sentiment given for consideration this week.

"We live to make our church a power in the land while we live to love every other church that exalts our Christ."

It is advised that every chapter have a meeting, led by the pastor, to discuss denominational work. One of the first things which impresses an observer in meeting a live Christian worker is his denominational loyalty. That was a characteristic mark of all the best workers of both Old Testament and New Testament times. Love of one's own church—true love—is apt to be coupled with respect for every other true church.

Every Leaguer should make himself acquainted with the outlines at least of the history of the Methodist Episcopal church and should be intelligently acquainted with our special views and customs and know why we hold to these peculiarities. We should also have a good knowledge of the characteristics of each of the other great denominations in our own community. Besides this, we ought to be well posted as to the connectional benevolent societies, their past history and present standing.

The most thrilling romances ever written are not more fascinating than the facts frequently coming to the surface as we study the progress of our church in different lands.

The more we learn of the noble men and women who are associated with us in the work of our church around the world, the more we meet with rank and file from various localities as well as with the leaders of the host, the more we shall appreciate the grandeur of our calling, the heroism of the workers, the pressing needs on every side, the call for steadfast courage and diligence on our own part.

Boasting and pride are at a great discount. Mere numbers are of small value. The spirit which impels us is the point of great value. Loyalty to our associates, our denominational mission and our personal opportunities is a grand way of cultivating allegiance to Jesus Christ.

Walls of Defense.

There is danger as well as helpfulness in the spirit of liberality which is so influential at the present time. The wider the circle of our acquaintance the more do we find diversities of views on vital points. We are often surprised to find men of much experience and education holding opinions we had supposed were erroneous and doing things we have been taught were wrong. Our own belief and practices are put to severe tests as we enlarge our world of observation until it sometimes makes us wonder if, after all, there is any fixed standard of truth and any real rule of right.

Then comes the plausible explanation that all depends on personal conviction and sincerity, that every one has a right to his own opinion, and the test of all right and truth is your sincerity in holding to it.

But there are truth and right and duty, and their test is not the opinion of any one nor his imperfect practice. Differences of belief and habits only show the many sidedness of life, the imperfections of the best judgments and the need of diligence and care to learn the real way and train our powers to do the best.

The value of the doctrines of our church lies at this point. They should be known by our young people and, if known, will prove a wall of defense against assaults of ignorance and bigotry and doubt. These doctrines are not the utterances of any one man or company of men, but are the great foundation principles of divine truth, holding firm through all ages and worlds. They are the prominent teachings of the Bible and are the sure facts on which faith can rest securely. Every chapter should spend some time in the study of our foundations of belief and practice, know what it is to be a Methodist and be one from conviction and intelligence. There is no defensive protection so valuable as conviction based on knowledge.

Barriers and Boulevards.

The old fortifications which formerly surrounded Paris were some years since leveled and made into a grand boulevard. At the same time wide and beautiful avenues were cut through some of the oldest and most densely populated parts of the city, opening up the slums and letting light, air and publicity into quarters which were previously filled with squalor and crime.

In the progress of the present century much the same thing has occurred in the churches. It is not so long ago that loyalty to one's own church and creed was supposed to necessitate the denial of the truth of all other beliefs and the withholding of fellowship from those who did not agree in all points. Each

church seemed to hedge and wall itself in from all others and from the world. The change in these things has been one of the marked improvements of recent years. Beliefs have been modified by wider knowledge and are no longer so narrow as formerly. Men as a whole believe no less firmly, creeds are no less clearly held than before, but they are more reasonable and more inclusive.

Exclusiveness in fellowship has been greatly modified. People of all creeds and peculiarities of worship meet, debate, worship and work together. The walls of separation have been thrown down and made into thoroughfares for service of God. Barriers are made boulevards, and blocks of defense are pavements over which chariots of human progress roll freely. Put your prejudices under foot and find your best defense in fraternal love and co-operation.

TO FIGHT INTEMPERANCE.

Europe Aroused to the Danger of the Drink Habit.

The king of Italy is a total abstainer, as is also practically the Grand Duke of Baden, and Emperor William of Germany has several times expressed himself forcibly on the drinking habits of the army. He recommends to his officers that they set a good example to the men in the ranks, and the emperor is said to be alive to the dangers from the growth of child drunkenness in Germany. Other sovereigns are apparently awakening to the situation, and the young queen of Holland especially so.

In Russia the government monopoly of the drink traffic has proved so successful in the provinces, where it has been on trial for several years, that Czar Nicholas II is extending the system to decrease drunkenness. The Greek church of Russia is using its paramount power for temperance, and an association of the Catholic clergy of Europe has just been formed to push the church work for this cause, as is being done in America.

For the first time in the history of European expositions there will be a temperance building at Paris next year. Plans have been drawn and stock is being subscribed for by prominent French people for a handsome structure, which will serve as a soft drink cafe on the ground floor. It is intended to use the 1900 exposition as a vehicle for widely spreading the movement.

On the continent the most powerful temperance association is the Blue Cross, which has a membership of over 23,000 and operates in Switzerland, Belgium, France and other countries. In Germany there are 40,000 people enrolled for temperance, many of whom are total abstainers. A powerful organization is the German Temperance association of 12,000 members, made up in considerable part of the mayors of towns and other officials who are using their influence to restrict the sale of drink. In 12 years the consumption of alcohol per German capita has decreased one-third, and the use of light beers is notably growing instead.—Selected.

Enough Are Enticed.

Many boys and young men pass daily dozens of gilded saloons and never enter. Theoretically all might do the same. The fact remains that enough are enticed to keep up the procession of 100,000 who yearly go down to drunkards' graves. And what the multitudes actually do, not what the individual may, can or must do, settles the case against the saloon.—Union Signal.

ALCOHOL AS A FOOD.

DOUBTFUL VALUE OF PROFESSOR ATWATER'S EXPERIMENTS.

The Whole Record of Arctic Exploration Proves Alcohol to Be of No Value as a Heat and Muscle Converter—Destroys Blood Corpuscles.

Dr. T. Alexander MacNicholl of New York, whose success in critical surgical operations performed without resort to alcoholic stimulants has attracted national attention, in a letter to The New Voice discusses the recent experiments of Professor Atwater to determine the food value of alcohol. It says:

The series of experiments recently made at Wesleyan university by Professor W. O. Atwater are of peculiar scientific as well as public interest, bearing as they do upon a question which has agitated the world for well nigh a century.

The published result of these experiments is surprising, coming as it does from such an able investigator, and certainly warrants comment.

It is unnecessary to say that such experiments can hardly prove conclusive. The many factors entering into the problem make the most careful investigator's work liable to error. Many questions upon which negative deductions are made must be shadowed in doubt.

The professor observed three important results.

First—"Extremely little alcohol was given off from the body unconsumed." This corresponds with the reports of the ablest French and English investigators. The subsequent statement, "Indeed, it was oxidized, burned as completely as bread, meat or any other food," bids us pause. Because all of the ingested alcohol is not recovered in the excrements or that little or no alcohol is found in the tissues of the subject was immediately killed would not prove the value of alcohol as a food. By robbing the tissues of oxygen alcohol may be decomposed into certain secondary products which are fit neither for construction nor heat. Nitric acid, morphine, strychnine and other toxic agents are useful in small doses and in certain conditions of the system. These agents cannot be recovered entirely in the excrements—ergo they are oxidized, ergo they are foods. Then let us denounce the law-makers for limiting their sale to professional orders and pour our contempt on pulpit, Sunday school and textbook for classifying them with other toxic agents and heralding their baneful influence! Yet this is where a similar reasoning would land us.

Second—"In the oxidation all the potential energy of the alcohol was transformed into heat and external muscular power." The apparent increase in temperature immediately after taking alcohol is undoubtedly due to the transference of heat from more important structures, while the general body temperature is lowered.

The apparent increase in strength during the first 20 minutes after taking alcohol may be chargeable not to the energy derived from it, but to the mental exhilaration due to an increased flow of blood to the brain, together with a benumbing influence upon the nerve centers. In the examination of nearly 2,000 cases Dr. Kellogg of Michigan found that two hours after taking one-half the quantity of alcohol given in these experiments muscular strength diminished nearly 1,500 pounds.

Were the conclusion correct that alcohol increased heat and muscular power we would expect to see it prac-

tically demonstrated under conditions calling for heat and energy; yet the whole record of arctic explorations proves alcohol a deceiver and a curse. Nansen's verdict is: "Alcohol reduces the power of endurance and exercises a directly injurious influence by lowering the temperature of the body. Alcohol destroys energy and lessens the spirit of enterprise." The hard common sense of the votaries of athletics banishes alcohol as an enemy. The director of one of the foremost athletic clubs in New York city says, "An athlete should never drink even moderately if he expects to reach the highest success of which he is capable."

Third—"The alcohol protected the body material from consumption." In a series of experiments conducted by the writer during the winter of 1890 and 1891 the way alcohol protected, or rather did not protect, the materials of the blood was clearly demonstrated. It was shown that even such small quantities of alcohol as those employed in the "Atwater experiments" have a destructive action upon blood corpuscles. By reason of a strong affinity for water and albumin alcohol robs the hemoglobin of the blood of much of its power to take oxygen from the air cells of the lungs. By this same influence it retards all molecular changes in the several tissues. That the paralysis of all molecular changes and a consequent saving of body material would be productive of increased vital energy and conducive to the more rapid development of soul life I doubt if even Professor Atwater would care to maintain.

It is held by the professor that alcohol is not a poison when used in moderate quantities, but this can be claimed of all poisons—only dilute them properly and regulate the dose. Nature has provided two liquid foods for man and beast—water and milk. When the intemperate use of either turns fathers into brutes, husbands into fiends incarnate, children into paupers and leaves a heritage of disease, idiocy and crime, then the writer will be one of the first to advocate the placing of these two beverages upon the poison list.

Whisky In Boston.

It cost Boston \$115,802 last year just to care for the drunkards that were arrested.

Don't Want Drunkards.

It is evident in many ways that managers of large moneyed interests and capitalists are taking up the temperance question practically in demanding total abstinence of all responsible persons who handle property. Business managers, responsible clerks, partners and persons occupying places of trust are regarded with increasing anxiety, particularly if they are club-men and are known to be users of spirits. The first qualification of an aspirant for a good position is, What are his habits? Is he a total abstainer? Often inferior men secure positions because they are abstainers, while men, brilliant, capable, talented, who are moderate drinkers, fail.—Journal of Inebriety.

The Most Pressing Enemy.

In a recent speech before the English Army Temperance association Lord Wolseley said: "There are yet some battles to be fought; some great enemies to be encountered by the United Kingdom, but the most pressing enemy at present is drink. It kills more than all our newest weapons of warfare, and not only destroys the body, but the mind and soul also."—Selected.



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Life is still real and earnest. New possibilities of life are revealed to us in this world.—Rev. H. I. South, Presbyterian, Auburn, N. Y.

More Brotherliness Needed.

What we greatly need in this world is to mellow up our hearts by more love for each other, more brotherliness, more Christlikeness.—Rev. Dr. Neilus H. Patton, Congregational, Louis.

Prove All Things.

Let the name of the great and eleventh let us wake up and try to be ourselves. Let us prove all things, holding nothing too sacred for our testing and hold fast only the good.—Rev. B. Fay Mills, Evangelist, Boston.

Better to Return to the Beginning.

When a man gets to where he is sinking constantly of besting his fellow man and making a fortune, he had better go back to the beginning. He's in the plains.—Rev. Dr. Frederic B. Myer, Congregational, Madison.

The Religion Needed.

The unhappiness in men's lives demonstrates the necessity of religion, not religion of dogma, but the religion of childlike faith, the religion which Christ taught and lived.—Rev. George H. Hepworth, Congregational, New York.

Lesson Taught by the Lily.

What the lily does under the blind duct of natural forces we can do under the direction of a pure and simple religion. The lily tells us how to reach the highest success and shows that it can be done by itself doing.—Rev. George H. Hepworth, Congregational, New York.

Conscience.

Conscience is the alarm clock of our everyday life. If we neglect to obey conscience, in time it fails to affect us just as when we at first refuse to heed the alarm in the morning. After while we do not hear the clock and experience delays and sustain losses of consequence.—Rev. Dr. Cortland Myers, Baptist, Brooklyn.

Men That Are Needed.

We want men who realize that their opportunities are greater now than ever before and their responsibilities greater than in any past generation and so, with grateful hearts and souls filled with heroic purpose, will devote themselves undimly to the duties of the present hour.—Rev. E. Simon, Lutheran, Denver.

Working Out Salvation.

A man's salvation is wrought out as an artist works out a picture. Just as the crystal is transparent and lets the light flash through its close, flinty body until it is a gem of light, so with the Christian. But remember it is Christ that works in you to will and to do his good pleasure.—Rev. James McFarland, Hyde Park Church, Denver.

Power of Silence.

We often speak when we ought to keep silence and are silent when we ought to speak. Here, as everywhere, Jesus is our perfect example. That flawless and majestic character rises solitary over a noisy and brawling age, hushes our clamor and makes us to know the divine power of silence.—Rev. Alfred E. Myers, Marble Collegiate Church, New York.

Moneyed Men's Interest In Churches.

Why do moneyed men hold by the churches? I will tell you. The human mind is a curiously complex machine, and one of its mainsprings is fear. It exists in every animal, from the lowest to the human, and we need not be ashamed of it. This fundamental principle of the human mind is the basis of moneyed men's interest in the church.—Dr. Arthur Houghton, Spiritualist, Chicago.

Valued For Our Appearance.

Men and women are valued everywhere, not for what they are, not for what they do, not for what they are worth, but for whatever of appearance they make in the society of the world. Character is lost beneath the glitter of gold, the sparkle of stone, the rattle of silk and the price paid for dinner or the cost of a carriage ride. Labor and character should be the ruling capital of the world.—Rev. H. C. Myers, Denver.

The Second Best.

In one of his shorter poems, entitled "The Second Best," Matthew Arnold speaks of one who falls short of nature's highest attainment by yielding to manifold trivial though useful pursuits. Not only in nature, but likewise in business, in art, in religion, in life, there is a "Second Best." One may be almost in possession of his ideal, but still fail because one thing is lacking.

Ingersoll said: "There may be a God—I don't know. There may be an eternal God, but I don't believe it—I do not know." This he said in the city of Washington a few years ago. Ingersoll was an atheist, not a theorist—simply an agnostic. Agnostic is an adjective and simply means "I do not know." There are wise agnostics and foolish agnostics. It is the custom of foolish agnostics to say, "I don't know, and I know that nobody knows." Ingersoll was a wise agnostic, because he merely said, "I don't know." Many erroneous impressions were abroad regarding him. Take the correct reports of his addresses, and you will find the foolish mingled with the sublime.

A NEW POEM BY KIPLING.

The following stanzas are part of a new poem by Rudyard Kipling which will appear in the next number of McClure's Magazine. They are taken to be specially apropos of the Transvaal crisis:

All we have of freedom—all we used to know—
This our fathers bought us long and long ago.

Ancient right unnoticed as the breath we draw—
Leave to die by no man's leave, underneath the law.

So they bought us freedom—not at little cost—
Wherefore must we watch the King, lest our gain be lost.

Over all things certain, this is sure, indeed,
Suffer not the old King, for we know the breed.

Howso great their clamor, whatso'er their claim,
Suffer not the old King under any name.

Here is naught unproven, here is naught to learn;
It is written what shall fall if the King return.

Cruel in the shadow, crafty in the sun,
Far beyond his border shall his teaching run.

Sloven, sullen, savage, secret, uncontrolled—
Laying on a new land evil of the old.

Here is naught unproven—here is nothing hid;
Step for step and word for word—so the old Kings did.

Step by step and word by word; who is ruled may read.
Suffer not the old Kings—for we know the breed—

All the right they promise—all the wrong they bring,
Stewards of the Judgment, suffer not this King.

Editorial.

DR. COKE SMITH BETTER.

Dr. A. Coke Smith has greatly improved, and on last Friday looked better than for a year. He fully expected to preach next Sunday at Court-Street, and to take up his work regularly thereafter. Some say that the decision of Court-Street Quarterly Conference to build a new Church was one of the tonic elements, which have cured him.

DR. BROWN WORSE.

Dr. Brown has had another elapse, and while the acute symptoms have disappeared, he is much weaker than before. As the session of the Conference draws near, we begin to realize more keenly what it will mean not to have Dr. Sledd, the chairman of the

Mission Board, and Dr. Brown, the chairman of the Joint Board, present to direct the work as for so many years.

KENTUCKY CONFERENCE ACTION.

THE Kentucky Conference, Bishop Jos. S. Key, presiding, passed a resolution

calling for the resignation of Barbee and Smith "because of the opprobrium" brought upon the Church by their conduct in procuring the \$288,000 from the United States Government.

South-West Missouri reaffirmed the resolutions of last year, in which they called for the resignation of Barbee and Smith.

SWINGING 'ROUND THE CIRCLE.

Acting presiding elder is new work to the editor, but at the request of Bro. Rid-

dick, who was detained at home to perform the marriage ceremony of his daughter. I started for Halifax, via Lynchburg, to preach at the Quarterly Meetings on the South of Dan and Hyco circuits. Friday night I spent in Lynchburg, and on Saturday I went out to the Woman's College. It is always a pleasure to walk about the grounds and go through the spacious halls of this our still surprisingly new institution. Our people have not yet gotten used to the fact that the Church owns a College for women, the only one in all the South land, with suitable building equipment, and an endowment of \$100,000. And yet it is there, and it is ours, and will be more and more a pride to our people and power in our Church. Already the capacity of the building has been overtaken, and improvements and additions are the order of the day. The macadamized road from Lynchburg has already reached the College, and the great mud-hole, right at the gate, in which the horses struggled and strained, has been filled up. On alighting from the car, the eye is struck at once by two massive ornamented columns, which indicate that the new gateway, given by the Class of '99 as a Twentieth Century Thank-Offering, is in course of erection. It will evidently be in keeping with the character of the grounds and building, and will render more striking the approach thereto. Within the grounds the improvements begin at once. A few feet from the gate, the walk to the building is crossed by a path which runs all around the front of the building, just skirting the brow of the hill, and after running around the eastern wing, and following several terraces down the steep ravine, returns to the broad walk, which extends

the whole length of the building. Leaving that at the western end of the front, it follows the new wing and then curves around until it reaches a rustic bridge which has been built over the deep ravine on the west. On the bridge are benches which will give a walk of nearly a mile, and by its windings and curves, brings one from one pleasing prospect to another. At different points rustic chairs and benches give convenient places to rest. The walk is to be made even more attractive by dividing it into sections, and erecting tablets to commemorate great men and events, thus making an "Historical Walk." Later on, as it is possible to do so, the tablets will give place to busts and statues of the great and noble of the past.

But I referred to the "new wing." Yes, the new wing is a fact. It is five full stories high, and by its erection the original design of the architect has been carried out. It adds new lecture-rooms, a reading-room, rooms for professors and additional dormitory accommodations. It will be ready for occupancy about Oct 15th, and already nearly two-thirds of the rooms have been engaged. There will after that date be room enough to accommodate the applications which may naturally be expected the present year, but if the future is to be judged by the past, it is likely to be crowded next year.

The new professors are in place, and from all I could learn, seem to be giving satisfaction. As always in the past, it was a great pleasure to meet the B. F. I. girls who had come to the College to carry on their work.

Back to Lynchburg to dine with Bro. Christian, who is certainly an exception to the rule of a "prophet not without honor save in his own country." He is a Hill City boy, and his pastorate at Centenary has been his most successful one. He has had the training of Randolph-Macon and Vanderbilt, but there is nothing of the pedant or martinet about him. He believes in a practical religion, which helps to care for the lambs and the sheep by fighting the wolves. He and Dr. Coke Smith, and other Christian leaders, had been out at the Fair Grounds the day before and had appeared in court to secure the conviction of the gamblers and swindlers generally, who had been running "wide open." They convicted them, too. Whenever intelligent, law-abiding Christian people turn out in force and show that they are in earnest they carry the day. But "eternal vigilance is the price of safety," and they so easily fall back and let things take their course.

Speaking of Dr. Coke Smith's presence, I might say he is no elsewhere, that his health has greatly improved. I had the pleasure of half an hour with him. I had not seen him since last April, when he addressed the Epworth League Convention, at Blackstone. It was a pleasant surprise to find him looking so well. He seems to be in better health than at any time during the past year, and says that he feels better than for eighteen months

or two years past. Speaking to him about the discouraging reports of his physical condition, I was greatly pleased to hear him say that he had been carefully examined by three physicians, and that all of them had said that he had no organic trouble. He said that he expected to preach next Sunday morning and continue with his work at the conference. This will be of

immense benefit to the church. The new church to be built at Court-Street. The minimum of cost is to be \$10,000. It is thought that the committee will recommend that both Church and parsonage be taken down and that a small strip of land on the back be bought from the city, and that a modern Church and lecture-room be built, opening into each other. If there is not sufficient room left, a lot will be bought elsewhere for the new parsonage. It is a source of no little joy to Dr. Smith that this decision has been reached before the end of his pastorate. Court-Street is a great Church—great in its resources, and therefore equally great in its responsibilities.

SOUTH OF DAN.

On Saturday afternoon I left Lynchburg, via L. & D., for South Boston. A sudden drop in the temperature made a fire very comfortable, and when I got off at South Boston, at 8 p. m., and found a keen north-west wind and a drive of ten miles ahead of me, I was truly glad that I had brought my overcoat with me. Bro. Emmett Crowder, of Cedar Grove Church, was on hand to meet me with a good horse and comfortable buggy, and with a cheerful face and a pleasant voice, despite the upper left at home and the hour's wait for the delayed train. We soon made the ten miles to the hospitable home of his mother, who gave us a warm fire and plenty to eat. Bro. Carson was also there, and after supper, the pleasant fire-side talk soon stretched on to the midnight hour.

The next morning Bro. Carson drove me to Cedar Grove, about half-mile away. I was very pleased to find a large and active country Sunday-School at work. Col. W. J. Clark has been the superintendent for forty years. Bro. S. L. Adams, of Alton, had come over that morning, and Bro. Clark had put him in to lead the school that day. Preachers exchange sometimes. It might help superintendents to do the same.

I had never preached or even visited before in Halifax county, and I wish to express my pleasure at what I saw and heard. The South of Dan circuit has been steadily advancing under the leadership of Bro. A. L. Carson. The membership has grown, the Churches have been improved and the average contributions per member has nearly doubled. Sunday-school and Epworth League work is carefully fostered and young leaders are being trained to take up the work of the old leaders pass away.

The house was well filled at the service, and I do not think I ever spoke to more attentive hearers. They have been well trained, and the consequence was that I preached the longest sermon I ever preached. At the close of the sermon, which was on Christian Education, the Twentieth Century

Thank-Offering was presented, and the congregation manifested much interest. Bro. Carson made the start himself for \$25, and more if possible, and stated his purpose to take up the cause and press it privately, with vigor and to a successful issue. When the names are entered on the South of Dan roll-book I believe the average will be more than the call of the Church.

At Cedar Grove, Bro. Carson took me to Cherry Hill, on the Hyco circuit. We did not have time to go to any house for dinner, but Miss Eloise Crawley had filled a box with a luncheon that gave an ample meal in the buggy on the way. Although I had never been there, I felt that I knew some of the people. John Bruce, our missionary to Brazil, is from this circuit; also Bro. W. R. Crowder, and Dr. Ragland, of Randolph-Macon. It was a real pleasure to preach, both Sunday afternoon and Monday morning. On both of these circuits I found the brethren deeply regretful that the time had come for the departure of Bro. Riddick from the district. He is greatly beloved and his spiritual sermons have been much enjoyed. They all wish him a hearty blessing, wherever his lot may be cast.

SOUTH BOSTON.

As the sunset glow was beginning to fade, we started for South Boston, and arrived there in time to rest a little before the night service. Bro. Edwards and myself had been associated, during his pastorate at Boynton, in an educational campaign through the southern part of the district, and we had learned to know each other well. I had not, however, had the pleasure of stopping in his home before, and I truly enjoyed it. Sister Edwards knows how to take care of folks, as the happy, contented face of Bro Edwards plainly shows, and she certainly took good care of me. After her thoughtful attention I went into the pulpit feeling able to preach another hour, and so I did—and something over—to a large and inspiring congregation. An announcement was made for a Thank-Offering meeting on Monday night, and Dr. Smith was telegraphed to come. He did so, and spoke strongly. At the close of the address cards were distributed through the congregation, and Bro. Edwards will push the canvass personally. As our preachers are doing everywhere, he led off, by giving \$70, one-tenth of his salary for the present year.

CHERRY HILL AGAIN.

On Tuesday morning we started back to Cherry Hill. Brother Parham was there, and a goodly number of his people. The Hyco circuit is also improving and Bro. Parham is working faithfully and is loved by his people. A Thank-Offering meeting had been announced, and after devotional exercises Dr. Smith spoke. I am inclined to think it was the best address I have heard him make on the subject. The people were much interested, and the pastor and the secretary of the board wished that all the circuit had been there. At the close of the address, I followed with an exhortation and called on the brethren to testify. Bro. Parham arose, pledged himself \$25, and urged us to get all the responses we could. The cards were passed around,

one being given to everybody in the Church. They were then collected and it was found that \$160 had been subscribed. Of this amount the greater part was subscribed by the ladies, the young ladies taking the lead—a number of them giving \$5 a piece. One lady, after subscribing, went to tell others and induced them to do likewise. The congregation was not large, and the service comparatively a weak one, but with only Cherry Hill well represented, and a few from Shady Grove, over one-half of the minimum assessed was pledged. A proportionate response throughout the Church will result in a great spiritual uplift, as well as a great educational advance.

We could not wait for the dinner and to hear Bro. Edwards' address in the afternoon, but having been supplied with a bundle of chicken, ham, pie, cake, pickles, etc., we started to catch the train at South Boston. Dr. Smith ate and I drove, and we managed to get in three minutes ahead of train time. I got on the train with a homely looking parcel. Dr. Smith says that he frequently does not know what he is eating, and I can now believe it. He ate up about all there was, and wrapped up the remains of the chicken and ham in the soft batter of a lemon pie.

BURKEVILLE.

I reached Burkeville on time, and having nearly two hours, went out to see the improvements. Burkeville has a new factory. It is to manufacture bridges, wagons, etc., and it is said to have a capital of \$20,000, and it will employ from 25 to 40 men. This is expected to be quite a help to the place.

But the improvement which is of most interest to the Methodist reader, especially the preacher, is the new parsonage. It is right next to the Church, on a lot costing \$175, which lot has been paid for. The house will cost about \$1,250. It has a good elevation, six rooms and a kitchen, front and back porches, and will be a joy and a comfort to many an itinerant and his family. Bro. Berger, with whom I talked at length, says that Bro. Baughn is the hardest worker he ever saw, and that this great blessing of a preacher's home is due entirely to his patient and persistent efforts. He has certainly done a great thing for the Burkeville circuit.

But the train has come and I must get aboard for the last step back home. Soon Crewe and Nottoway are past, the lights of the Institute shine out in the darkness, and a pleasant swing around the circle is ended.

JAMES CANNON, JR.

INVITED TO NASHVILLE.

Rev. Dr. W. J. Young has received a pressing invitation to visit Nashville, Tenn., this Fall to preach and conduct a meeting at the West End Church, near Vanderbilt University, in that city. This is the Church where the theological students stately worship. The pastor and official board leave it with Dr. Young to select his own time as to when he will begin the meeting. He has not yet decided whether he will accept the invitation.

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JOSEPH RABINOWITZ, OF KISCHINOW, NEW RUSSIA.

One more faithful witness gone from earth to be forever with the Lord. No greater loss than this could have befallen the Jewish mission, for there seems no one to take his place in East Europe. Joseph Rabinowitz passed peacefully away on May 17th, at 1 o'clock in the morning.

The name of Rabinowitz was perhaps especially widely known among Jews in Russia, for his position and testimony were unique. He was brought up in Kischinew, adopted the profession of law, and became a man of eminence and commanding influence among his own community as a scholar, a philanthropist, and a lover of his nation. He became also a remarkable Hebraist and a painstaking student of the Scriptures, and of Jewish literature. He seemed to live in the soul of the Hebrew language. He interested himself in all matters affecting the well-being of his own community, was instrumental in founding Jewish schools in his city, and was beyond reproach among his Hebrew brethren as a noble and respected member of the Synagog. During the time of the persecution of the Jews in South Russia, in 1882, Rabinowitz became the zealous advocate with his compatriots of the repopulation of the Holy Land. In order to discover ways and means for this he set out himself for Palestine, and from the time of his return there commenced a complete revolution of his religious convictions. Before starting on this journey he equipped himself with a number of books, among which was a copy of the New Testament. While walking about Zion and gazing upon its historic sites, he carried this treasure in his pocket unopened. Going one day to the brow of Mount Olives, he sat down on that sacred hill and began to contemplate the city as it lay at his feet. Then came this train of reflection and questioning: "Why this long desolation of the city of David? Why this scattering of my people to the ends of the earth? Why these fresh persecutions breaking forth against my people in almost every country of Europe?" While he pondered over these sad questions he gazed toward the reputed Calvary, where that Holy Prophet of his nation had been crucified. As he did so his eyes were opened. He looked upon Him whom his nation had pierced. In a flash the truth entered his heart: "We have rejected our Messiah! hence our long casting off and dispersion by Jehovah!" He believed; he cried out to Jesus: "My Lord and my God!" and, almost as suddenly as Saul to Tarsus, Joseph Rabinowitz, from being a Hebrew of the Hebrews, had become an Israelite of the New Covenant, a disciple to Jesus of Nazareth. He took out his New Testament, a guide-book in a sense undreamed of, and read the first passage that fell under his eye: "I am the vine, ye are the branches * * * WITHOUT ME YE CAN DO NOTHING." "I saw in the twinkling of an eye," said he, "That our Jewish bankers with their millions of gold, can do nothing for us; our scholars and statesmen, with all their wisdom, can do nothing for us; our colonization societies, with all their influence and capital, can do nothing for us; our only hope is in our brother, Jesus, whom we

crucified, and whom God raised up and set at His own right hand. WITHOUT HIM WE CAN DO NOTHING."

Thus he became converted to Christ. And his conversion was remarkable, first of all, that it was not produced by the influence of any Christian missionaries, but by force of circumstances and of the Holy Spirit on the written Word. Second, that it was a man of note and influence, and of undoubted honesty, who transferred all that influence at once to the cause of his newly-found Lord, making his watchword, "Our Brother Jesus." His testimony of faith was made openly, and, as one would expect, became the signal for persecution from every quarter. The Jewish press generally anathematized him; they of his own household became his foes. But he joyfully and boldly maintained his testimony, preaching with much power and eloquence, till little by little the enmity was softened, and one after another of his own family joined him in confession of Christ. In 1885, he was baptized by Professor Meade, of Andover, Massachusetts, resident in Berlin. It was arranged that he should be held free from all official connection with any organization, that his testimony might be more powerful and acceptable to his brethren in Russia.

The work of Mr. Rabinowitz in Kischinew may not be striking in itself, but it has been much further reaching than the limits of Somerville Hall, his preaching chapel. The name and the testimony of Rabinowitz are well known among the Jews in Russia, fresh faces are to be seen in the hall every Sabbath, and the printed sermons and tracts are widely circulated. The last booklet by Mr. Rabinowitz is entitled "Jesus of Nazareth, the King of the Jews."

Spiritually and mentally, Rabinowitz was a remarkable man. His love to the Lord was intense. "To us," said he at table, "Jesus Christ is a reality. He is not a creed, a form, a religion. He is our King, our all. We must not live or work for men, we must seek only to please Him." He dwelt much in conversation upon the passage, "that through patience and comfort in the Scriptures we might have hope." "To have patience in our life in the world," he said, "we must derive our comfort from the Scriptures, and both working together give us hope." His illustration of the lost wheel to the carriage, which was sought for in front, not behind, setting forth how the Jewish nation is seeking for a Messiah still to come, instead of going back to Him who has come, and the loss of whom to the nation has caused them such a painful history, is well known. Another equally forceful picture of the Jewish nation's suffering is that of the internally wounded man. The doctor passes his hand over the body, he presses the arm, the chest, but the patient makes no complaint, till at last he touches a spot which makes the sick man cry with pain. "I speak to my people," says Rabinowitz, "of their fanatic adherence to the Talmud, I show them their love of Mammon and the world; they raise no objection, they agree these things are so; but when I mention the name of Jesus Christ, lo! they shrink with horror. There—there, in their rejection of Him—is the cause Israel's pain."—The Jewish Missionary.

Now that the beloved man of God has been called away from earth, his own personal ministry finished, it is well to reflect on the significance of that form of testimony to Israel that was associated with his name.

When the London Rabinowitz Council was first formed in 1887 to supply Mr. Rabinowitz not only with material means, but with sympathy and counsel, Dr. Saphir wrote:

"The importance of the movement in South Russia must be estimated, not by its numerical strength, but by its intrinsic character. It must be viewed in connection with the present condition of the Jewish nation, and in the light of the Prophetic Word. A crisis is evidently approaching. Talmudism and the attempt to modernize Judaism, and to reduce it to rational Deism, have both failed and proved themselves to be without vitality, and yet the national consciousness has been roused and strengthened by the recent experiences of the antisemitic movement. The Jewish mission has been abundantly blessed, to a greater extent than is generally believed, not merely in numerous conversions, but in spreading the knowledge of Scriptural and vital Christianity among the Jews, and circulating the New Testament. But in our missionary efforts among the Jews we have dwelt almost exclusively on the conversion of individuals, who found a spiritual home in Christian churches. The consequence of this has been that we have not impressed sufficiently on the Jews that the Gospel does not come to them, so to speak, AB EXTRA; that the question, 'Is Jesus the Messiah and Lord?' is not so much a question between the Christian church and the Jews as in the first instance a JEWISH question; and the prevalent feeling among the Jews is that to become a Christian is to become as it were a Gentile. It seems to them like being broken off their old tree and grafted into another tree.

"It appears, therefore, as an indication—a foreshadowing of a national movement—when we hear of Jews (however few in number) who have come to the conclusion that their dispersion and condition during the last eighteen centuries is the consequence of their rejection of Jesus—that Jesus is the promised Messiah, Son of David, and King of Israel; that the writings of evangelists and apostles are the continuation of the Divine Record entrusted to the Fathers; that salvation is by grace and righteousness—not by the works of the law, but by faith in the crucified and risen Redeemer.

"We must regard it as the Lord's doing, and an answer to our prayer, to see Israelites to call themselves Israelites of the New Covenant, and to hear the Gospel proclaimed in Hebrew by Jews, who, in the spirit of Zechariah, Mary, and aged Simeon, bless the Lord God of Israel, who has visited and redeemed His people, and raised up a horn of salvation in the house of His servant David; and, in the spirit and very words of the Apostle Peter, declare unto their brethren: 'Unto you first God having raised up His Son Jesus, sent Him to bless you.'"

About the same time, Professor Delitzsch, in his "New Documents of the South Russian Movement," expressed himself thus:

"Rabinowitz seems to us a Church his-

torical phenomenon, which revives our hope of Israel's ultimate conversion to their Messiah. His sermons, which mostly treat an Old and New Testament passage, taken in conjunction, suggest most important thoughts. His declaration of Christianity is almost throughout the immediate echo of the New Testament scripture from a Jewish heart. Tho' not unacquainted with the dogmatic confessions of Christian churches, his type of teaching is Jewish-Christian, and his whole mode of viewing and expressing truth is original, being drawn directly from the apostolic Word with individual freshness.

The movement at Kischinew is certainly a prelude to the end. No doubt the final conversion of the nation will be preceded by such testimony proceeding from individuals raised up by God and filled with His Spirit. Voices will be heard in Israel calling to repentance, to a return to God and His Anointed (Hos. vi. 1-3, iii. 5); many shall awake to new life, and from that portion of Israel to which blindness is happened a Jewish-Christian congregation will be gathered. The religion of the Messiah will then prove the Divine power which penetrates the spiritual and social life of the nation.

"Joseph Rabinowitz is a star in the firmament of the people's history. God keep this star in the right path and continue its light in truth and brightness! One thing is certain, the history of the Church cannot reach its consummation until the prophetic and apostolic Word predicting the conversion of the remnant of Israel is fulfilled, an event which will bring an abundance of spiritual powers and gifts for the revival of the whole world.—Missionary Review.

The cost of Solomon's Temple has been estimated by an eminent old Testament student to exceed \$5,000,000,000. In the first place, the value of the materials in the rough is estimated at \$12,500,000,000, and the labor at \$3,000,000,000. The vessels of gold were valued at \$2,326,481,015; the vessels of silver at \$3,231,715,000; the vestments of the priests and the robes of the singers at \$10,950,000 and the trumpets of gold at \$1,000,000.

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W. B. BEVILL.

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REV. JAS. CANNON, Jr., Editor.

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THURSDAY, OCTOBER 5, 1899.

RESOLUTIONS.

Whereas, Our pastor, Rev. E. V. Carson, who has so faithfully served us for four years, will have to be sent to another field of labor after this Conference year, therefore,

RESOLVED, That his four years of service on Amelia circuit has resulted in a marvelous upbuilding of the charge; that every interest of the Church has prospered in his hands, and that he will leave the charge in better condition materially and spiritually than it has been for many years.

2. That we commend Bro. Carson most heartily to those to whom he may be sent, and pray that his ministry may be always and everywhere crowned with the same success it has been on the Amelia circuit, and that he may at last receive a crown of righteousness as the reward of his labors.

3. That a copy of these resolutions be sent to the R. C. Advocate, and the SOUTHERN METHODIST RECORDER for publication.

R. E. BRIDGEFORTH, Sec'y.

These resolutions were unanimously adopted by the Fourth Quarterly Conference of Amelia circuit.

—o—

Whereas, By the law of the Church, our faithful, much-beloved P. E., Rev. J. H. Riddick, cannot be returned to us after this Conference year, therefore,

RESOLVED, By the Quarterly Conference of Amelia circuit, that his upright walk and conversation, his consecrated life, his deeply spiritual sermons, and his kind and courteous manner to all while in the Chair will be to us a benediction and sweet savor throughout all the years to come.

2, That we heartily commend him to those among whom his lot may be cast, and though our hearts are sad at the parting, our prayers will follow him wherever he may be sent.

3, That a copy of these resolutions be sent to the R. C. Advocate, and the SOUTHERN METHODIST RECORDER for publication.

R. E. BRIDGEFORTH, Sec'y.

These resolutions were unanimously adopted by the Fourth Quarterly Conference of Amelia circuit.

RANDOLPH-MACON COLLEGE.

The readers of the RECORDER will be gratified to learn that the 68th session of Randolph Macon College opened with more students this year than it has had for eight years.

The students have settled down to work, and College matters are quietly progressing. It is safe to say that a better average set of students never before matriculated.

The new president, Dr. Starr, owing to previous engagements, has been at the College but little yet, but he has already ingratiated himself with the students, and will more fully do so after he gets down to work regularly. His family have taken up their residence in Ashland. He is very hopeful of securing larger patronage for the College, and increased endowment.

Dr. W. E. Edwards, who succeeded to the chair of Dr. J. A. Kern, has settled down to work, and has a large class. New seats are demanded in his room, and also in several other rooms.

The friends of the College are in good spirits and predict great things for it the coming year.

The I. N. Van Han Memorial Aid and Loan Fund has enabled quite a number of worthy young men to take their places at the College. This will doubtless prove a blessing to hundreds of deserving men, who will rise up and call the founder of the Fund blessed.

Only the interest of this Fund is usable and therefore the principal, which is invested in bonds and mortgages, will remain untouched.

We congratulate the B. F. I. on its great and continued success.

I.

TWENTIETH CENTURY CANVASS.

LYNCHBURG, VA., Sept. 30, 1899.

ED. RECORDER—Dear Bro: Please announce to Preachers in Charge that I shall be glad to assist, by addresses and otherwise, so far as I may, any who are in position to begin their canvass for the Twentieth Century Thank-Offering before Conference. This is in harmony with the spirit of circular No 3, recently issued.

WM. W. SMITH.

SUSPENDED FROM MINISTRY.

From Greensboro, N. C., it is learned that the committee in charge of the investigation in the case of immorality charged against Rev. J. W. Lee, known as the Irish Evangelist, made their report on Sept. 28. They found him guilty of one of the charges, untruthfulness, and suspended him from preaching until the Quarterly Conference.—Norfolk Virginian-Pilot.

THE POOR RICH PEOPLE.

How they do need our sympathy, the poor rich people. No class of persons are less satisfied nor more helplessly deceived than the rich of this world. It is the poor, and with but few exceptions only the poor, who have the Gospel preached unto them. How few people have the courage to deal honestly with the wealthy by faithfully warning them of the dangers to which their souls are continually exposed. How few trumpet tones come sounding from the watchman's tower against "the root of all evil." How seldom does the arm of the man of God strike through the breastplate of gold! In the humble cot of poverty the pastor feels free to read from the sacred Book, and to lift his voice in prayer; but it is far easier to kneel upon a puncheon floor than upon a Brussels carpet. The coachman has more opportunities to hear the plain truth concerning his responsibility to God than do any of the children of the children of worldly fortune whom he serves. The poor blacksmith or lowly-minded carpenter is approached far more easily, and hence more readily, by the Christian worker than is the rich lawyer, banker or merchant prince. The chances are, first, that the rich will not have the pure Gospel; and second, should they have it, they will shrink from the cost of discipleship and purchase a cheap counterfeit religion as a substitute for genuine Bible salvation which is freely offered to all. May God pity the poor rich people who vainly imagine they are "increased in goods" and know not they are poor and wretched, naked and vile. Again I say, God pity them. Who would envy them their few worldly pleasures so soon to be exchanged for the walls and tortures of the damned? How soon will the mould of their mother's garments witness against them and set up their flesh a fire, and will the cry of the poor who have reaped death upon them the righteous wrath of a justly offended God. God help us to deal lovingly and faithfully with the poor rich people, for they are the neglected class.—R. O. SMITH Evangelist, in "Zion's Outlook."

Many a man who would not for any money go into the kitchen at 7 o'clock in the morning and say to the cook: "Do you know it is half past 7 o'clock? Well, it is, and more—it's just 35 minutes past 7—and my train goes in 25 minutes!" will quietly and in cold blood put the clock up to telling this lie for him. This isn't fair to the clock. It is bad enough when a man, or even a woman, in a sudden gust of anger swears at a tramp or peddler or irritating caller with a slamming door or a banging window. That is done in a quick frenzy of temper and has sometimes the excuse of great provocation. But lying by the clock is always done with calm deliberation and malice aforethought, and it is persevered in day by day. It's too mean on the clock. Vocal as the big clock at Dr. Blimber's, speaking to poor little Paul, these martyred clocks should sit heavy on the conscience of the teacher, saying all day long in staccato tones: "My, mas, ter, makes me, lie. My, mas, ter, makes me, lie."—Robert J. Burdette in Ladies' Home Journal For August.

ISLANDS OF THE SEA.

Suva, Viti.—News comes that at the first stations of the Rhenish Mission, where the work is practically altogether among Mohammedans, there is spiritual blessing in great measure. The

total of baptisms from Islam at the stations in 1897 was 69; while during the first half of 1898 already 97 were reported. In Bungabondar, Rev. M. Schutz has led a successful battle against Mohammedanism for the last thirty years. He has met with strong opposition and can now rejoice over Christian Church of nearly 2,000 members. Eight entire families of Mohammedans were baptized at an outdoor last year, and another family who had fallen away returned to Christ. The work among the Battak people by the Rhenish society has been marvelous blessed. There are now 19 mission stations, 22 European missionaries, and about 100 native workers, of whom about 100 are paid. The Church members number 21,779. Dr. Schreiber, secretary of the society, says, "I do not know of any other part of the mission field, with the exception of some parts of Java, where such large numbers of Mohammedans have been won for Christ as among the Battaks of Sumatra."

Philippines.—At least two of our Churches have actually opened work on these Islands. In Manila the Presbyterians have rented a small room for services, and contemplate opening a medical dispensary. Preaching services have begun, Rev. J. B. Rogers in charge, and Filipinos attend in fair numbers. Churches at home have contributed so far expressly \$10,000 for the Philippine work. The first Episcopal work was organized in Manila on Dedication Day. A church house has been established. It is a two-story building opposite the main barracks in Malate. There is a medical dispensary and a class in English instruction. The lower floor, which will seat 100, has been fitted as a church. Lumber is \$60 a thousand, and so dry goods boxes of finished material for altar. There are about 50 Episcopal and Church of England families in Manila, and 2 Chapters of the Brotherhood of St. Andrew have been organized, one in the Fourth and the other in the Fifth Artillery. Some Christian Alliance workers are in the field, and the Salvation Army has sent from England men and women to organize an army post to work among the natives, intending to transfer them to American allegiance after peace is declared.

Hitherto we, in America, have occupied the position of outside critics of nations dealing with the opium evil. Now, however, we must deal with it directly ourselves, for it comes to us as one of the many troublesome questions involved in the possession of the Philippines. The collector of customs in Manila states that the habit of the Spanish was to sell the monopoly of the importation of opium. The last concessionaire under Spanish rule paid \$650,000 for this privilege for a period of three years. This indicates the enormity of this evil, even in the Philippines.—The Missionary.

New Hebrides.—For fifty years our missionaries have labored in the New Hebrides, and the first single woman missionary has just gone to that field. She will assist Dr. and Mrs. Annand in their training institution on Tanna. She is supported partly by the women in Canada, and partly by the women in Australia. Her bright, cheery picture

with a bright, cheery letter, giving her "first impressions" to a girl friend, is in a recent issue of the Australian Presbyterian, and signed "Daisy Symonds," to which others add B. A. In stating the above we do not forget the splendid service of the daughters in some of our mission families, Geddies, Mackenzies, Robertsons.—Presbyterian Review.

Rev. John C. Paton's reports for the past year tell of 1,102 South Sea Islanders won from cannibalism to Christianity, 1 missionary alone receiving 200 adults into church membership. A translation of the New Testament into another of the Island languages has been finished by Mr. Patton, and will soon be issued.

THE MAN WHO DRINKS.

In the Race of Life the Abstainer Beats Him Every Time.

The business world recognizes that no man who drinks is as good as he would be if he never drank. Time was when in certain lines of business it was considered necessary to drink. Quite the contrary is the case now. Even saloon men prefer barkeepers who do not drink the liquids they sell.

All the fairy tales about the great things people do when under the influence of liquor have been exploded. The orator who must be intoxicated in order to make a speech is no longer here, and he has never been here. The lawyer who cannot plead a case or cite an authority without spending the night before in a barroom has gone to visit the pale glimpses of the moon, and he has always been gone. The writer who produces a great poem or a great essay while maudlin was removed from this planet before the command, "Let there be light," was given.

The bookkeeper, clerk, mechanic, salesman, artisan, young or old, is not at his best while he is under the influence of liquor, and he is not as valuable to himself, his employer or society. In the race of life the temperate man has the best of it. The drinking man is handicapped. Great things have been done while the brain was excited by stimulants, but greater things would have been done had there been no artificial stimulation. The sober man is always an improvement on the drunken man.—Memphis Commercial-Appeal.

No Drinking Man Employed.

Some years ago a large manufacturing firm suspended, due to the bad management of a moderate drinking president. Since then they have started again and have become very prosperous. One of the rigid rules is no drinking man shall be employed in any capacity.

Every year this fear of drinking men is increasing, and every year capital is demanding that total abstainers only should be employed.

In this there is no sentiment or theory, only cold, hard experience, which brings only one conclusion, repeated over and over again—namely, that moderate drinking men are dangerous, untrustworthy and unreliable.—Journal of Inebriety.

LAW FOR INEBRIATES.

How Some of the States Provide For Drunkards.

Since inebriety has been recognized officially by some states as a disease laws have been passed for the treatment or care of inebriates. In a few

states the law provides that they may be committed to the hospitals for the insane. In Vermont they may be placed in such institutions or in private institutions for the cure of drunkenness. Massachusetts has a state institution for the treatment of such cases. Pennsylvania authorizes the counties to establish hospitals in connection with the workhouses and to commit all inebriates for a course of treatment of from six months to two years, the indigents at the expense of the county.

In Michigan and Wisconsin indigent inebriates are committed at public expense to some private asylum, the commitment in the former state being for not more than 30 days and the cost of treatment in the latter not to exceed \$130.

In Louisiana the judge of the district court, upon the application of the relatives of an indigent drunkard who has lost the power of "reasonable self control," may commit him at the expense of the parish to some institution for treatment, provided that it will agree to cure the inebriate at a cost not to exceed \$100. California has authorized certain counties holding lands reserved for the purpose to build hospitals for the inebriate. Minnesota has provided for the commitment of drunkards to a special department of the State Hospital For the Insane and also authorizes the county judge to commit drunkards to such a special department at a cost not to exceed \$100.—New York Press.

ANTIDOTE FOR LIQUOR.

Fresh Fruit Overcomes the Desire For Strong Drink.

A writer in a European temperance journal calls attention to the value of fruit as an antidote to the craving for liquor. He says: "In Germany, a nation greatly in advance of other countries in matters relating to hygiene, alcoholic disease has been successfully coped with by the adoption of pure diet and natural curative agencies. I have said that the use of fresh fruit is an antidote for the drink crave, and this is true. I have met men who have told me that fruit has often taken away the craving for drink. It may be asked, How can fruit and pure diet do all this? The explanation is simple.

"Fruit may be called nature's medicine. Every apple, every orange, every plum and every grape is a bottle of medicine. An orange is three parts water—distilled in nature's laboratory—but this water is rich in peculiar fruit acids medicinally balanced, which are specially cooling to the thirst of the drunkard and soothing to the diseased state of his stomach. An apple or an orange eaten when the desire for liquor arises would generally take away that desire, and every victory would make less strong each recurring temptation. The function of fresh fruits and succulent vegetables is not so much to provide solid nourishment as to supply the needful acids and salines for the purification of the blood. Once get the blood pure, every time its pure nutrient stream bathes the several tissues of the body it will bring away some impurity and leave behind an atom of healthy tissue until in time the drunkard shall stand up purified and in his right mind."—Christian Work.

rum in Great Britain.

Drunkenness is said to be on the increase in Scotland. Last year there were 5,000 more committals by the courts than the average for the five previous years. In Ireland the number of licensed liquor shops has great-

A Great Combine

Trusts and Com-
bines in many lines
of production, and
controlling the out-

put of many factories, have recently been formed, some and other similar organizations are projected. It is not our purpose to discuss here the influence of these trusts, whether beneficial to public interests or otherwise; but we wish to announce to our readers that

WE HAVE ENTERED A COMBINATION

which is not prejudicial to any interests, but which, on the contrary, is directly in favor of every reader of this paper.

HERE IS THE PLAN A splendid illustrated MONTHLY, devoted to the cause of Methodism throughout this broad land and called THE AMERICAN ILLUSTRATED METHODIST MAGAZINE, is published in St. Louis, with offices in New York and Chicago. It is the peer of the best of the popular magazines in illustration, literature, and typographical excellence, and is designed to be to the Methodist membership of about six millions in America, what the popular secular magazine is to the general reading public. The Magazine is not a competitor of any of the other Church periodicals; it is general in its scope. It is the ONLY ILLUSTRATED METHODIST MAGAZINE PUBLISHED MONTHLY IN THE UNITED STATES, and occupies a field distinctly its own. Its aims and purposes are of the highest. Its ideal is: THE PUREST IN LITERATURE, THE HIGHEST IN ART, THE NOBLEST IN METHODISM. It is a worthy exponent of the great Church it so ably represents.

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"It takes rank with the best for its variety and rich table of contents. A valuable auxiliary to our Epworth League work."—Bishop E. K. Hendrix.

"A periodical absolutely solitary in the field it occupies. It is a joy to the eye, the mind and the heart. It ought to find a place as once in every family circle in the land."—Bishop W. A. Candler.

"A gem among the monthlies of our land."—T. Berry Smith, Central College, Fayette, Mo.

W. T. Harris, of Washington, D. C., United States Commissioner of Education, has this to say of a recent number: "It is one of the most remarkable magazine numbers that I have seen for a long time, and I beg leave to enclose two dollars for two regular subscriptions. I congratulate you."

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"It will aim to advocate and magnify the things which world-wide Methodism holds in common, and especially to be a factor in the cultivation of fraternal relations between the Methodist Episcopal Church, and the Methodist Episcopal Church, South."—Central Christian Advocate.

"The letter press is superb, the illustrations first-class and the reading matter thoroughly instructive, entertaining and edifying."—Pennsylvania Methodist.

"A triumph of literary talent and mechanical art."—St. Louis Christian Advocate.

"We welcome it, relish it and recommend it."—Western Christian Advocate.

"It takes high rank with the best periodical literature of the day."—Western Christian Advocate.

"We cannot but give to the Magazine our best wishes, and hope for its great success."—Texas Christian Advocate.

To these might be added hundreds of testimonials from Church officials, pastors and laymen, North and South, all praising the Magazine for its intrinsic worth and its lofty purpose.

"THE ILLUSTRATED HISTORY OF METHODISM," which is being published serially in the Magazine, is a feature of marked interest, and is alone worth the subscription price; but the History is only one of the many interesting and artistic features of each number.

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BLACKSTONE, VA.

ly increased, but a royal commission which investigated the question was unable to determine whether or not drunkenness had increased. In England there has been a large increase in the consumption of beer, but as to drunkenness there are no facts on which to base a conclusion. There has been no improvement apparently, and that is leaving the case in a bad light.

Legislation in the interest of temperance does not seem to meet with much favor. Sir John Austin, a Liberal, who voted in parliament against local option, was called to account by some of his constituents. As a result he resigned and was then re-elected by an increased majority. The opposition of certain temperance advocates seemed to help rather than hurt him.—Philadelphia Press.

SLAVES OF ALCOHOL.

ALARM IN EUROPE OVER GROWTH OF DRUNKENNESS.

France Now the Most Intemperate of Civilized Nations—Physicians Moving For Reform—Temperance Work in Europe.

Publication is being forcibly directed just at present to the aggressive campaign against intemperance which is being carried on in nearly every country on the continent, and especially in France. The advance in this country is unique of its kind, as there never before has been any general movement of a national nature. The French have been wont to look upon themselves as good examples of moderation, while they gave their pity to Germany and England as horrible examples of people who drink too much. But now Dr. Laborde has informed the French that they are the most intemperate of all the civilized peoples on earth and gives science and figures to prove it.

When this announcement was made, the French told the doctor that he was mistaken, and the newspapers published columns of indignant protest against the charge—and investigated as a second thought. Then they changed their confident note, for in a series of articles prepared by M. Cornely of *The Figaro* it is shown that close to 15 liters, or about 16 quarts, of alcohol are consumed every year for each of the 38,000,000 people in the republic. The French find that, instead of heading the alcoholic list, Germany and the British islands come third and fourth, as Belgium takes second place after France, but with nearly one-third less in its per capita consumption. Fifth in the list is Switzerland, the home of absinth, and then, in the order named, there follow Italy, Holland, the United States, Sweden, Norway and Canada. Norway is the most temperate of any European country. Canada leads the world in its moderation with a per capita average of over two litres a year.

Most reform, of whatever kind, may be counted upon to have a humble beginning, thence to work upward among the people. But this movement reverses the almost established order, for it has started at the summit of intellectual France. Heading the movement is Dr. C. Grain, one of the best medical authorities in France, who is president of the National Antialcoholic league and editor of a temperance monthly, called *L'Alcool*. His active adjutants are 42 doctors, nearly all of whom are men of wide reputation and independent means, several being total abstainers in common with their president. Under the stimulus from their distinguished leaders, it is not strange that the students throughout France should take up the campaign. They have organized a league and are pushing the work into all parts of the country under the leadership of Georges Barbey, who is an advocate at law actively connected with the defense in the Dreyfus case. To such proportions has this movement reached that it is extending to other countries, notably to Switzerland, where students' leagues have been established at Lausanne, Basel and Zurich.

The evils of absinth drinking are growing. It is only a few years since two old women living in a secluded mountain in Switzerland gave out their secret for brewing a drink of rare quality from wild, but now absinth is known in the world. Nowhere has its sale grown to so threatening proportions as in France, where its ex-

cessive use annually drives many to insanity.

Senator Le Jeune of Belgium says: "I have a bill before parliament to gradually decrease the number of public drinking houses throughout the country in the next ten years. At present we have 298,000 of these to a population of but 6,000,000 of people, or one to every 24 persons. My plan is to make the proportion one drinking place to every 200 people, but the proposal is too radical to carry without material amendment."

Some of the continental governments are posting temperance lithographs in public places as a warning to the people on the effects of intemperance, and the temperance societies in France display posters labeled, "Absinth Poison!" with a skull and crossbones.

Not alone are the present French efforts educational, but they are aiming at national legislation as being the only permanent cure. There is a group of temperance legislators in the chamber of deputies and in the senate who are pressing for constitutional relief from the present desperate conditions. Senator Siegfried will shortly present a bill to reduce the number of drinking places in the republic as the beginning of an extensive legislative reform. There are more than half a million of public drinking houses in France, and in some of the departments the consumption of alcohol now amounts to 20 litres per person yearly.

A redeeming feature of French intemperance is that next to no drunkenness is seen upon the streets. Practically everybody drinks, and rich and poor alike take the "little glass," or its multiple, with every meal and between meals. Only among the poorest do they follow the American practice of bracing up against a bar and drinking on an empty stomach. As it is, they may be in a continuous fuddle, but never drunk.

An unexpected indorsement of the temperance movement has developed since the first of the year in the friendly attitude of the socialistic press of France and other countries. These papers, as the organs of the powerful workingmen's societies of the continent, say that they can co-operate with this propaganda as tending to lessen the opportunity to drink, which they plainly say is the workingman's greatest enemy.—*New York Sun*.

OUR DUTY AS A NATION.

What Will Be the Effect of Our Final and Complete Victory Over Spain?

Many of us deplored the Spanish war, many of us now look forward with anxious solicitude concerning the effect of victory on the victor, but still as we survey the movements of human history in the large we cannot fail to see in all that is occurring the inevitable grist of the mills of the gods and the irrefragable judgments of the Weltgericht. Spain and the middle ages could not tarry in the west. We, on the other hand, could not shut ourselves within the walled gardens of our pleasant domesticity and shun responsibilities that the commerce and intercourse of the larger world exact of those who stand for order and equal justice in the affairs of men.

While, then, we may well be called upon now to readjust our conception of national purpose and duty to the new order and our new position, we dare not be false to ourselves or our past. Our charter and creed we must interpret, if no longer in the letter, then all the more scrupulously in the spirit. However the letter and the form may fade and vanish away, there are some things that must needs abide. A nation proclaiming government of the people and for the people cannot impose on conquered peoples a foreign sway or one that finds its supreme motive in the benefits accruing to others than the governed.



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VOL. 7, NO. 39.

REV. JAMES CANNON, JR., Editor,
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RELIGIOUS THOUGHT.

Gems Gleaned From the Teachings of All Denominations.

Let us not forget, friends, that all departments of human activity are sacred. Let us drop that word secular in this consideration.—Rev. George W. Stone, Unitarian, Kansas City.

Treatment of Children.

Treat the boys and girls alike, and heaven will have as many of the one as of the other.—Rev. R. L. Davidson, Baptist, Kansas City.

Elements of Statesmanship.

Righteousness is the first element in statesmanship, capacity is the second, patriotism is the third, and there are no others.—Rev. W. J. Lahmon, Christian Church, Pittsburg.

The World's Only Hope.

Simple faith in Jesus Christ is the world's only hope, and he who dies without this faith dies without hope and without God.—Rev. B. W. Wiseman, Baptist, Kansas City.

Millennial Glory.

The soft hand of Christian charity can wonderfully accelerate the coming of the millennial glory. Nature is too rich for mankind to be mean.—Rev. Dr. R. B. Mansell, Methodist, Pittsburg.

Christ the Perfect Man.

The difference between the mountain trees and the perfect tropical specimens is the difference between crude and sinful men and Christ, who is the perfect type.—Rev. Richard E. Sykes, Universalist, Denver.

Cure For Trouble.

Vital trust, active faith in God, as our father and friend, able and purposing to make all things work together for good, is a sure preventive and perfect cure for trouble.—Rev. Dr. T. C. Carleton, Baptist, St. Louis.

Life as True Men Regard It.

To the true man life is self realization—that is, realization of those deep and divine possibilities which God himself has placed within the human soul.—President William F. Slocum, Episcopalian, Colorado College, Denver.

Too Suspicious.

There is no reason why a Protestant should not be permitted in a Catholic pulpit and preach the truth which he sincerely believes. We are still too suspicious of one another.—Rev. Charles H. Eaton, Universalist, New York.

Beauty and Truth.

As beauty is the expression of man's senses in answer to the appeal of God, so truth is the answer to the address made to man's intellect. As beauty is the complement of the senses, so truth is the complement of the intellect.—Rev. Dr. W. H. Milburn, Methodist, St. Louis.

Opportunity of the Present.

The opportunity of today is immeasurably great, for the country is not to be saved by one bold stroke of strategy or valor, but by the multitude of

faithful patriots who make her integrity their daily thought.—Rev. Charles F. Carter, Congregationalist, Lexington, Mass.

Sense of Immortality.

The sense of immortality is as innate as is the sense of cause and effect out of which science rises to higher and higher peaks of knowledge; innate as is the consciousness of the existence of a supreme being, bare of which no tribe has yet been met with.—Rev. M. Jastrow, Hebrew, Philadelphia.

Intimacy With God.

Wonderful is the thought that God and man can come together on terms of intimacy, father and child, the helper and the helpless, and if man wills to have it so make common cause of the varied interests of man's life.—Rev. J. W. Righter, Methodist, Mount Washington, Md.

Function of Education.

It is the function of education to enlarge the sphere of influence of the human conscience. We have a right to demand of the educated man that he shall bring to the discussion of the larger and more complex questions of modern civilization a mind so disciplined as to bring order out of chaos.

Life Made Up of Moments.

As life is made up of moments character is molded in those moments. The thinking and the doing and the spirit of the doing of these humble ministries determine character. Character is the resultant of our everyday thinking and doing. It is with it as with a painting which is perfected touch by touch. It is not a bronze statuary cast in one piece, but marble which grows into form by innumerable strokes.—Rev. Dr. J. D. Rankin, Presbyterian, Denver.

Courage.

Courage is one of the requisites of a free country. Many good and intelligent men fail to become useful because they lack courage to put themselves where they belong. A nation, though great so far as its army, navy and commerce are concerned, might still fail to rise to the height of its opportunities through want of courage to stand for justice and mercy lest it in some way lose some mercenary advantage.—Rev. Harry Blackford, Universalist, Cincinnati.

Labor and the Church.

I believe that the church must help solve the great problems that now confront the American people. A spiritual life consists not only in meditation and prayer, but in bringing spiritual principles to bear upon the community and state. We cannot ignore the fact that under present social conditions it is becoming more and more difficult for the masses to earn a livelihood. The large corporations in this country have been enabled to add greatly to their wealth during the past year. By shrewd business methods they have succeeded in strangling competition and thereby decreasing the number of wageworkers—

Editorial.

DEAD MEN SPEAKING.

D. E. Converse, a large mill owner of Spartansburg, who died a week ago, left one-third of his estate, valued at \$500,000, to Converse College, an institution for the higher education of women, founded by him in Spartansburg ten years ago.—Virginian.

"He, being dead, yet speaketh," is what every man should long to have said about him in the same way that it was said by the writer of the epistle to the Hebrews. Is there any better way to ensure this than by following the noble example of Mr. Converse. To strengthen a Christian college so that it can send out hundreds of young women to do better service for humanity is indeed to multiply one's voice an hundred-fold, and speak years after death. Are there not Virginia Methodists who will multiply the usefulness of our schools and colleges by giving them more building and equipments, by establishing scholarships, and loan and endowment funds?

JAMES CANNON, JR.,
Sec. Va. Conf. Board of Education.

UNCHRISTIAN ILLOGICAL AND ILLEGAL.

"Among the donations already received by the ladies in charge of arrangements for the Catholic Fair, to be held here in November, is a lot at Ocean View, together with the material necessary to erect a cottage thereon. The cottage will be built and the property raffled during the fair."

It is a disgrace that such a statement as the above, taken from the Norfolk Landmark, can be published in reference to anything called Christian. It will probably be said that the money raised from this gambling will be used for the benefit of the Church. This is false, both relatively and absolutely. It is detrimental to the Church of Christ to encourage evil. Christ "was manifested" "to destroy the works of the devil." Gambling is a work of the devil, and raffling is nothing but gambling, spelled differently. It is foolishly illogical to talk about raffling for the benefit of the Church or any Christian work, for raffling is un-Christian.

It is also illegal. The law of the State and of the United States forbids gambling. Churches should be made to keep the law. The courts should show the Church no mercy when the law is deliberately violated. The officers of the Church, or those responsible, should have the severest penalties of the law imposed upon them for carrying on a lottery. If the officers of

the law do not arrest the persons, Christian parents who do not wish their children to believe that gambling is right, ought to bring charges and cause the arrest of the gamblers, whether they are men, women, or children, Roman Catholics (as in this case), or any other so-called Christians, who engage in this un-Christian, illogical and illegal practice of raffling.

ORGANIZED DRUNKARD- MAKERS.

Below is given a series of resolutions adopted by the State Liquor Dealers' Association of Virginia. They are published that our readers may see from this the great progress of temperance sentiment by the activity of the Drunkard-makers to protect themselves. Why have they organized? Because they are so odious to the best people in the State, because even many who buy of them have no respect for them, because every true mother looks upon them with horror. The force of public opinion is so great that they have banded themselves together that by calling each other fine names they may have some kind of comfort. But all their effort is in vain. No man believes that the Drunkard-Makers think their occupation is "honorable." Can anybody believe that they are in the business for the profit, the benefit, the good of anybody but themselves? Suppose a bar-tender were to say to his customers that he is selling liquor because he knows that his business is as necessary and as helpful to the community as any other business? Would not even those who drink realize the insincerity of any such thing? Does not everybody know that if a man could make the same amount of money with as little work in any other business he would not sell liquor? If the making of drunkards is "honorable" and "necessary" let us invent some new adjectives to describe other occupations. This description of their good qualities by themselves is almost grotesque in their assumptions. Hear these men resolve: "We yield to no class of men in our DEVOTION to true temperance and regard for sobriety and uprightness of life and deportment, and our denunciation of drunkenness, vice and crime." What great injustice has been done these honorable gentlemen. How foolish in railroad companies to imagine that to use liquor (which these "honorable" gentlemen sell) is damaging to the value of their employees! How timid for great business houses to be watchful and distrustful of clerks who frequent bar-rooms! How uncharitable for people to have no confidence in the preacher, or class-leader, or Sun-

day school superintendent who walks to the bar and takes a dram with all the other drinkers. How silly are the father and the mother and the wife who are troubled and sorrowful when their loved ones make the saloon-keepers their companions and spend their evenings in the rum shops! Why should the young man who takes his dram, and slaps the bar keeper familiarly on the shoulder, and spends his evenings in the saloon, not be as much in demand as one who spends his evenings at home, and is not seen in the company of dram-sellers or dram-drinkers? Do not these dram-sellers tell us that their business is "honorable," and that they are DEVOTED to temperance, sobriety, and uprightness of life? Will they not do everything possible to keep our boys from being drunkards, fully as much as the mothers or preachers of the land? THEY SAY SO. IS IT TRUE? NO! IT IS AN ABSOLUTE FALSEHOOD, and there are few persons who will not say that it is a deliberate falsehood.

But they continue to resolve. Hear them again: "We point to the fact that the foremost and most liberal contributors to charitable, educational, religious, and other benevolent and philanthropic funds are—(mirable dictu)—the men engaged in the liquor traffic, who thus exemplify by their acts their moral and charitable dispositions!" Now let the men who have founded and endowed colleges and universities hide their heads, and let the Methodist Church especially, which does not allow a liquor dealer to be a member of the Church, cease its hypocrisy. The liquor dealers have done more for education, religion, and all charitable enterprises than any other class of men!!! What a miserable set of hypocrites this convention of Drunkard-Makers was! Who can doubt that the most of them smiled in derision as they heard all these Pharisaical falsehoods? Their resolutions, complimenting themselves, don't alter one single fact. They are Drunkard-Makers still. They live on the bread of other men's wives and children. Their hands and houses and clothes are stained with the blood of assaults, suicides and murders. They are the devil's best helpers on earth. I would prefer my boys to be associated with a red-handed murderer rather than with a Drunkard-Maker. One separate the soul from the body and it would go to the Mansion of Light; but the other, for the sake of money, will try to ruin both soul and body in hell.

These resolutions of the Drunkard-Makers do not change the facts. They simply show that the great temperance sentiment is forcing them to combine and make common cause.

The resolutions adopted by them follow:

To the State Liquor Dealers' Association of Virginia, in convention assembled at Richmond, Sept. 22, 1899:

Gentlemen,—In reviewing the work accomplished by the temporary State organization during the past year, in bringing together representative merchants from every section of the Commonwealth, for the purpose of advancing, elevating and protecting their best interests, this convention feels called upon to congratulate the liquor trade of Virginia upon having effected a perma-

nent State Association. The success met with illustrates the value of organized effort and proves conclusively that every liquor dealer in the State should become affiliated with this Association.

This convention declares that, Whereas, the manufacture, sale and use of wines, strong liquors, and fermented beverages has existed from the very earliest dates of recorded history, both as a necessity as well as a luxury, therefore

RESOLVED: That we hold the manufacture of spirits, wines and malt liquors to be in itself as right and honorable as any other industrial pursuit in life; its sale as necessary and therefore as lawful and proper as the sale of any other commodity of common requirement. We have no special favor to ask but simply insist upon such treatment, at the hands of our Legislature, to which we as honorable business men and prompt tax-payers, are justly entitled; and therefore advocate the amendment or repeal of such laws, which have a tendency to lower the moral standard of our business, thereby making it odious to self-respecting citizens to pursue such a vocation.

RESOLVED: That we yield to no class of men in our devotion to true temperance, and regard for sobriety and uprightness of life and deportment and our denunciation of drunkenness, vice and crime. We point to the fact that the foremost and most liberal contributors to charitable, educational, religious and other benevolent and philanthropic funds, are the men engaged in the liquor traffic, who thus exemplify by their acts their moral and charitable dispositions.

We are unalterably opposed to the principle of the present local option law, particularly in such parts of our State, with proper police regulations and means to enforce them and deny the right of a majority of people dictating to the minority what they shall eat or drink and look upon such attempts as an unwarrantable infringement upon personal liberty, which constitutes one of the fundamental principles of our government.

While we are willing to bear our just share of the burden of taxation, we demand a more equal distribution of such burdens, and our business is suffering considerably from the evils of overtaxation.

Therefore, be it Resolved, That we pledge ourselves to the National Association of Retail Liquor Dealers of the United States our hearty co-operation in all their efforts to secure a reduction of the Internal Revenue tax on spirits recommended by Secretary Gage of the Treasury, from \$110 per gallon to 70 cents per gallon or any immediate figure that may be agreed upon. We also pledge to the United States Brewers' Association our moral and material support, and will use every effort in our power to assist them in securing a reduction of the extra war tax on beer \$1 per barrel.

Resolved, That we recognize the great work of the National Association of Retail Liquor Dealers of the United States, and pledge them our united support in whatever measures they may advocate or adopt for the protection of the trade

at the Congress of the United States.

Resolved, That the delegates of the National Convention be instructed to urge upon that body the necessity of co-operating with legitimate distillers and wholesalers in securing the enactment of a law which will prevent the duplication of warehouse receipts by which the liquor trade has been frequently victimized in the past.

Resolved, That we congratulate the officers and the executive committee of this Association upon the efficient work done by them, whereby the best interest of the entire trade was watched during the past year.

WILL THE CHURCH NOW HUSH IT UP.

Agitation Has Never Hurt A Righteous Cause.

STAHLMAN'S FALSEHOODS.

BARBEE AND SMITH OUGHT TO BE
PUNISHED.

METHODIST LAYMEN'S HONEST PROTEST.

(The following article was written by Hon. F. C. Robins, member of Congress from North Carolina, and a member of our Church. As he was not allowed to express his views in any of the PUBLISHING HOUSE ORGANS, although they are said to belong to the Church, he was obliged to repudiate the acts of his agents, Barbee and Smith, by writing in the "Raleigh News and Observer, the leading paper of North Carolina. Dr. Hoss and other editors of his stripe have done their best to muzzle the preachers and laymen who have repudiated the deception of their agents, Barbee and Smith, but, like all Bosses and Rings, they will find that there is a limit to their power: What a merciful providence it was that saved the Church for even four years from a bishop who uses his office as editor to prevent those who disagree with him from using their own Church paper to show the dangers which beset the spiritual life of the Church. Bro. Robbins is not alone in this matter as our editorial on Rings and bosses shows.)

To THE EDITOR:—I have recently received through the mail a circular entitled a "Statement from the Book Committee," on the Publishing House Claim, and addressed "To the Methodist Church, South," sent out, I presume, by that committee, or with its knowledge and consent. This circular having reached me, I take for granted it is sent out generally over the church.

Having appeared in print more than once on the subject of that claim, I had hoped to see this circular noticed by some one else, but since the committee have sent a copy to me, and silence might be construed as acquiescence in or approval of what they say, I take occasion to dissent from all its important points and make some comment there-

on.

Our Church press where this ought to appear, having declined to allow any answer to this circular or other discussion on this subject in their columns, I ask the insertion of this article in your widely-read paper. We ought not to have been driven to the secular press to discuss this subject.

After the committee's suggestion to wait "until the next General Conference when, if deemed desirable, these affairs may be passed under review by the legislative body of our Church, the chief source of power and influence, all agitation of the subject, especially of an acrimonious and bitter spirit," shall come to an end," what is their purpose in sending out this circular to the Church? Do they think it fair to send forth their opinion and version of this matter and wind up with the suggestion that "all agitation come to an end?" Why want agitation stopped? Is it because discussion will reveal the weakness of their position? Does not the very fact that they depreciate agitation, imply conscious weakness? The truth never gets hurt by candid and manly discussion. Moreover, the General Conference, whatever its powers, is only a representative body; and without discussion how are the conscience and judgment of the membership of the Church to be brought to bear so as to make that Conference representative on this subject? Our Church papers having published the contents of this circular and then closed their columns to further discussion, followed by the committee with this distribution of the circular, will not the effect—I will not say purpose—of such action be to forestall public opinion in the Church and shape and fix it on their side—the wrong side—of this question? The words, if deemed desirable," taken in the connection in which they appear are very significant; and from this hint and the suggestion that all agitation cease, together with what will appear further on, it is evident that this committee think this whole matter is closed out and ought to be hushed up. If they so think, it is sad; and if the Church should finally agree with them, that will be sadder, in fact about the saddest thing this writer has ever contemplated.

The committee reiterates their opinion expressed in their statement of last year "that the Book Agents, in the communications addressed to Senators and complained of as deceptive and misleading had not intended to mislead the Senate of the United States." I submit that such an opinion ought not to have much, if any, weight with intelligent men who have examined the plain evidence on that point. Even their chairman, Dr. Denny, who heads the list of signers to this circular, when before the Senate Committee, said in reference to the telegram to Senator Bate, "I think that the telegram misled them. I do not hesitate to say that. I think it would have misled anybody. Our committee say they do not believe it was intended to deceive." If the men were sane then to say "it was not intended to deceive," and yet "it would have misled anybody," is a feat in metaphysical leg-erdmain very surprising, coming from an intelligent source. No candid man can examine the evidence as to the correspondence between Senators and the Book Agents and not come to the con-

clusion the Senate Committee does, "that the replies of the Book Agents to this letter (Pasco's) and telegram (Bate's) make it manifest that the policy of silence with reference to the contract was maintained to the end even to the extent of withholding the truth and misleading and deceiving those who made an earnest effort to obtain it."

The Book Committee further say that the "sole legitimate conclusion we can reach is that the charge against the agents is res adjudicata," and as one among other reasons for this conclusion they cite the action of the Tennessee Annual Conference last Fall in "passing Dr. Barbee's character without a dissenting vote," and yet staring this committee in the face was this further action of that Conference on the same day: "We feel it our Christian duty to put up on record a minute concerning the collection of the Publishing House claim and the difficulties which have arisen out of it. We record our deep sorrow for the things done by our Book Agents and condoned by our Book Committee in collecting this money, feeling that in the disputed points they are wholly indefensible, and we deeply regret that there has been no expression condemning the same by any official body before whom the matter has been considered. We accept the methods to which the bishops have pledged themselves for returning the entire sum, and we pledge our hearty co-operation in carrying them into effect. But we prefer that the money should be returned without conditions. We believe that the disciplinary dealing with the brethren implicated in the matter is, just now, a subordinate question. Their dismissal or their voluntary withdrawal from official position will not settle any great part of the difficulty. The supreme duty of the Church is the return of the money and the unqualified disavowal of the wrongs done in collecting it. Inasmuch as our bishops have pledged themselves to the return of the money, we leave the whole matter of the details of that work entirely to their discretion, with the hope that the matter may be accomplished at as early a time as practicable." That paper was adopted by 167 yeas to 33 nays. Let it be noted, too, that this action of that Conference was taken after this committee had published in July of last year its "deliberate and unanimous judgment that the Book Agents had not intended to deceive and mislead United States Senators," and after the "presiding elder" they refer to had made his investigation. Let it be further noted that this Tennessee Conference, according to the committee, is one of the "regularly constituted Church tribunals which has unanimously held that he (Dr. Barbee) has not been guilty of misconduct in office." Taking the whole action of that Conference together, I would ask this committee what res is adjudicata? Besides striking a blow at this Book Committee, that Conference says expressly that the action of the Book Agents is "wholly indefensible" and that "the supreme duty of the Church is the return of the money and unqualified disavowal of the wrongs done in collecting it."

It is painful to write about the misconduct of those agents. But these wrong-

Church unless disapproved and disowned, involve the fair name and honor of the Church, and in fact when known and not disavowed, they become in every ethical sense the acts of the Church herself. It is not therefore a personal matter and cannot be treated as such. If, after time for reflection and review of their conduct, they had ever expressed any sense of its wrongfulness and compunction for it, the case would be greatly mitigated so far as they are personally concerned. But that has not been done. We hear something about the obligation to exercise charity, forgiveness and love. Those are great virtues in their proper place. But it ought to be remembered that love cannot forgive sin unrepented of. Almighty power and Infinite Love never undertook that task. If it were thinkable that love could forgive sin unrepented of, then love itself would become the most hideous monster in the moral universe.

Strange as the committee's opinion is in reference to the Book Agents, their conduct and attitude toward their agent, Stahlman, are, if possible, more so. In fact, it is a matter of amazement. When making the contract with him as to his fee for collecting the claim, the committee say in their statement of 1898, that "Mr. Stahlman was explicitly instructed that nothing should be done in the prosecution of the claim which would even in the slightest degree compromise the good name of the Church, and that rather than compromise the Church the Book Committee preferred not to have the claim paid." That was well said and wisely done. What a pity those instructions were not observed! So far from it, in order to procure the passage of the bill through the Senate, Stahlman, agent of this Book Committee and therefore quasi-agent of the Church, told falsehood upon falsehood to Senators, as he admits and they swear, thus proving himself to be an unscrupulous lobbyist, having no regard for the truth. And yet neither in this circular nor in their "statement" of 1898 does this committee utter one single word of condemnation or even the slightest disapproval of his disreputable conduct. Because forsooth the Senate says "that no injury has come to the United States," does this committee seriously think the Church can keep that money so obtained, and that "nothing has been done even in the slightest degree that compromises the good name of the Church?" Instead of condemning him in unmeasured terms for his disgraceful conduct, they run off into a long argument to show the contract was right and his fee reasonable. Who cares whether his fee was one cent or \$288,000 in the presence of such a record-bringing reproach and shame upon the Church, if not promptly disapproved and condemned. I wish to be respectful, but the least that can be said is that such a method of taking care of the honor of the Church shows the incompetency of this committee to deal with any phase of this subject.

The committee also enter a somewhat warm protest against the Senate's claim of right to protect the beneficiaries of this fund. What has that to do with the vital point in this case? It only befogs the subject. Suppose the Senate has no right, does their claim of it justify the Book Agents in sending those telegrams which would have "misled any-

body," and Stahlman in his numerous falsehoods, to get for the Church \$288,000? That is the point, and all these other matters are wholly irrelevant.

Can it be that our great Church will allow this matter to drift on and finally be hushed up without decisive action to vindicate her honor, and thus commit herself to and become particeps criminis in the wrongful acts of her agents and officials? If she does, while the voice of an humble layman cannot reach far, yet he ventures to say she will become a fit subject for the taunts and sneers of the outside world, who already express amazement at her apathy on this subject and point to her as a believer in the grand maxim of these times: "Get money—no matter how—get money." If she consents to take this humiliating position that humble layman, feeling as deep interest in the usefulness and true glory of Southern Methodism as any man in it, ventures further to say that she will become a hollow ecclesiastical hierarchy, henceforth useful to the world only as a conspicuous warning against the sin and folly of tampering with the truth.

F. C. ROBBINS.

Lexington, N. C., Sept. 6, 1899.

Subscribe to the Recorder.

MR. SCHOOLFIELD'S DENUNCIATION.

WINSTON, N. C., Oct. 10.—Evangelist James Schoolfield, of Danville, Va., who is conducting a meeting here, stated in his sermon last night that he did not believe God would bless the Southern Methodist Church until it repudiates the whole transaction of the Southern Publishing House, by which it obtained money from the United States Government.

The evangelist added that he had given the matter careful study and consideration, and he meant what he said.

The Sentinel this afternoon endorses Mr. Schoolfield's views, and editorially says the Publishing House deal "ought to be denounced by every Methodist preacher in the land. It is a blot on the fair escutcheon of the Church, and all the whitewash in Christendom cannot hide it. It ought not to be covered, and no attempts should be made to cover it. It should be removed, and the work of the Church will be hampered until it is removed. We cannot reconcile consistency and the action of any preacher who denounces the sin of prevarication and dodging the truth, and yet undertakes to exonerate the agents of the Publishing House in this matter. Drive the money changers from the temple not so much to punish them as to remove the defilement they have placed upon it. Millions of dollars would be no recompense for what has been done, because no amount of money is comparable with a Church without blemish."

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THURSDAY, OCTOBER 12, 1899.

TRUE CHARITY.

This world is full of religion, but it is sadly lacking in piety. We crowd our fashionable Churches imagining that the world considers us very good people, while around the corner perhaps a group of actors are standing around a member of this class who is dying, poor fellow; he is ostracised by the Church, but not the less tenderly cared for on that account. If any great institution is destroyed by fire, or otherwise, we plunge our hands to the very depths of our pockets in order to raise it. It is a sin to help a dying actor, but what a broad charity is exercised by us in restoring a hospital like the St. Vincent that was burned down here a short time ago. We have a perfect right to love a Roman Catholic, but we are not requested to give one cent to their institutions. Every penny bestowed on them contributes toward destroying liberty of conscience, and pulls down that altar erected to the Being who alone is our refuge and strength. No man occupies a negative position. If we are not for God we are against him, and if we gather not with Him we scattereth abroad.

M. J. EVANS.

Norfolk, Va.

FALSE REPORTS.

MR. EDITOR:—In view of the false reports that have been widely circulated in reference to the recent meeting at Bethel Church, conducted by Rev. L. L. Banks, we desire through your paper to make a few corrections and give the true condition of affairs.

Bethel has been, comparatively, a dead Church for many years, and its

former pastors have been unable to arouse it from this state. There has been strife, discord, disunion, contention, evil surmisings and uncharitable speeches, which were inconsistent with true worship. We have been formal Christians, but not fervent ones, a fire-brand to burn up God's house—not a "tongue of fire" to inspire and swell its melodious praises. There has been great difficulty in paying our pastor and raising his missionary collections. It was not possible to maintain a large and thriving Sunday-school. The greater number of the members would collect under the trees in the yard and discuss politics or some business matters, while a few were in the house trying to study God's word. We have not heretofore been able to maintain a prayer-meeting during the week.

Now, because of this precious meeting in August, held by Rev. Leroy Lee Banks, our Church has been aroused from its former condition, and the hearts of the people filled with a greater love for Jesus. The Church is now alive, not from excitement, as reported, but through the operation of the Holy Spirit to its privileges in God and its obligation to man.

As a direct result of the meeting, we were able to pay the pastor in full at the end of the Third Quarterly Meeting, and have succeeded in buying a parsonage. At present we have a large Sabbath-school, and find ourselves able to secure a library. Then we have a sweet time at our Wednesday afternoon prayer-meeting. But the most important of all, the greater number of the members have established a family altar, where we enjoy the sweetest peace. These glorious results are not confined only to Bethel Church, but to all the Churches where Mr. Banks has held meetings on West Buckingham circuit.

We are glad to close by saying that we have a minister that not only preaches theology but testifies to a personal experience of an indwelling Christ, and knows the "joy of the Lord" in soul-saving. His pulpit is a flaming witness stand.

E. D. Gilliam, }
R. H. Payne, } Stewards.
R. A. Olover, }
E. V. Anderson, S. S. Supt.

"THE MAN WITH THE HOE."

(AN ELUCIDATION OF MARKHAM'S POEM FOR
MRS. DOBLEY'S BENEFIT.)

"I might just as well resign at once!" exclaimed Mrs. Dobley. "I had no idea that joining a literary club meant that one had to perform in public. I simply can't do it."

"What do they want you to do, my dear?" asked Mr. Dobley. "A song and dance or a cakewalk? I wouldn't mind a little thing like that. You can pick it up in no time."

"It's nothing like that," said Mrs. Dobley, passing a typewritten document over the breakfast table. "And you needn't make any fun of the matter, either. The frivolous way in which you look at everything is tiresome. Now, what am I to do?"

"I am sure, my dear"—began Dobley. "Just read it—read it!" commanded Mrs. Dobley, and her husband read: "HONORA COOMBS DOBLEY.

Dear Madam: At the next meeting of the literary club the topic of discussion will be Markham's poem, "The Man With the Hoe." As you have been selected as chief speaker of the evening, you will kindly be prepared to recite the poem and give a short sketch of the author's career. Also give your opinions as to the idea contained in the work, as well as the general style and literary construction of the poem."

"Well, my dear," said Mr. Dobley, trying to conceal the fact that he was quite as perturbed as his wife by the letter. "Well?"

"Well? Why didn't they select you? What did they send that to me for? What do I know about farming?"

"You forget, my dear, that this is not an agricultural club, but a literary society. Of course, they refer to the famous poem."

"What poem?"

"Is it possible that you haven't heard of Markham's masterpiece, The Man With the Hoe?" asked Dobley, with a reproachful look over the top of his egg.

"Why, I haven't read anything but Quo Vadis this summer, and I only half read that. You see it hurts my eyes, and besides that I'm too busy. Who was he?"

"The Man With the Hoe? He has become one of the most typical of"—

"What was the matter with him? Why didn't he hoe? Where did it happen?"

"It began with a picture, my dear. An artist made a picture of a man in a field with a hoe."

"Hoeing corn, I suppose; well, what of it?"

"Well, it was a great picture—filled with depth and feeling and life"—

"I suppose it seemed as though he were really hoeing, did it? I've seen a picture like that—a girl gathering roses. You could just see the stems snap."

"No, it wasn't exactly that. The man had stopped"—

"Stopped hoeing? What did he do that for?"

"He'd stopped to rest and was leaning on the hoe."

"Gracious! A hoe isn't a bit comfortable to lean upon. Why didn't he sit down?"

"Why—er—it was just the artist's idea, you see. The man stopping to lean on his hoe—the laborer in the field—don't you see?—typifying the workman of the ages—the 'empty ages,' Markham wrote."

"Was it Markham who had the hoe?"

"Oh, no! Markham was a poet, and he saw the picture and saw the poetry in it. Then he wrote the poem and called it 'The Man With the Hoe.'"

"Was it pretty?"

"It was a magnificent idea—the figure of that man as typical of the workman—the patient slave plowing in the field"—

"What did he have a hoe for if he was plowing?"

"You don't understand. Don't you catch the idea? Labor—the farmer at work—plodding along without an idea—sweating over his work."

"You just said he stopped to rest."

"Er—yes—but when you read it you will see the splendid picture Markham drew"—

"Excuse me, John; was Markham the artist, or was he the man who had the hoe, or the man who just wrote about it?"

"He was the poet, my dear; he wrote

the verse."

"I suppose he was paid for it, wasn't he?"

"I suppose so, my dear."

"Then what was the trouble? Really, John, I can't seem to understand what all the fuss was about."

"Markham wanted to show the miserable condition of the hard working farmer—the slavery of the toiler—the fetters"—

"Why John Dobley, you know you have often said you'd like to be a farmer, because they have everything so easy. Hoeing and raking is child's play, and as for plowing, it's just like riding a bicycle nowadays. You sit in a sort of sulky and the horses know just where to go. I suppose they will have automobiles after awhile."

"He spoke," went on Mr. Dobley, "of the 'emptiness of ages.' There's a grand thought. The emptiness"—

"What did he mean by that?"

"Why—er—so much of that is metaphor—you see. The main idea is that the lot of the workingman is hopeless. 'The Man With the Hoe' was a poor wretch, bent with toil—a farmer whose life was"—

"Why didn't he get one of the farm hands to do the hoeing?"

"He probably was a farm hand himself working for a pittance"—

"Well, he ought to have been glad he was working, I think. The idea! What did he want? A steam hoe?"

"No, my dear; but the idea is what did life hold for him? Of what was he thinking as he stood there leaning on the hoe—that humble implement of toil?"

"Probably he was thinking of his dinner. I am not a bit sorry for that man. He had nice open-air work and he could stop to rest when he wanted to, and probably his wife brought him his dinner every noontime, and he had nothing to do but to hoe. And he wasn't even doing that!"

"Wait till you read the poem, Honora. Markham calls him brother to the ox."

"What for?"

"The ox, you see, is the beast of burden. When the poet spoke of the laborer as a brother to the ox, he placed him as low in the intellectual scale as it was possible to get him. He asks, 'who blew out the'—"

"Gas?"

"No—no! 'Who blew out the light within this brain?' asks Markham."

"Well, who did?"

"It was just a metaphor—a figure of speech"—

"Why didn't he say what he meant?"

"Poets never do that, my dear."

"Well, what did he mean?"

"That the workman was a miserable creature, whose life was like an animal's—a"—

"Don't he believe in men working?"

"Yes—but"—

"I suppose he likes ramps, then? Those men that sit around the parks? 'The Man With the Tomato Can' would be his idea of the ideal man."

"Poets look at these things differently."

"Well, I think it is silly to pity a man because he has a job. Think of all the men that can't get work. Suppose you didn't work? Where would we be?"

THE JUNIOR RECORDER.

RICHMOND AND BLACKSTONE, VA., OCTOBER 12, 1899.

THE SUNDAY SCHOOL.

LESSON IV, FOURTH QUARTER, INTERNATIONAL SERIES, OCT. 22.

Text of the Lesson, Ez. viii, 21-32. Memory Verses, 21-23—Golden Text, Ez. viii, 22—Commentary Prepared by the Rev. D. M. Stearns.

[Copyright, 1899, by D. M. Stearns.]

21. "Then I proclaimed a fast there at the river of Ahava, that we might afflict ourselves before our God, to seek of Him a right way for us and for our little ones and for all our substance." In the seventh year of Artaxerxes, the king of Persia, Ezra and some 1,800 of his people went up to Jerusalem to see to the welfare of those who were there, to carry up much silver and gold, a free will offering from the king and his counselors unto the God of Israel, for the temple and for sacrifice and for the will of God, as Ezra might be directed (chapter vii). Ezra was a ready scribe in the law of Moses and had prepared his heart to seek the law of the Lord and to do it and to teach it (chapter vii, 6, 10). Notice the order of doing and teaching and compare Acts i, 1; Mark vi, 30. Our lesson begins with Ezra about to start on the journey and making final preparation by a season of special waiting upon God.

22. "For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way, because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek Him." See his references to the hand of the Lord upon him in chapters vii, 6, 9, 28; viii, 18, 31; also Neh. ii, 8, 18; Ezek. iii, 14, 22; viii, 1, etc. It is no use to say that we trust in the Lord if we don't do it, and, while there would have been no sin in Ezra's having a band of soldiers, he would not thus have shown as much faith in God.

23. "So we fasted and besought our God for this, and He was entreated of us." Esther and her people fasted and prayed, and God heard and delivered (Est. iv, 16). Our Lord said concerning the evil spirit which He cast out of the child after His transfiguration, Howbeit this kind goeth not out but by prayer and fasting (Math. xvii, 21). Barnabas and Paul were set apart to missionary work with prayer and fasting (Acts xiii, 2, 3). It is true that overindulgence of appetite does not tend to spirituality, yet there is no special credit in doing without food, but when we want something from God for God's glory more than we want anything else we will be very apt to give ourselves heartily to prayer and fasting. See Dan. ix, 3; x, 3.

24, 25. "Then I separated 12 of the chief of the priests * * * and weighed unto them the silver and the gold * * * which the king and his counselors had offered." These two verses tell us that these offerings included also that which was given to all Israel there present and that all was for the house of God. I do not know of any giving on record that can compare with the gifts of Israel, both rulers and people, for the tabernacle and the temple (Ex. xxxvi, 6, 7; xxxviii, 24-31; I Chron. xxii, 14, 16; xxix, 1-9). If there was the same zeal for the house of God today—that is, the church of God, composed of all true believers—to complete it, what an abundance of missionaries and of money there would be seen to the glory of God.

26, 27. In these two verses we see the exact weight of the silver and gold of the vessels, and, knowing the value of a talent of gold or silver, the current value of all could be estimated, but among men and value before God are ten two wholly different things, though we make no reference to this particular case. We know that in the temple one day our Lord saw the rich people casting in of their abundance, and He saw a poor widow cast in 2 mites, which make a farthing, and He said that she had cast in more than they all. She cast in all that she had, even all her living.

28. "And I said unto them, Ye are holy unto the Lord; the vessels are holy also, and the silver and the gold are a free will offering unto the Lord God of your fathers." As the Lord who called the priests and Levites to their office was holy, so they were to be holy also—set apart wholly for Him (Lev. xxi, 6, 8). The Lord chose them to stand before Him, to serve Him, to minister unto Him, and it is even so with true believers now, for all believers are priests, and all are chosen vessels to be holy unto Him and to bear His name (II Chron. xxix, 11; I Pet. ii, 5, 9; Acts ix, 15).

29. "Watch ye and keep them until ye weigh them before the chief of the priests at Jerusalem in the chambers of the house of the Lord." We think of our Great High Priest who will never lose any vessel which the Father has given to Him, for no power can ever pluck us out of His hand, and we may gladly say, I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day (John x, 28; xvii, 12; xviii, 9).

30. "So took the priests and the Levites the weight of the silver and the gold and the vessels to bring them to Jerusalem unto the house of our God." In verses 33 and 34 we read that all the silver and gold and the vessels were safely delivered by weight and number at Jerusalem, and thus their work was successfully performed. Not at Jerusalem, but at the judgment seat of Christ, we will give account of our stewardship of all that with which He has intrusted us in His service, and it may help us to remember day by day that the Lord weigheth actions and spirits and trieth heart and veins and will give every one according to his ways and the fruit of his doings (I Sam. ii, 3; Prov. xvi, 2; Jer. xvii, 10).

31. "The hand of our God was upon us, and He delivered us from the hand of the enemy and of such as lay in wait by the way." When we become children of God by faith in Christ Jesus, we have from that time the world and the flesh and the devil as our enemies, but we need not fear, for He who is in us is greater than all, and victory is sure while we rely upon Him and cry, "Thine is the power." We may say, God, who raiseth the dead, delivered us and doth deliver and will deliver. The Lord shall deliver me from every evil work and will preserve me unto His heavenly kingdom (II Cor. i, 9, 10; II Tim. iv, 18). He is able. We will trust Him.

32. "And we came to Jerusalem and abode there three days." On the next day they gave in their report, and burnt offerings and sin offerings were offered for all Israel. There is no blessing and no safety apart from Him who is both sin offering and burnt offering, but in Him, by His precious blood, there is perfect safety and the assurance that as we have been justified we shall also be glorified (Rom. v, 9; viii, 30).

EPWORTH LEAGUE.

Topic For the Week Beginning Oct. 22, "An Old Time Missionary." Text, Jonah iii, 1-10.

"Let them turn every one from their evil way. Who can tell if God will turn and repent, and turn away from His fierce anger, that we perish not?"

A populous and wicked city, an impassioned preacher and a righteous God are three factors which have more than once in history been found in close association. The relations of each to the other two may be varied with great changes in the results.

The unwavering note of all Hebrew prophecy from the earliest time has been the rulership of a righteous God in the affairs of men and the disastrous effects of wickedness. Clearer and yet more clear has it sounded from Noah to Moses, from Samuel to Malachi.

Not Israel alone, but all nations, all individuals, are bound by the eternal law of right. Whoever disobey must suffer. The incorrigible must perish.

In the midst of the most luxurious and licentious city of the times there suddenly appears a strange man of rude speech and with a most startling cry. He offers no goods for sale, he seeks no friendships, but walks the street with solemn tread, robed as a prophet of the Hebrews, and cries continually, "Forty days and Nineveh shall be destroyed." To its profoundest depths the whole population is stirred. Whence he came no one knows. On what side the danger impends none can learn. He offers no explanation. He answers no inquiries. Is it from the clouds above, from the earth or the river? Who can tell? What armed enemy has arisen, and what force can he muster? The very uncertainty adds to the terror of the message. What is the escape? From the king to the slave, every one seeks to avert the disaster. Evil and luxury are laid aside. Acts of devotion and piety are practiced. Vice is replaced by virtue. All cry to God to avert the blow.

The people have found the clew of safety. God, who was angry with the people for their evil and determined to punish their wrongdoing, has reached the end He desires when they turn from their wickedness and violence and do right. The lesson is for all people and all ages. Whoever does the evil shall suffer for it. Whoever turns and seeks God and righteousness shall be prospered and blessed.

Constancy Better Than Curiosity.

Peter asked Jesus about John, "Lord, what shall this man do?" The reply gave no satisfaction to Peter's inquisitiveness. It was as if Jesus had said: "That is none of your business. Enough for each man to attend to his own affairs."

The need for every one is constancy in doing his own appointed work rather than curious prying into God's things with others.

Many complain of the hard work of

(CONTINUED ON EIGHTH PAGE)

FIVE MINUTE SERMONS

PLOWING.



IN one of my rare vacation trips, I was entertained for several days by one of the friends of my boyhood who has a large farm in the far West. It was plowing time, and he had employed several men to work for him in getting the soil ready for his crops. One afternoon he asked me if I would not accompany him in his rounds of his farm and see what progress his men were making with the plows. We soon found one team of horses standing under the shade of a little tree busy keeping the flies away and blinking lazily with their sleepy eyes. We strolled over to the tree, and the man who had been placed in charge of the team was stretched on the grass fast asleep. The dry ground of the last upturned furrow indicated that he had not been taking a "cat-nap," but had been there sound asleep for perhaps some hours. He aroused himself rather sheepishly and went back to his work, while we walked on. Another team was standing by the roadside when we first saw it, and a buggy was standing in the road. It did not take us long to discover that the plowman had found some friends and that they were all sitting on the grass telling Western stories and passing the time very delightfully. When our hired man saw the proprietor heave in sight, he quietly gathered up his lines, shouted to his team and was off. Another man I must tell you of. We surprised him in the middle of a large field. He was a man of great ingenuity, and was skillful in the use of his jack-knife. He was in the habit of whittling out ingenious wooden puzzles and setting them up inside of glass bottles. These things he could always sell to the people who congregated about the village store. Now, he was standing between his plow handles with his back to the horses, whittling one of his puzzles from a pine stick which he had carried in his pocket that day. I do not mean to say that the hired men were all engaged in this way, for there were many whom we saw that day who toiled early and late and did as honest a day's work as men ever do or can do. But I wondered if our Lord had seen some men plowing when He wrote, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God."

And there do appear to be some such men in the kingdom of heaven. There was my brother in the ministry who said that he should have to seek a new field or write some new sermons, and it was easier to candidate. And there was another con-

cerning whom his people said that he fitted his rocking chair better than he did the pulpit, and that he feared any change in the methods of his church work for fear it would require some labor. And there was another, who, in the West left the ministry and opened a real estate office because there was less work and more money. And there are those good people who used to be such faithful church attendants. They have discovered that it is too much exertion to rise in time for the morning service and the wife finds that she cannot bring herself to dress and get out in the evening. And there are half a dozen others who used to teach in the Sunday School who left when the lessons were in the Old Testament, because it took too much work to get the lessons. And men and women are dropping out of the working force of the Church continually,

they have no time for working for God and the church. There is so much of the latest literature brought into the house that the essay, and the magazine, and the novel take up the time which ought to go to the needs of the Lord's cause. They have forgotten to work while it is day, and have left the plow standing while they are pleasantly passing their time with the gay.

Other still have been sent to plow, and are using their time for something else. Ministers assume the pastorate of a church to furnish them a little income while they devote their time to writing novels or lecturing. Men and women use their position in the Sunday School or the Church or some of its committees to advertise themselves or their occupation. They make a pretense of serving the Lord and His church, but leave the plow standing while they whittle out toys for themselves. The confectioner was a Sunday School teacher, but he doubled his money



"HE WAS STANDING BETWEEN THE PLOW HANDLES WITH HIS BACK TO THE HORSES, WHITTILING A STICK."

because they find the work hard, sometimes. They leave the plow in the furrows while they lie down and sleep.

Others there are who find other things more interesting. They have become so engrossed with the round of parties and receptions, and clubs, and festivities, that

on the Christmas candy he bought for the school out of his own store. The book seller was superintendent, but he worked off a lot of unsalable books on the library of the school at list price of ten years ago. Are you really plowing, or are you merely standing between the handles?



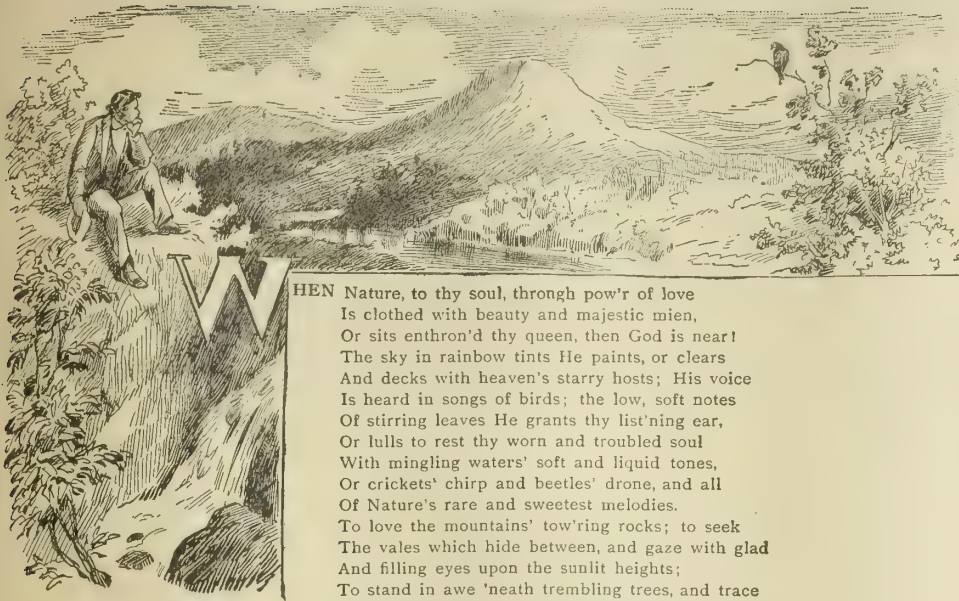
THINGS TO BE REMEMBERED

By C. F. WILLIAMS

- That in all that happens to me, God is dealing with me; and that in all that I do, I am dealing with God.
- That I have but one life to live, and that the thing that is worth more to me than anything else is to live that one life well.
- That in the highest sense life can only be a success as I accept the guidance and receive the help that comes from above.
- That by Works is faith made perfect; that if I live the truth, the truth will live in me until I become the embodiment of truth.
- That if I refuse to walk in the light as God gives me to see the light, I shall die to the truth; and the lie that I live, I shall come to believe.

WAYS . OF . PRAISE!

BY EZRA KELLER FAIRLOR.



Loud voice'd in pray'r without the heart's accord—
Condemn'd as but lip service to Earth's King.
Veil not thine eyes to Nature's charms; but look!
And not alone with eyes shalt view: the soul
Hath wider vision. Use both eye and soul,
For widely scanning, lo, Her God appears!
The Father of thy soul, who seeks thy praise.
Yet, fairer praise than love of Nature thou

WHEN Nature, to thy soul, through pow'r of love
Is clothed with beauty and majestic mien,
Or sits enthron'd thy queen, then God is near!
The sky in rainbow tints He paints, or clears
And decks with heaven's starry hosts; His voice
Is heard in songs of birds; the low, soft notes
Of stirring leaves He grants thy list'ning ear,
Or lulls to rest thy worn and troubled soul
With mingling waters' soft and liquid tones,
Or crickets' chirp and beetles' drone, and all
Of Nature's rare and sweetest melodies.
To love the mountains' towering rocks; to seek
The vales which hide between, and gaze with glad
And filling eyes upon the sunlit heights;
To stand in awe 'neath trembling trees, and trace
The ramblings of the rills, is fairer praise
Of Him who made them all, than fair form'd words

Canst give to please thy God. 'Tis but to love
Thy fellow man and give of aid to such
As need, from out the store He granteth thee—
E'en like the Man who yet was God, that Man
Of Galilee! He, living, taught us how
To live: we, living thus, shall please and praise
Him most, and, meeting Death, will safely die
Into the Spirit's form and mighty pow'r.

THE . IMPREGNABLE . WORD

By N. A. VILLUS



HERE was a song of praise and gratitude to Almighty God in the heart and on the lips of Mrs. Goodwin when her beloved son, Benjamin, returned home a graduate of the celebrated seminary at Knowville.

This was the moment to which she had looked forward for many years. Her ambition—or, perhaps, we would better say, her heart's desire—was that her little Bennie might take up the mantle of his dear, departed father, and continue the glorious work of gospel ministry from which her beloved husband had been called. She had striven earnestly and faithfully to instill this idea into the mind of her only boy; for this purpose she had pinched and saved in order that he might be thoroughly equipped, from an educational standpoint, to meet all the demands of his chosen profession. The time of waiting had seemed long, but all was ended now; Benjamin had come home.

It was early dusk when he reached the house, and mother and son had barely time to greet each other, before a number of neighbors came in to visit and welcome their young friend home. As he stood chatting easily with one or another of the visitors, or moved gracefully about from group to group, the mother's eyes rested

lovingly on him and she thought, with a sigh: "How proud his father would be, could he see him as he is tonight."

When the last of the visitors had gone, bowed out at the front door by the smiling young graduate, he returned, full of animation, to the parlor and found the dear old mother sitting serenely happy in her arm-chair with the old, familiar Bible open on her lap. She looked up at him with a fond smile of love.

"Ah! I see you still have the same old Bible, mother," he remarked, as he rested



"OH! I SEE YOU STILL HAVE THE SAME OLD BIBLE."

against the mantel. "What a wonderful book it used to seem to me. 'The infallible guide,' I remember you used to call it; and taught me to believe every story in it."

"Certainly, I did," said the surprised mother. "Why, it is God's Word!"

"Oh, yes, I know! But then, my dear mother, don't you know that the best, in fact, the most cultured authorities have agreed that your Bible can no longer be regarded in that light. There are altogether too many unreasonable, illogical, irrational and incredible passages in it. Besides, after all, what we need is the Living Christ. He is all-sufficient, and we may trust securely in Him."

"God forever bless you, my son," replied Mrs. Goodwin, "that last sentence sounds like my own boy. All we can ever need is more than supplied in the Living Christ; but where, outside of this dear Book, can we, or a sinful world, learn of Him? Where else can we find the story of His blameless life, and the sacrifice of His shameful death? You call Him, truly, 'the Living Christ,' yet, the only authority for such a title is based on the story of His resurrection as we find it in this Book among many other passages which the worldly-wise are pleased to call unreasonable, irrational and incredible.

"My heart is sore, my dear son, to think that you, for a moment, should be deceived by the false teachings and self-sufficient knowledge of those who highly esteem the wisdom of man. But He hath declared in this same Book by the mouth of His servant, that 'the foolishness of God is wiser than men; and the weakness of God is stronger than men,' 'and He hath chosen the foolish things of this world to confound the wise.'"

"This dear old Book needs no defender. Through all the ages those who have opposed it have come to naught. And as for you, my son, I am sore at heart but not afraid. I have the comforting assurance that the intense abiding faith of your dear, dead father will surely be your portion, and the superficial impression made on your mind by these false teachers, will utterly fade away before the warmth and love of a true Christian home."

EPWORTH LEAGUE.

CONTINUED FROM FIFTH PAGE.

their own lots, not so much because the load laid on them is excessive as because they see others whose burdens they fancy are lighter and tasks more agreeable. No amount of envy ever was able to make an interchange of lot with others. Fretting only increases the irritation. After all, suppose things are not all evened up; make the best of things as you find them.

Meditation.

This is one of the most difficult of Christian duties, but one of the most important. We can more easily read a dozen books than think properly and meditate upon the contents of one. But our inner thought is the matter of moment and not the recreation which came in reading. We may become intellectually dissipated and incapable of proper mental digestion unless we exercise great care. Read less and that of the best and think carefully of what is read is a good rule. Mental dyspepsia is one of the most prevalent complaints of the time. We devour much and digest little and lose power of enjoying the really good by pains of indigestion, loss of appetite and vitiated taste.

Not the number of chapters of Bible read, but the nourishment of soul derived, is the important question. Read some. Think much.

With Cords.

It is the strength of the weakest lines of the net that is the measure of its worth. If a few are old and worn, there is danger of a break and loss. Fix up the lines of your private devotions. Read the Bible, think about it, pray and worship God in quiet.

Fix up the cords of family prayer, the lines of church attendance. How is the string to the purse adjusted? Fix that all right for God. How about personal testimony? Are you talking for Christ wherever you can? What are your habits? Any little vices, common things you think are not very bad, but a little bad? Got any secret corners with a little rubbish, a little darkness? Better fix all up. Mend the old nets, clear the dark corners of the soul. It is easier to live a whole souled Christian life than a half hearted one. It pays better too.

Not Worthy, but Willing.

Not worthy, O Lord, of Thy pardon,
Not fit to partake of Thy grace;
Not worthy, my Saviour, but longing
To live in the light of Thy face.
Not worthy to cling to the promise
Of cleansing and life in Thy name,
But eager to come at Thy bidding
And claim all Thou givest as mine.

It is not because I have asked Thee,
Though Thou hast pardoned in Thy mercy,
But Thou, who dost love me, has pardoned
My sins and my sorrows to bear.
God offered, and I have accepted
The cleansing, the joy and the light,
And into my life there is flowing
A wonderful beauty and might.

Still higher, as onward I journey,
My will rises toward Thine own.
For God has accepted a sinner,
And I have accepted a throne.
There never was soul more unworthy
To meet with compassion like Thine;
That I should be heir to a kingdom,
And God, the eternal, be mine.
Jessie McGregor.

THE DEVIL'S FRIEND.

INGERSOLL'S SCATHING DENUNCIATION OF ALCOHOL.

Rum's Awful Work Portrayed In Vivid Words by the Great Orator. Characterized as God's Enemy and Satan's Agent and Friend.

One of the greatest temperance orations ever delivered in the English language was delivered by Ingersoll in a case where he was defending a liquor dealer. It was as follows:

"I am aware that there is a prejudice against any man engaged in the manufacture of alcohol. I believe that from the time it issues from the coiled and poisonous worm in the distillery until it empties into the hell of death, dishonor and crime it demoralizes everybody that touches it, from its source to where it ends. I do not believe anybody can contemplate the subject without becoming prejudiced against that liquor crime.

"All we have to do, gentlemen, is to think of the wrecks on either bank of the stream of death; of the suicides, of the insanity, of the poverty, of the ignorance, of the destitution, of the little children tugging at the faded and weary breasts of weeping and despairing wives, asking for bread; of the talented men of genius it has wrecked, the men struggling with imaginary serpents, produced by this devilish thing, and when you think of the jails, the almshouses, of the asylums, of the prisons, of the scaffolds upon either bank, I do not wonder that every thoughtful man is prejudiced against this stuff called alcohol.

"Intemperance cuts down youth in its vigor, manhood in its strength and age in its weakness. It breaks the father's heart, bereaves the doting mother, extinguishes natural affections, erases conjugal loves, blots out filial attachments, blights parental hope and brings down mourning age in sorrow to the grave. It produces weakness, not strength; sickness, not health; death, not life. It makes wives widows, children orphans, fathers fiends and all of them paupers and beggars. It feeds rheumatism, nurses gout, welcomes epidemics, invites cholera, imports pestilence and embraces consumption. It covers the land with idleness, misery and crime. It fills your jails, supplies your almshouses and demands your asylums. It engenders controversies, fosters quarrels and cherishes riots. It crowds your penitentiaries and furnishes victims to your scaffolds. It is the lifeblood of the gambler, the element of the burglar, the prop of the highwayman and the support of the midnight incendiary. It countenances the liar, respects the thief, esteems the blasphemer. It violates the obligations, reverences fraud and honors infamy. It defames benevolence, hates love, scorns virtue and slanders innocence. It incites the father to butcher his helpless offspring, helps the husband to massacre his wife and the child to grind the patrician ax. It burns up men, consumes women, detests life, curses God and despises heaven. It suborns witnesses, nurses perjury, defiles the jury box and stains the judicial ermine. It degrades the citizen, debases the legislator, dishonors statesmen and disarms the

patriot. It brings shame, not honor; terror, not safety; despair, not hope; misery, not happiness, and with the malevolence of a fiend it calmly surveys its frightful desolation, and, unsatisfied with its havoc, it poisons fidelity, kills peace, ruins morals, blights confidence, slays reputation and wipes out national honors, then curses the world and laughs at its ruin.

"It does all that and more—it murders the soul. It is the son of villainies, the father of all crimes, the mother of abominations, the devil's best friend and God's worst enemy."

A Wife's Devotion.

There is one woman who believes with Emerson that the prayer of the sower is when he sows his seed. She does things when she wishes them done. She does not believe in alcoholic drinks, and the man who wanted to be her husband was put on probation for some time before the wedding day was set. For six months he must not touch anything alcoholic, and as far as she knew he did not, and the wedding came off. Then after a time there was a relapse; not a very serious relapse, but no one could tell what it might become, and the woman decided to act. Breakfast and dinner the man took at home, and there was no danger then, but at luncheon there might be. Hence, without regard to the inconvenience it might be to her, the wife who believes in deeds, not words, goes down town every day to take luncheon with her husband.—New York Times.

A Temperance Island.

In the island of Anticosti, in the gulf of St. Lawrence, a Frenchman, M. Henri Menier, has established what is regarded as the largest private game preserve in the world. He bought the island, which is 140 miles long by 28 broad, for £32,000, or 6 cents an acre, and then opened up negotiations with Canadian hunters and trappers for stocking it with red deer, caribou, moose, beavers and various specimens of the American fox. M. Menier is also developing the agricultural resources of his possession and is encouraging Frenchmen to go out and settle on his property. These have to renounce alcoholic beverages and be strict teetotalers.—League Journal.

Varying Effects of Drink.

It is a noteworthy fact that, while the more boisterous form of intemperance in England leads to private brutality and public disorder, the continental system of small dram drinking before meals in the shape of tonics and appetizers leads to insanity.—Exchange.

Occasionally a bright man who drinks gets a good job, but you soon hear that he has lost it. The boozers cannot long keep responsible positions. No man who drinks can hope to advance. There is no doubt of this. It is a wonder that so many men monkey with the buzzsaw.—Aitchison Globe.

In Belgium the Antialcoholic league issued a few months since a set of school copy books, the covers of which were illustrated with temperance pictures and statistics. They have proved so popular with schoolmasters that a second series has had to be published.—Union Signal.

It's the idea of man earning his bread by the sweat of his brow—the use of laboring for hire—for”—

Why, this man with the hoe probably had a good, steady place on the farm. Perhaps he owned it. He probably had stopped to figure out the crop. Maybe his wife took boarders and they had plenty of money."

"When you read it, my dear, you will be able to"—

"Oh, pshaw! I might just as well start in to idealize the cook, and call her 'The Girl With the Frying Pan' or 'The Woman With the Rolling Pin.'"

"Really, my dear, I think you will be able to talk before the club if you keep on."

"It's the very same thing. The cook is a laboring woman, but she is a great deal freer than I am. She has no social obligations and no calls to make or to receive. She doesn't have to spend her time dressing and talking to folks when she doesn't want to. She has a comfortable home and just as good things to eat as we have. She has two days off every week. Suppose I began to keep over her sad condition and called her 'sister to the ox.' Why, she'd give the very first thing."

"But a poet would never write about a cook."

"Well, a good cook is a lot better than a farmer who only hoes and looks sthenetic. Anyone could hoe. Why I most believe you could hoe."

"I haven't a hoe, my dear."

"That's another thing. Suppose the man didn't have a hoe? He'd have been worse off, wouldn't he? A hoe represents capital. Do you know, John, I'm pretty sure, it gets sillier every minute to think of all the sympathy that you are wasting on that man. It is 'The Man Without the Hoe' you should be sorry for."

"You are getting me around to your way of thinking, Honora. I recall now the story of a rich man who said that he started in business picking rags, but for a week or two he nearly starved because he had no money to buy a rag to pick with."

"What did he do?"

"He borrowed money enough, I believe, and 25 years after he told the story of the trouble he had getting some money to lend the money. The funniest part of it was that he said he had never said it back."

"I wonder if that man really owned the hoe, or had borrowed it?"

"Perhaps that is what he was thinking of."

"He was probably too mean to buy a hoe of his own! You know, John, I think that man was no good."

"Honora, your logic is so convincing that I am beginning to agree with you that 'The Man With the Hoe' was considerable of a gold brick."—New York Sun.

HERE IS THE POEM.

"THE MAN WITH THE HOE" AS PROF. MARKHAM WROTE IT.)

Not often, among the verses that achieve their first appearance in the columns of the daily press, do we find anything that commands such attention as Prof. Edwin Markham's "The Man With the Hoe" has aroused. The poem is an interpretation of Millet's famous

painting known by that name, now in California. We quote the lines as they appeared in the San Francisco Examiner:

Bowed with the weight of centuries he leans

Upon his hoe and gazes on the ground,
The emptiness of ages in his face,
And on his back the burden of the world.

Who made him dead to rapture and despair,
A thing that grieves not and that never hopes,

Stolid and stunned, a brother to the ox?
Who loosened and let down his brutal jaw?

Whose was the hand that slanted back this brow?

Whose breath blew out the light within this brain?

Is this the thing the Lord God made and gave

To have dominion over sea and land;
To trace the stars and search the heavens for power;

To feel the passion of Eternity?
Is this the Dream He dreamed who shaped the suns

And pillared the blue firmament with light?

Down all the stretch of hell to its last gulf

There is no shape more terrible than this—

More tongued with censure of the world's blind greed—

More filled with signs and portents for the soul—

More fraught with menace to the universe.

What gulfs between him and the seraphim!

Slave of the wheel of labor, what to him

Are Plato and the swing of Pleiades?
What the long reaches of the peaks of song,

The rift of dawn, the reddening of the rose?

Through this dread shape the suffering ages look;

Time's tragedy is in that aching stoop;

Through this dread shape humanity betrayed,

Plundered, profaned and disinherited,
Cries protest to the Judges of the World,

A protest that is also prophecy.

O, masters, lords and rulers in all lands,

Is this the handiwork you give to God,
This monstrous thing distorted and soul-quenched?

How will you ever straighten up this shape;

Give back the upward looking and the light;

Rebuild it in the music and the dream;
Touch it again with immortality;

Make right the immemorial infamies,
Perfidious wrongs, irredeemable woes?

O, masters, lords and rulers in all lands,

How will the Future reckon with this Man?

How answer his brute question in that hour

When the whirlwinds of rebellion shake the world?

How will it be with kingdoms and with kings—

With those who shaped him to the thing he is—

When this dumb Terror shall reply to God

After the silence of the centuries?

The name of the author if not altogether unfamiliar to readers of the Century and Scribner's Magazine, but never before has he aroused so much enthusiasm. Some of the Western papers are particularly zealous in praise, one of them, the San Jose Mercury, going so far as to term it "the strongest, most meaningful and most striking poem, with the single exception, perhaps, of Kipling's 'Recessional,' that has been written in any country in the last quarter of a century."—Literary Digest.

A Great Combine

Trusts and Combines in many lines of production, and controlling the out-

put of many factories, have recently been formed, some and other similar organizations are projected. It is not our purpose to discuss here the influence of these trusts, whether beneficial to public interests or otherwise; but we wish to announce to our readers that

WE HAVE ENTERED A COMBINATION

which is not prejudicial to any interests, but which, on the contrary, is directly in favor of every reader of this paper.

HERE IS THE PLAN

A splendid illustrated MONTHLY, devoted to the cause of Methodism throughout this broad land and called THE AMERICAN ILLUSTRATED METHODIST MAGAZINE, is published in St. Louis, with offices in New York and Chicago. It is the peer of the best of the popular magazines in illustration, literature, and typographical excellence, and is designed to be to the Methodist membership of about six millions in America, what the popular secular magazine is to the general reading public. The Magazine is not a competitor of any of the other Church periodicals; it is general in its scope. It is the ONLY ILLUSTRATED METHODIST MAGAZINE PUBLISHED MONTHLY IN THE UNITED STATES, and occupies a field distinctly its own. Its aims and purposes are of the highest. Its ideals are: THE PUREST IN LITERATURE, THE HIGHEST IN ART, THE NOBLEST IN METHODISM. It is a worthy exponent of the great Church it so ably represents.

Some Opinions of Representative Methodists, North and South.

"The American Illustrated Methodist Magazine should be welcomed by the whole Methodist family. Many a number will contain articles worth ten times the subscription price." —Bishop Charles C. McCabe.

"Fair, sweet-toned, appetizing." —Bishop O. P. Fitzgerald.

"Our common Methodism is to be congratulated on this valuable accession to our periodical treasures. I hope every Christian will have this beautiful Magazine." —Bishop John F. Hurst.

"It takes rank with the best for its varied and rich table of contents. A valuable auxiliary to our Epworth League work." —Bishop E. R. Hendrix.

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"The contributions compare well with those of any other Magazine of the day and its illustrations are excelled by none." —Pittsburg (Pa.) Daily News.

"Interesting and attractive, not only to Methodists but also to the general reading public, for the matter which fills the pages is of a character broader than the title would indicate." —Columbus (O.) Dispatch.

"The prospectus of the Magazine indicates that there is an abundance of good things in store for its readers; but the Magazine itself is better than any prospectus." —The Pittsburg (Pa.) Times.

"The scholarship of the Magazine is insured by the editorship of Revs. James W. Lee and Naphthali Lucecock, who are known and loved in St. Louis and throughout the West." —St. Louis Post-Dispatch.

"It compares favorably with the best of them, and is a brilliant success from the beginning." —Atlanta (Ga.) Constitution.

To these might be added hundreds of testimonials from Church officials, pastors and laymen, North and South, all praising the Magazine for its intrinsic worth and its lofty purpose.

"THE ILLUSTRATED HISTORY OF METHODISM," which is being published serially in the Magazine, is a feature of marked interest, and is alone worth the subscription price; but the History is only one of the many interesting and artistic features of each number.

Every Methodist family should be a subscriber. Its price is so small all can afford it, but in combination with this paper an opportunity is offered to secure both publications for little more than the cost of one alone.

The subscription price of THE AMERICAN ILLUSTRATED METHODIST MAGAZINE is \$1.00 a year; the subscription price of this paper is \$1.00 a year. We will supply BOTH one year for \$1.00.

This is our GREAT COMBINE—a TRUST organized solely in the interests of our readers, and which they are invited to join. Do not delay. Take advantage of this remarkable offer at once. It may not remain open long.

Address orders and make remittances payable to

METHODIST RECORDER,

BLACKSTONE, VA.

N. & W. RAILWAY CO.

Office of the G. P. A.,
ROANOKE, VA., Sept. 20, 1899.
During the hunting season, i. e., from Oct. 1st, 1899, to March 31st, 1900, this Company will take free in baggage cars, when accompanied by owner, and at their risk, the dogs of sportsmen or hunting parties, not exceeding one dog to each man.

Owners must show their tickets to agent or baggage agent, that dogs may be properly bled to train baggage-car, and they must furnish chain, so that dogs may be securely fastened in baggage cars.

After March 31st, 1900, the regular dog tariff to apply in all cases.

W. B. BEVILL.

Quarterly Conferences

PORTSMOUTH DISTRICT

Oct. 21, 22, 11 a. m., Windsor Shloh.
22, 3:30 p. m., East Suffolk.
22, at night, Suffolk.
28, 29, 11 a. m., Rem's.
29, night, 30, Ebenezer.
Nov. 3, 5, at night, Smithfield.
4, 5, 11 a. m., Isle of Wight.
12, 13, 11 a. m., Hampton, West End.
12, 13, at night, First Church.
W. C. VADEN, P. E.

CHARLOTTESVILLE DISTRICT.

Oct. 21, 22, Albemarle, Shloh.
24, Milton Mission, Buck Island.
28, 29, Batesville, Rodas.
Nov. 3, Belmont and Rose Hill.
6, Charlottesville.
J. S. Hunter, P. E.

PROFITABLE DUCKS.

THEY GENERALLY COMMAND HIGHER PRICES THAN CHICKENS.

Superior Points of White Pekins—Utility of Incubators in Hatching Ducks—Necessity For Green Food—Water For Drink and For Swimming.

Of all the varieties of ducks that we commonly consider profitable, writes E. O. Roessle in *The Country Gentleman*, the Imperial Pekin is by far the best. They are very hardy, grow fast and at 10 weeks of age should weigh five pounds. There is no secret about the process of raising them thus rapidly to such a satisfactory weight. In comparison with chickens, it will be seen how much faster they grow and consequently how much less it costs to mature them. A chicken, forced to the utmost, should weigh 1½ pounds dressed as a broiler at 12 weeks. On the other hand, a duckling forced will weigh five pounds in ten weeks. The chicken will bring in a fancy market probably 75 cents to \$1 in March or April. The duckling in the same months and in the same market will bring from \$1.50 to \$2. In an ordinary market the chicken will bring 50 cents and the duckling at least \$1. In the July market the chicken will bring 30 cents and the duckling still \$1 or at the lowest 90 cents. Without going into a comparison of feed, it is self evident that it costs more to feed a chicken 12 weeks to marketable size than it does to feed a duckling ten weeks to its marketable size of five pounds, which is over three times the weight of the chicken. Even if it costs the same we produce 1½ pounds of weight on the chicken as against five pounds of weight on the duckling and in two weeks' less time.

Ducks are very prolific layers when they begin laying, which is about the first part of January. For example, a flock in full lay, say in February, should



WHITE PEKIN DUCK.

lay about 20 or 22 eggs daily for every 25 ducks. After they have been laying three weeks their eggs show a very high percentage of fertility, and it is not

an unusual thing to rest a machine at 85 and 90 per cent.

In an incubator—and the artificial method has almost entirely usurped the natural—ducks' eggs require more airing than hens' eggs, for the reason that their shells are thicker, and hence it is a little more difficult to develop the air cell. In other respects they are treated exactly like all hens' eggs. They may be tested on the third or fourth day, and it is surprising how strong the germ will then appear. They take 28 days to hatch, but usually begin to pip on the twenty-fifth day, and by the twenty-eighth all are out. They hatch lively and seldom stick or die in the shell. The result is that much more satisfactory hatches are obtained than from hens' eggs. I consider it quite as imperative with ducks as with chickens to leave them at least 36 hours in the bottom of the machine after all are hatched.

Brooding ducks artificially is much easier than brooding chickens. The heat in the brooder should be started at about 90 degrees, but the second day may be reduced to 80 degrees. Ducklings, unlike chickens, do not crowd in the hover, preferring to lie well separated. Where it is necessary to have fringe in front of the hover for chickens the ducklings do without it. During April, when the weather is usually milder and the brooder house is warm throughout, they will soon prefer to rest at night outside of the hover.

If they are overfed, they will receive a setback in their growth which may stunt them for a week. If by accident, therefore, they are overfed, it is best to skip a feed or two until they become hungry again. When the ducklings are 4 weeks old, four feeds a day are quite sufficient. When 6 weeks old, three feeds will be enough, but the cornmeal should be increased a little and the bran diminished. When 8 weeks old and intended for market solely, they should be fed three parts cornmeal and one part bran. After the sixth week the beef scraps may be increased, and this increase continued slightly until they have attained full weight.

Water is more important for ducklings than feed. In fact, it is a good plan to give them water first before feeding. Teach them to find the water fountain as soon as they are placed in the brooder. If they appear stupid, take a few, one at a time, and dip their bills in the water. They will soon learn the road, and the first taught will teach the rest. Water to drink must be kept before them day and night. They will drink and waste great quantities. They must have water close at hand when feeding, as it is absolutely necessary for their digestion. For young growing market ducklings water to swim in is more of an injury than a benefit. The food which is given them to convert into flesh must not be hardened into muscle by exercise in the water.

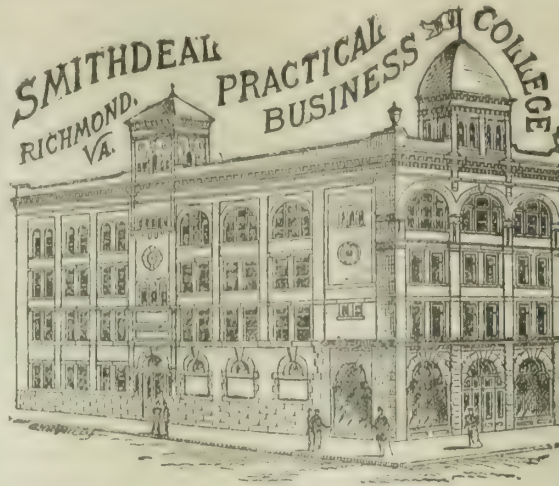
Green food is the natural food of the duck. If you have not sown rye in the fall, so that your ducks can obtain the fresh young growth early in the spring, you must substitute something in place of it, and I know of nothing better than young tender cabbage. After they are 3 weeks old they will soon strip a whole head if thrown in to them in their yards.

No one who has not raised ducklings can form any idea how fast they will grow. They seem to double their size every week.

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Gems Gleaned From the Teachings of All Denominations.

Christian socialism is not the socialism that says, "What is yours is mine," but that which says, "What is mine is yours."—Rev. Dr. Edward Judson, Baptist, New York.

Need of Divine Thinking.

We need to open our hearts to a perennial stream of divine thinking that our lives may be pure, strong, obedient.—Rev. A. M. Harvuot, Christian Church, Cincinnati.

Belief in Immortality.

Man does not believe in immortality because he has ever proved it, but he is ever trying to prove it because he cannot help believing it.—Rev. M. D. Shutter, Universalist, Minneapolis.

Most Manly Life.

That life is to all intents and purposes the most manly, however brief and protracted its term, into which the most usefulness is crowded.—Rev. C. P. Bridewell, Presbyterian, Atlanta.

Revelation of God.

The revelation of God as we have it in the Bible should help us to see God everywhere—in the world of nature and in the world of human life.—Rev. W. A. Wasson, Episcopalian, Brooklyn.

Living Creeds.

A living creed is the creed of a living man. The creeds of our churches are dead unless they represent what the people actually believe.

We want an international court of final appeal—the court of reason and brotherly love—with the golden rule as its code and law of action.—Rev. M. A. Matthews, Presbyterian, Jackson, Tenn.

Voice of Approbation.

No man can hope to secure the approval of his fellow man or his God without some great sacrifice, and then it is that the voice of approbation falls pleasantly on the ear.—Dr. W. F. Glenn, Editor of Wesleyan.

What We Want in Christ We Will Find.

All we want in Christ we shall find in Christ. If we want little, we shall find much, and if, in utter helplessness, we cast our all on Christ he will be to us the whole treasury of God.—Bishop Whipple, Atlanta.

True Religious Watchword.

"Upward and onward" is the true religious watchword; upward in generosity and hope and holiness; onward to the illimitable prospects of enlightened faith and the unshadowed brightness of eternal love.—Rev. W. Francis Irwin, Presbyterian, Chicago.

Mission of Christians.

The chief mission of Christians is to make men like Christ. All the light of beauty was held in the soul of John Ruskin to be used for others until the civilized world had become beautiful in his light.—Rev. George H. Perkins, Methodist, Gloucester, Mass.

Best Work.

The best work in the world was done by the men who were most keenly aware of its imperfection. God's smiles were for those who felt, though doing their best, yet felt how badly they had done. Men should be sorry not because they had failed, but because they had misrepresented their Lord.—Rev. James Mursell, Baptist, London.

Man's Debts.

The first debt of every man is a debt that he owes to himself. The second is a debt he owes to society. The third is a debt he owes to his God. Necessary to the payment of the third debt the payment of the first is an absolute necessity. To pay one's debt to himself he must think and think independently and not be frightened at the angel of doubt.—Rev. Dr. H. C. Myers, Broadway Temple, Denver.

First Church of Christ.

When the first church of Christ was organized, a love such as the world had never dreamed of or seen took possession of its members. "and the multitude that believed were of one heart and one soul, and not one of them said that aught of the things which he possessed was his own, but they had all things common, for neither was there any among them that lacked."—Rev. J. H. O. Smith, Christian Church, Chicago.

Sacredness of Citizenship.

Oh, that Christian people could feel the sacredness of citizenship. It's the one need of the hour. With Christ as our model we would have a solution for all the ills that confront our country today. This is "Jesus Christ socialism." It's the only hope of our times. It would bridge the chasm between labor and capital. It would bring together the interests of the world. It would solve our race problems. It would give us an ideal government, and with it we could save the world.—Rev. Dr. Broughton, Baptist, Atlanta.

Use of Books.

A wise discrimination in the use of books is a valuable aid to helpful meditation. Superficial reading is a crime of the age. We ought to read hard or not at all, making the thoughts of great books pass like iron atoms into our mental constitution. Mental elevation amid material pursuits is always possible. Nor need this be an aimless reverie, which is only the vagary of thought. It is the emancipation of thought from lower levels to the nobler and the eternal. It is only when the door of the heart is closed on the human side that it becomes the oratory of heaven.—Rev. Dr. W. H. W. Boyle, Presbyterian, Colorado Springs.

True Patriot.

The true patriot is not the one who contents himself with glorifying the past. As noble as any one who dies for his country is the man who is willing to live and labor in her behalf.—Rev. Dr. George L. Perin, Every Day Church, Boston.

FREELY GIVE.

(A SONG OF THE TWENTIETH CENTURY THANKSGIVING FUND.)

Give! for the past with its vast weight
is pressing,
Like a full stream on the wheel of thy
soul;

Back to thee swelleth a centurie's blessing,

Growing in volume with thee for its
goal.

Give of thy power for down from their
sources,

On thee have fallen ten thousands of
prayers;

Mightier far than the lightning's swift
forces,

The currents potential, thy spirit that
shares.

Give! for the bright suns of summer
have yellowed

Fields furrowed in anguish, and planted
in tears;

Once bitter the fruitage, now sweetened
and mellowed;

Full plenty has come in the wains of
the years.

Give, as the Great God above thee has
given,

Scattering His bounties from tropics
to pole;

Give as the Christ who surrendered all
heaven

To ransom and succor the prodigal
soul.

Give! Hark! the din of the world's crisis
struggle,

God's hosts and Apollyon's are locked
in the brunt;

List to the call of our Captain's shrill
bugle—

Hurry reserves to the wavering front.

Give, and the greed which this mad
world is blasting,

Blood-stained, clench-fitted, and frenzied
for gold—

Cowering, rebuked by the Love Ever-
lasting,

Shall hide its hard face from the
Christ it has sold.

Give! and the century lying before you,
Nerved by your deeds shall your
triumphs prolong,

Shall catch up the cries that in battle
upbore you,

And storm the last strongholds of
Mammon and Wrong.

Give! and the fire that thy zeal shall
engender.

Shall flame like a beacon through
years that shall come,

And mariners many shall joy in its
splendor,

When thou dost rest with the Father
at home.

—Rev. R. W. Wright, in The "Chris-
tian Guardian," Toronto Can.

Editorial.

OVER \$1500:

The Court-Street Sunday-School
Thank-Offering has already gone over
\$1500. Who will follow this lead?

LOVEST THOU ME MORE THAN THESE?

There have been
substantial pledges
of money to make the
Dewey arch permanent,
and it is believed
that the scheme
will go through. The work will cost
\$500,000, and probably as much as \$1,-
000,000.—Baltimore Sun.

It is said by the papers that the Dewey arch is a magnificent artistic creation, and that it ought to be made a permanent memorial of the great Admiral and his work. To do so will cost about \$1,000,000, and it is confidently hoped that the money will be raised by the admirers of fine art and the Admiral.

It is said that probably 2,000,000 people went to New York to the Dewey Triumph. Putting the average amount of expenditure at the small sum of \$10 each and \$20,000,000 is the total. Thousands of these persons were professing Christians, who spent their money for a "good time," and to indicate their patriotism, and their admiration of Dewey. And this is but an illustration of what is being done on a smaller scale continually, and all over the country. Fairs, expositions, excursions and circuses cause great expenditure of money. Have the newspapers stressed the self-denial required, or the great tax upon the people to furnish the money to do these things? Is there great surprise expressed, or is it improbable that such things will succeed? Certainly not. They are looked upon in a matter-of-fact way, as proper and natural.

The Church today is calling upon its members to make a Thank-Offering to our gracious Heavenly Father for His wondrous care over us, and all his manifold blessings. It is intended to stand as a monument at the meeting place of the centuries. It is also to be used as the capital for the great work, which lies ahead of the Church in the third millenium, since the birth of our great Master. The amount proposed for the united Methodism of the world is about \$30,000,000 less than has been spent in the one celebration of the victory of Manila Bay in honor of a man—Admiral Dewey. Is there a man anywhere who calls Jesus Christ Lord and Master who can say without disgrace to his faith and love that the

amount is too great, that it cannot be raised. The daily press gives the answer to any such statement. WE CAN IF WE WILL."

If any committee of the Methodists of Richmond will put forward any such effort to make the Twentieth Century Thank Offering a success, as the committee of citizens are putting forward to make a success of the celebration of the launching of the Shubrick, the Richmond Churches could EASILY give \$50,000 or \$75,000 as a monument of their love and devotion to their Lord. It is not so much a question of ability. It is largely a question of love and devotion. It is almost a reflection upon our love that the leaders of the Church feared to call for over \$1,500,000 from nearly 1,500,000 members. There is no real test of our consecration in an offering of that amount. We must go far beyond it. This is a test of the love to Christ of the people called Methodists. It will stand as a great fact in Church history. We can make it to be a monument of gratitude and love or a monument of ingratitude and stinginess—a monument of devotion to our Master or a monument of devotion to self! Which shall it be? "The children of this world are in their generation wiser than the children of light." If we may give a double-edge to the question of our Lord to Simon: "Do we love Him more than the children of the world love their masters and heroes? Do we love Him more than we love our fleshly pleasures and our material success? Do we recognize Him as the source of all our blessings and as the winner of all our victories, both material and spiritual? Shall not our monumental offering far exceed any monuments built in honor of national achievements, or of naval or military heroes? Surely they must. And every man, woman and child must amen, and then every individual do his part in this great work shall not Virginia Methodism lead the way?"

JAMES CANNON, JR., Sec.

LOUISVILLE ACTION.

The following resolutions were adopted by the Louisville Conference at its recent session. The Conference organ has been trying to prove that nothing more can be done. The associate editor, Dr. J. W. Lewis, has actually had the rashness to assert that the whole matter was fully understood by the members of the last General Conference, and with all the facts before them, the delegates re-elected Barbee and Smith by a practically unanimous vote. Dr. Lewis, who was a member of the last General Conference, may brand himself as much as he pleases, but he must produce better proof than his own bare assertion that all the facts were known to the members of the General Conference. He knew them, and he did not rise in his seat and repudiate the despicable falsehoods of the agents, but accepted their conduct as his own; but that does not prove that others knew the facts. It is encouraging to note that his Conference was not convinced by his statements, but adopted these resolutions:

"Whereas, There has been much dissatisfaction and disturbance to the

Church on account of the methods employed by our agents in collecting the Publishing House claim; and

"Whereas, We believe the conditions are such as to demand an explicit deliverance on the part of this Conference therefore

"RESOLVED, 1: That while we believe in the justness of the claim of our Church against the Government, we cannot endorse the methods by which said claim was collected. That we condemn in measured terms the duplicity of Mr. Stahlman, and deplore the misleading telegrams and other evasions of Dr. Barbee

"2: That we do not pass judgment upon the intentions of our agents, but believe their actions in this matter was not according to New Testament standards.

"3: That we believe that the best interests of the Church would be conserved by the resignation of the agents.

"4: That we are willing to leave the final settlement of this question to the next regular session of the General Conference, content for the present, to express our conviction that said General Conference action will relieve the Church, as far as may be, from any suspicion of complicity with wrong doing."

The resolutions of the Louisville Conference, given above, may have appeared in Dr. Hoss' organ, the "Nashville Advocate," but the editor has not seen them up to this writing. Why delay the publication of such important news? It is the duty of the great central organ to publish the news while it is fresh,—but it might influence the action of other Conferences against the Book Agents. Our own Conference, although keenly interested in the matter, as shown by its vote last year, would not find out from the Richmond Advocate that anybody was taking action in this matter. The following letters illustrate how men feel about this matter. The following is from a leading minister of the Baltimore Conference:

REV. JAMES CANNON—Dear Bro: I want a Church paper that gives both sides of the affairs of Church questions. I am told that you publish such a paper. If so, I want to become a subscriber. Our Conference paper and the "Nashville Advocate" suppress everything on one side. I refer specially to the Publishing House matter. The "Nashville Advocate" refers to a warm debate on the subject in the Missouri Conference, but gives no facts. If you have them in print, please begin my subscription with that number. I will send the amount of subscription when I know what it is.

Fraternally yours,

The following is from a layman in a Conference not far from Nashville:

"I am convinced that the Church is ready to welcome a paper that will encourage free speech on live subjects from the rank and file of the ministers, as well as the laity. So far as I am familiar with the Church press its mission seems to be to suppress public opinion. Instead of expressing it, the Nashville Advocate being a conspicuous example of suppression as compared to expression."

These letters, from loyal, intelligent Methodists, make one blush with shame—that is of Southern papers that these words are written. Many men have expressed surprise that every Conference in our Church has not called for the resignation of the Agents. The reason is that the people have not been informed. Men like President Carlisle

have been denied the right to express their opinion in Conference organs on this, the greatest question before the Church since the war, and so the facts, in all their hideous hypocrisy, have not been revealed. But both sides will get a hearing at last.

DEMANDS IMMORTALITY.

The editor having referred in public addresses to the pathetic incidents connected with the death and funeral of Colonel Robert G. Ingersoll, was requested to publish the facts in the RECORDER. After some search, he found the following press dispatch in the Columns of the "Virginian" of July 26:

"New York July 25.—The funeral of the late Robert G. Ingersoll occurred this afternoon from Walston, Dobb's Ferry, where he died on Friday last.

"No clergyman was present to conduct the services; there was no music, no pallbearers. The body lay on a cot in the room where Col. Ingersoll died. It was shrouded in white and one red rose was placed on the breast. About the cot were banks of floral tributes sent by friends.

The services were held at four o'clock. Mrs. Ingersoll sat beside her dead, and with her were her daughters, Mrs. Walston H. Brown, and Miss Maud Ingersoll. They wept almost continuously. Mr. and Mrs. C. P. Farrell were present, and Charles Broadway Rouss, Col. Ingersoll's oldest friend, occupied a chair by the side of the bier. There were some forty others present.

The intense silence was broken by Dr. John Clark Ridpath, who, in a voice full of emotion, said:

"My friends, It is a very sad duty to read, in the presence of the dead, the last poem written by Col. Robert G. Ingersoll, entitled, 'Declaration of the Free.'"

"This poem Col. Ingersoll read and altered a few hours before he was stricken down.

"Major O. J. Smith, who resides in Dobb's Ferry, and who was a close personal friend of Col. Ingersoll, read another extract from Col. Ingersoll's writings, entitled 'My Religion.'

"Dr. John Elliott, of New York, read the funeral oration delivered by Colonel Ingersoll over his brother's body.

"This concluded the services. Nearly all present then took a parting look at the dead and passed out. After they had gone Mr. Rouss arose and, as he is blind, passed his hand over the face of his departed friend, and said:

"Perhaps he is better now. No one can understand it."

"Mrs. Ingersoll said to him;

"The Colonel wanted you to put your hand upon his heart, and suiting the action to the word, she directed his hand to the left breast of the deceased.

"Mr. Rouss asked what she was going to do with the remains.

"I cannot give him up," she said, "I cannot put him in the ground. I can't bear to think of it. We're going to bring him back home."

"The body was cremated."

Who can read the above without feeling that the human heart DEMANDS IMMORTALITY for its dead, and cannot be satisfied with any mere dirt philosophy. God has made us, and has implanted within us the hunger for a future life. We may do violence to our nature, we may have fine-spun theories of materialism, agnosticism, and what not, but matter and spirit will continue to be different in their nature, and the spirit will never be satisfied with a death that destroys itself or another spirit. Our own hearts combine with God's revealed Word, and demands immortality.

"SHE LOVED MUCH."

Our Lord, in the incident of Simon, the Pharisee and the woman, who washed and anointed his feet, shows us very clearly that in His opinion, love will certainly manifest itself by its acts of service toward the loved object. If there are no deeds, there is no love; if few deeds, little love.

The Church today is on trial before Heaven and earth. God has providentially brought before His children an opportunity to manifest the sincerity and depth of its professions of gratitude and love. Many, who, like Simon, the Pharisee, have been blessed with social position and this world's goods, are sitting off in a critical, half-scornful spirit and have done nothing at all to indicate any gratitude, devotion or love to their Lord. Some are saying that they do not believe in all this talk about gifts and money until they see some signs of spiritual revival. That was just like the Pharisee. He did not want to see the loving service of this woman. She was a sinner. She must not bring gifts. But the Master, looking through both the heart of Simon and of the woman, said: "She Loved Much." She has shown it by her service to me. So, today, the gifts are the evidence of the spiritual revival. Those who give little for their means, love little; and those who love much, give much.

The following from Bishop Hendrix in reference to the Brazil Mission Conference deserves to be carefully read and absorbed by our people. These Brazilian Methodists "love much," and they are showing it by their gifts:

"The Methodist Episcopal Church, South, in Brazil in ten charges having contributed during forty days the sum of over \$10,000 for their thank offering for the Gospel and its untold blessings, some of the details attending the visits and services preceeding this noble liberality may be alike interesting and instructive. The entire membership of the Church in Brazil being less than 2,400, of which 400 were added this year, it will be seen that their thank offering, if equalled by the entire Church, would give us over \$6,000,000. But inasmuch as the members of our Church in Brazil are aiming to increase the sixty-two contos of reis to one hundred contos, which is some \$16,600 in our money, or an average of \$7 per member, should they succeed, and be followed by the entire Church, our thank offering would exceed \$10,000,000. They have already nearly reached the guinea (\$5 25) per member that is being sought for by our Wesleyan brethren, and there seems such an intelligent and widespread enthusiasm as to justify the belief that by the time these lines are in print the subscription in Brazil will have reached nearly a pound, if not a guinea, per member. If they reach only \$5 per member, they challenge the entire Church to do as well, and thus raise the sum of \$7,500,000. This means that they contribute \$12,000, with already \$10,300 secured in good subscriptions, and advances of fresh subscriptions being made daily."

Shall not Virginia Methodists equal the contributions of these converts on the mission field, and so have the Master say of our Conference, "She Loved Much."

JAMES CANNON, JR., Sec.

Keep the home near to heaven. Let it face the Father's house.—James Hamilton.

RELIGIOUS NEWS.

COURT-STREET'S RALLY.

The attendance on the fifth annual Rally Day service of Court-Street Methodist Sunday school Sunday morning was the largest recorded in its history. The benches were placed very close together and scores of chairs were crowded in the aisles and every available nook and corner of the room. Major J. Yates and his corps of able lieutenants most graciously received and seated the vast throng.

Mr. E. F. Sheffey, the superintendent, presided, and read at intervals during the rendition of the splendid program "tidings from the field," in the form of messages from former members of the Sunday-school, now residing in distant parts of the country.

The program began with a selection by the orchestra, composed of Prof. G. Ottiano, conductor. Piano—Prof. W. Saunders Adams. Organ—Miss Henrietta M. Pettyjohn. Violins—Mr. P. O. Adams and Prof. G. Ottiano and pupils. Clarinet—Mr. R. Funi. Flute—Prof. H. L. Farmer. Cornet—Mr. G. Foythress. Trombone—Mr. W. E. Braton.

After prayer by Mr. R. Pollard, other features of the program, interspersed with hymns by the school, were rendered as follows: Responsive scriptural reading; roll call by Mr. Geo. H. Pollard, secretary; missionary offering and written lesson reviews; flower song, orchestra; recitation, Susie Dawson; "Sixty Years of Sunday-school Work and Growth," by J. T. Wightman, D. D.; "The Sunday-school Not a Substitute for Home Instruction," by Rev. A. Coke Smith, D. D.; quartette, "Lord, We Pray Thee," sung by Mrs. W. J. Seabury, Marion Y. Jackson, Mr. D. T. Walker, and Mr. Walker Pettyjohn; "Some of the Needs of Our Sunday-school," by Mr. E. C. Glass; "Looking for Court-Street Church," reading by Col. J. B. Gregory; department recitations, primary, Frank Gilliam; intermediate, Nannie Glass and Murrell Alexander; senior, Miss Mary Patterson and Mr. Wm. R. Perkins; veteran class, Captain James Franklin, Jr.; Home Department, Mrs. E. S. Brown. Then came a distribution of souvenirs, and the benediction by Rev Dr. R. M. Saunders.

It was announced that the Twentieth Century Thank-Offering of the school already amounted to \$1,580.85, 441 members of the cradle roll, main school and Home Department having contributed on average of 23.58 each, every officer and teacher making an offering. The name of every contributor was found printed in the lovely twenty page brochures distributed as souvenirs to all who were present. These booklets are believed to be the handsomest ever given by any school to its members and friends. On the first page of the cover was printed "Souvenir Fifth Annual Rally Day of the Sunday-School of Court-Street M. E. Church, South, and the Excursion to Niagara Falls, Sept. 14-16, 1899." A beautiful wood cut monogram (C. S. S. S. M. E. C. S.) appears on second page of cover; while

beautiful cabinet-size half-tone pictures of Dr. A. Coke Smith, pastor, and Rev. J. T. Wightman, D. D., associate pastor, appear on the first page proper. Following these come in the order named, "A Sketch of Court-Street Sunday-School, 1851-1899, by Miss Cornelia W. Brown; a lovely primary page with class picture of 100 or more of the "tiny tots;" a page devoted to thy various societies of the Church, officers, time of meeting, etc., the officers of the Sunday school and its organization, with a half-tone picture of a lovely Junior Class of 1897. The history of the new Church movement, by a member of the Building Committee followed by the poetry read by Col. James B. Gregory, "A Stranger in the City Looking for Court-Street Church."

Two superb half tone cuts of Niagara Falls are printed also.

Then follows a history of the school's great outing to Niagara Falls, September 14; a large picture of the fourteen committeemen who conducted the great excursion; Mrs. E. D. Gregory's splendid account of the unprecedented trip as printed in the news of September 19th; poem, "The Maid of the Mist," by Mr. H. C. Snead and a fac simile page from souvenir distributed aboard the "Sunshine Special" and "Niagara Flyer," September 16, on which is produced a distinct picture of over 500 members of the school.

The most remarkable scenic effect ever produced in the decoration of the Sunday-school room was brought about through the genius of Mr. John H. Seay, chairman of the decoration committee, who was ably aided in the execution of his idea by Mrs. Peter Ainslie, Miss Ruth Jennings, Miss Annie L. Forsberg, Miss Josephine Murrell and Major J. T. Yates.

The reproduction of the "horse-shoe" falls of Niagara was so real, (rainbow cliffs, rapids above the falls, etc.) that Dr. Wightman was led to remark in his address that sixty years ago Niagara Falls was a great ways off and difficult of access. Now the Falls had been brought to the school.

In the language of one who has passed the age of three score and ten and why has taught consecutively in this school longer than any other "Court-Street never gave such a grand rally before," and a tremendous impetus was given to the general work of the school, and the building of the new Church, which the Quarterly Conference recently determined upon.

The school is now larger than ever before and numbers in its various departments 690, ten new scholars having been added to the roll Sunday morning.—News.

MEMORIAL WINDOW.

Rev. Dr. W. J. Young, pastor of Epworth M. E. Church, has been presented by his congregation with a beautiful memorial window, which has just been placed in memory of his two daughters, who died at Ashland while the Doctor was professor at Randolph-Macon College. These most interesting and lovely girls, Marguerite and Jessica, died just two days apart of diphtheria. The window to their memory has been placed on the northern side of the edi-

fice and has on it the following inscription:

"This window is here placed by this congregation in memory of Marguerite Young, January 2d, 1885—November 2d, 1891; Jessica Young, May 10th, 1886—November 2d, 1891, children of Rev. W. J. Young, D. D."

The subject of the window is the angel Raphael, known as the Guardian Angel. The following condensed account of Raphael is taken from Tobit and the Book of Enoch: Raphael (meaning Divine Healer or Medicine of God) is one of the seven Holy Angels who presents the prayers of the saints, the conductor of Tobit and Chief Guardian Angel; also Guardian of the pilgrims and wayfarers. His dress as depicted in the window is that of a pilgrim; sandals on his feet, the pilgrim's staff, with water bottle in one hand while in the other he carries a fish, "the fishy charm" against evil spirits.—Virginian-Pilot.

THIRD ANNUAL RALLY.

The third annual rally of the Centenary Methodist Sunday-school took place Sunday morning in the Sunday-school room, which was well-filled with friends and members of the Church. After singing by the school,

prayer by the pastor and Bible reading by Mr. John P. Bell, an interesting programme was well carried out. Among the principle numbers were a speech on "Sending Missionaries," by Edmund Burge, a selection by six little girls entitled, "What Would You Do For Others?" a recitation by Miss Ethel Offerding, and a missionary song by Miss Florine Maloney. The topic, "How a scholar may help his or her teacher," was discussed by the scholars, while a number of interesting short talks on "The requisites that go to make up an all round good teacher," were made by the teachers, participated in by both ladies and gentlemen.—News.

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THURSDAY, OCTOBER 19, 1899.

BRETHREN, LET US STOP IT.

I mean this flattering, fulsome resolution business at the close of Annual Conferences to bishops, at the close of presiding elders' terms to presiding elders by District and Quarterly Conferences and at the close of pastoral terms by Quarterly Conferences to pastors. We have run the thing in the ground. We are doing even worse—positive harm.

1. This whole complimentary resolution business is contrary to the spirit of our Lord's teaching. If he were in our midst today He would condemn it. Listen: "Doth He thank that servant because he did the things that were commanded him. I trow not. So likewise ye, when you shall have done all those things that were commanded you, say, we are unprofitable servants: We have done that which it was our duty to do."—Luke 17, 9-10.

If our Lord should appear on the scene sometime when we are standing upon some of these fulsome resolutions, and we were to hear Him tell of our short comings, of our sins of omission, and even actual transgression, I expect that we would all soon be down in the dust and ashes of humility, crying to Him for mercy.

The Pharisee stood up in the temple and told God of his good character and good deeds and justified himself—passed some resolutions on himself, and I expect his neighbors would have stood upon some eulogistic resolutions had somebody offered them on this Pharisee; but God passed him by and justified the Publican that smote upon his breast and said, "God be merciful to me, a sinner."

It is an exceedingly difficult thing for bishops and presiding elders and pastors

to feel that they are unprofitable when a great Conference of preachers and laymen stand up and say that they are not. We are most certain to take the flatteringunction to our soul that we are profitable—very profitable.

2. And then we sometimes say things in these complimentary resolutions that we do not really mean.

A bishop presided over one of the sessions of our Conference. Judging by the criticisms that were made on the outside, he made a most unfavorable impression on nearly everybody. I heard the severest criticisms of his sermon. Members of the Conference said it was not worthy of the occasion or of a Bishop. His address to the candidates for deacon's orders came in for a lot of the same sort of criticism. A brainy brother, now a presiding elder, told me that it fell far below any address of the kind that he had ever heard. Members complained that his rulings were arbitrary—that his whole spirit was censorious. I am confident that nine-tenths of the members of the Conference, in private circles, had some adverse criticism to make on his preaching, his address, his rulings or his spirit.

But we are in the resolution business and resolve we must, and resolve we did, and said among other complimentary things that "We will always welcome him heartily among us."

I do not know how much mental reservation each man kept out of his vote, but I do know that the resolution and the criticisms varied greatly, and the minutes say "the resolution was adopted by a UNANIMOUS rising vote."

We have had bishops to preside over our Conference that came up to our ideal of what a bishop should be, but the bishop under consideration was not one of them by far, but we resolved on him all the same.

Within the last half of the present century a certain brother, that shall be nameless here, came almost to the close of his term as officer in a high place in the Church. He had been in the office for a number of years. It is generally admitted that he was well-nigh a dead failure in the chief thing that pertains to office. But his time was about out. To resolve was in order. To resolve that he had met the most important conditions of his office was out of the question. So they resolved on his manners. To those who could read between the lines of that resolution it was positively amusing.

That resolution recalled the preacher at the old-time funeral—in the days when they preached the funeral of saint and sinner, and it was expected that something good ought to be said about the dead—the friends and family would be offended if the good words were omitted. The preacher had a tough subject to eulogize. There was no good trait in the deceased man's character. Custom, however, demanded that something good be said. The sermon was drawing to a close. The time for the words of praise to be spoken had arrived. The preacher cleared his throat and said: "Our friend was not so exemplary in his life as he should have been. He did not measure up to the demands of God's law, but all must admit that he was a good MATHEMATICIAN."

I say again brethren, let us quit those who deserve these compliments,

if any deserve them, do not need them, and those that need them do not deserve them. But if the deserving ones do receive them, then the others think they ought to have them, too. And it cannot be denied that some need them very much.

Of course somebody is going to offer these complimentary resolutions, and the only way to stop them, as I see it, is for those who oppose them to sit politely down on them.

I do not mean by anything in this article to intimate remotely that a word of cheer, on one's own individual responsibility, is always out of order. If a brother's message has been a blessing to our hearts, let him know it. But a word of good cheer, at an opportune time, is altogether different from these made-to-order, fulsome resolutions that we have run in the ground.

The session of the Conference at which I was admitted some resolutions were offered complimenting the venerable bishop who presided. He said he generally suppressed resolutions of that sort, but he did allow those to pass. I devoutly wish that he had suppressed them. I regret exceedingly that he allowed them to pass for a precedent was set and a precedent is a powerful law. We can abolish it, however, if we steadfastly set our faces against it.

JOHN O. MOSS.

YOUNG CHRISTIANS ADRIFT.

No one thinks of studying any subject without a text book. But many a young man or woman determines to be a Christian, and unless they get into the word of God, they so often take the wrong road and lose the way, for a short time at least, because they have no guide book. Many a young man or woman is welcomed into the Church and then turned loose on the sea of life without chart or compass, so far as making the work of the voyage is concerned. In large Churches, and even in small ones, the pastor does not have time to keep in personal touch with young Christians. Until the acceptance of Christ many are solicitous for the welfare of young men and women, but strange as it may seem, all or nearly all of this interest dies out as soon as they surrender.

To meet these needs "Chats With Young Christians" has been published. There are a dozen chats, the reading of each requiring about ten minutes. The author is Dr. Louis Albert Banks, the widely known author of many spiritually helpful books. The talks were delivered to a class of young men and women, about eighty in number, who had accepted Christ during some special services.

It is the only book of the kind published recently, and any pastor putting a copy in the hands of a young Christian will be doing him a helpful service.

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NO CHOICE.

An old Scotch spinster, being very ill, sent for her minister to pray at her bedside. "Aweel Janet," said the worthy man, "you'll soon be in heaven the noo." "Yes, meenister," replied Janet, "I'll soon be layin' in Lazarus' bosom." "Abraham's bosom, Janet," remonstrated the minister. "Hoots, mon!" said Janet, ruffled. "Gin ye had been a lone single woman for ower seventy years, ye'd no' be that particular about the bosom."

NOT UP TO EXPECTATION.

A small Chicago girl ended her evening prayer as follows:

"And please, O Lord, take care of yourself, too. If anything should happen to you, we couldn't have anyone but McKinley to depend on, and he isn't doing as well as pa expected."—Woman's Journal.

Bishop Ninde, in speaking of the utter lack of any knowledge of warfare among the Chinese, says: "Imagine one going to war with a bird cage in one hand and a fan in the other." Many make an inadequate preparation for Christian warfare.

In the late war of Japan with China, complaint was made that Christians (converted Japanese) served a King, so we would not make such loyal, interested soldiers, but they proved the bravest of the brave; they were not afraid to die.—Bishop Ninde, in Current Anecdotes.

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The Junior Recorder.

RICHMOND AND BLACKSTONE, VA., OCTOBER 19, 1899.

THE SUNDAY SCHOOL.

LESSON V, FOURTH QUARTER, INTERNATIONAL SERIES, OCT. 29.

Text of the Lesson, Ps. lxxx and cxxvi. Memory Verses, Ps. cxxvi—Golden Text, Ps. cxxvi, 5—Commentary Prepared by the Rev. D. M. Stearns.

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I suppose the safe journeyings of Ezra and his company in the lesson of last week suggested these songs of deliverance as a suitable topic before entering upon the study of Nehemiah, but why these two psalms the committee probably know. As they all speak of Him, however, we shall have a profitable meditation. Spurgeon, in his "Treasury of David," suggests the following division of Ps. lxxxv: In verses 1-4 the poet sings of the Lord's former mercies and begs Him to remember His people; from 5-7 he pleads the cause of afflicted Israel, and then, having listened to the sacred oracle in verse 8, he publishes joyfully the tidings of future good—9-13. Praise to God is always comely, and we read in Neh. xii, 46, "In the days of David and Asaph of old there were chief of the singers and songs of praise and thanksgiving unto God." The sons of Korah mentioned in the title had great reason to praise God and lead the people's praises, for when Korah and the others were swallowed up the children of Korah died not (Num. xxi, 11).

1-4. There is on earth a land and a people which, above all other lands and people, are specially the Lord's. He calls them His peculiar people, a holy people unto Himself, a people near unto Him, the dearly beloved of His soul and many other endearing names (Deut. vii, 6; xxvi, 18; Ps. cxlviii, 14; Jer. xii, 7). As to the land, it is called the holy land, the Lord's land, a delightful land, Immanuel's land, etc. (Zech. ii, 12; Hos. ix, 3; Mal. iii, 12; Isa. viii, 8). They were naturally few, stiff necked, laden with iniquity, rebellious, lying (Deut. vii, 7; Ex. xxxiii, 3, 5; Isa. i, 4; xxx, 9), but He redeemed them from Egypt and gave them the good land, yet they understood not His wonders nor remembered His mercies, they despised the pleasant land and believed not His word, so that many a time He saved them for His name's sake and redeemed them from the hand of the enemy (Ps. cvi, 7, 8, 10, 24). He will yet redeem them from all lands, blot out all their sins and make them a righteous nation forever (Mic. vii, 19, 20; Zeph. iii, 19, 20). Meantime He will accept every penitent sinner who comes to Him and will, for Jesus' sake, blot out all their sins and make them righteous in His sight (John vi, 37; II Cor. v, 21).

5-7. Then shall Israel say when He shall have redeemed them, Thine anger is turned away, and thou comfortedst me. Behold God is my salvation (Isa. xii, 1, 2). Salvation is of the Lord (Jonah ii, 9) in its beginning, development and consummation. See this in the words, Turn us, revive us, shew us (verses 4, 6, 7). We would never turn to Him if He did not draw us by His Spirit. It is all His mercy and His salvation (verse 7) which we receive as His gift and gratefully enjoy, so that we may well rejoice in Him, saying, "I will greatly rejoice in the Lord, my soul shall be joyful in my God (Isa. lxi, 10; Hab. iii, 18).

8. If we will listen only to the voice of God, we shall have naught but peace, for He is the God of peace, and the Son of God is the prince of peace (Heb. xiii, 20; Isa. ix, 6). All His thoughts to His people are thoughts of peace, for He is our peace, and any one whose imagination is staid on Him will have perfect peace (Jer. xxix, 11; Eph. ii, 14; Isa. xxvi, 3). It is all because of His righteousness which we by faith receive (Isa. xxxii, 17; Rom. v, 1). Peace with God is His gift in Christ Jesus, but the peace of God, which passeth all understanding, depends upon our allowing nothing to come between Him and us, casting every care and anxiety upon Him (Phil. iv, 6, 7). If we know Him who is our peace, we are bound to make the good news known to all people (Luke ii, 10, 14).

9-13. The writer has his heart upon what he calls "our land" (verses 9, 12), for it is to that land and to the holy city that all nations are yet to go up from year to year (Jer. iii, 17; Zech. xiv, 16). There mercy and truth, righteousness and peace, heaven and earth, met in Him who was and is true God and true man. There He shall yet reign as King of Israel and as King of kings and Lord of lords, and then when God has blessed His people and His land His saving health will be known among all nations (Ps. lxxvii). The zeal of the Lord of Hosts will do it. These are not David's thoughts, but God's thoughts, for he said, "The spirit of the Lord speaks by men, and His word was in my tongue" (II Sam. xxiii, 2). The Lord Himself has said that He will not rest till Israel's redemption is manifest before all nations, and He calls upon His people to give Him no rest till He does it (Isa. lxii, 1, 6, 7).

Ps. cxxvi. Many a time did the Lord deliver His people from their oppressors in the days of the Judges when He raised up and used such men as Othniel, Gideon, Jephthah, Samson and Samuel. After the time of David He delivered them from Babylon, and soon now will He deliver them from all the nations among which they are scattered, and their prosperity and source of blessing to all nations after their restoration is fully described in such passages as Isa. xxxv, 10; Jer. xxxii, 41, 42; xxxiii, 5, 6; Ezek. xxxvii, 21-28. All these things will He do to them and for them, not for their sakes, but for His own name's sake.

2, 3. It is becoming in us not only to consider how great things He hath done for us, but also to talk of all His wondrous works (I Sam. xii, 24; Ps. cv, 2), for if we do not tell how great things He has done for us (Mark v, 19) is it not, to say the least, very ungrateful? Israel shall yet say one to the other, "Praise the Lord, proclaim His name, declare His doings among the people, make mention that His name is exalted" (Isa. xii, 4). And every saint should be continually doing this.

4. What He purposes to do He wishes us to ask Him to do. It may seem strange, but it is His way. See Ezek. xxxvi, 37; Isa. lxii, 1, 6, 7. It is His pleasure that we should desire Him to do that which He proposes to do, and, if we do not desire it earnestly, where is the fellowship with Him which is our privilege? And yet indifference to Him and His affairs is a common characteristic of so many who bear His name.

5, 6. There is no end of weeping here, but there will be no end of joy in His kingdom. All our sorrow shall be turned into joy (John xvi, 20). Weeping may endure for a night, but joy cometh in

EPWORTH LEAGUE.

Topic For the Week Beginning Oct. 29, "Giving a Measure of Love." Text, Mark xii, 41-44.

"She threw in two mites."

The widow's gift has become historic. The duty to give in proportion to one's possessions is becoming more clear to many Christians. Some are giving one-tenth of their income. Others are finding that they are able to live on less than nine-tenths of their income and are gladly using a larger proportion for the direct work of God in the world. There are many who have found themselves greatly prospered in material as well as spiritual lines since they adopted a course of systematic and proportionate giving. It is certain that the Scriptures commend and in many places command this practice.

The chief obstacles to the adoption of the practice by all the people of the League and church lie in the dislike of binding oneself down to rules and general carelessness in regard to methods and means of grace.

A still more serious difficulty lies in the taste for luxuries and dislike of sharp self denial. Many young people and workingmen with large families find the expenses of living and the small wages received make it very hard work to lay up any surplus. To give away cash when there are so many things they want themselves is asking too much. So the collection box passes unnoticed. These are the people who will always feel uncomfortable when subscriptions are asked for. Some will resent it as "continual begging."

But the widow who gave the two mites belonged to the class of the poor workers. She found her soul hunger for God's service more imperative than the need for food. Her tribe has never become extinct. There are multitudes of the poor, some very poor, whose hands are always open to the needy and who will give to others even if their giving means the halving of their last loaf. Covetousness is no more a matter of quantity than is generosity. Stinginess is not a matter of dollars and cents, but of inner spirit. We need to cultivate generous feeling toward others and to let our sympathy get into our purses.

"The Leakage and How to Stop It."

Such is the title of a small pamphlet by Rev. Thomas F. Rawlins published by the Wesleyan Book Room, London. It is a prize essay and deals with a problem similar to the one which has been agitating the Methodist Episcopal church for some months past. All denominations have awakened to the fact that additions to their membership have decreased rapidly and alarmingly. Search has been made diligently for the cause. Many defects have been pointed out, and the fault has been variously ascribed and many remedies suggested.

(CONTINUED OF 8TH PAGE.)

Jonathan's case. He has to be driven into doing anything good," replied Mrs. Rose.

"My dear sister, God blessed just such means to the conversion of my husband, and I know He will do the same for you, if you only trust Him. Promise me, dear sister, you will try this 'better way.'"

She reluctantly gave a part promise. The next day Mrs. Gray departed.

Mrs. Rose felt the truth of her sister's words. She had, indeed, magnified her husband's faults. Then she suddenly remembered that he had never spoken a harsh word to her, and she determined to try a portion of her sister's advice.

"But just to think of kissing him, makes me feel foolish," she said to herself. "And as to praying audibly in his presence every night, I don't see the use of it."

It was a hard matter at first, to curb her tongue, for at every petty annoyance the harsh words sprang to her lips, but she did restrain them, and the result was marvellous. Jonathan quickly noticed her changed language and manner, but said nothing, though it produced more effect upon him than all the scourgings he had received. He became more attentive to her desires, and frequently surprised her by anticipating them. The next spring, he took a day and cleaned up the unsightly yard. A few months later, a neat iron fence replaced the dilapidated wooden structure. In the fall, the house seemed fairly to smile in a new dress of paint. Their hearts were both softened, and their lives sweetened by the Spirit of Love.

Each new step into the kingdom of love made the next one easier. Frequently caresses were exchanged. By successive stages, Mrs. Rose led the way to the new life. She began reading aloud from the Bible, a chapter before retiring. A few nights later, she ventured an audible prayer, short and broken, but none the less effective on that account. A tremulous complaint of being lonesome evenings without him, caused a permanent vacancy in his chair at the grocery.

One Sunday morning he surprised her by accepting her invitation to go to church. Although he did not become a steady church-goer at once, the habit grew.

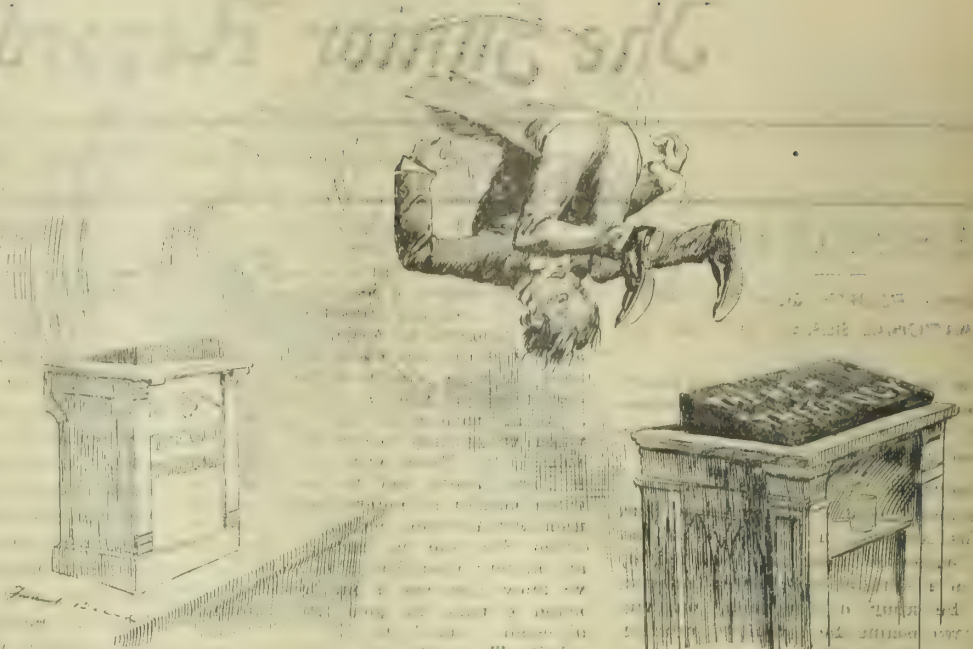
Having acquired the habit of remaining at home evenings, he found himself lonesome on the night of the weekly prayer meeting, so he accompanied his wife, rather than to be left alone. When a person begins to accustom himself to visiting the house of God, he is surely approaching God's kingdom.

Mrs. Rose's happiness was completed when the victory in that battle for a soul was won, and her husband acknowledged Christ as his Savior, and united with the church. Her sister, also, was delighted to receive the following letter from her:

My Dear Sister Eliza:

I am so glad to tell you that as a result of the revival meetings now in progress here Jonathan and many others have come out on the Lord's side and taken the Savior into their hearts. "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

The gift of a Buddhist temple to the Ningpo Mission is an unprecedented incident in the history of missions. The villagers were not only willing it should be used as a preaching hall and school, but would convey it by a legal deed of gift.



TRANSITIONAL THEOLOGY.

The Clerical Acrobats in his brilliant but perilous somersault.

... TALES . TWICE . TOLD

STORIES . OF . MORAL . WORTH . GATHERED . FROM . ALL . SOURCES

ANSWERED PRAYER.

There is now in Crozier Seminary, studying for the ministry, a young man whose faith in God is positive in his life as will be seen in the following incident:

Three or four years ago he passed through the severest test that occurred in his college life. Dependent entirely upon his own efforts for finances, there came a time in his Junior year when cash became very scarce, and fifty dollars was necessary to finish the year. Unless it came from some unexpected source he could only see before him the prospect of dropping his studies at a critical time. He told his troubles to none but God. He was willing to quit college and work, but to borrow he would not. Still he was impressed that God wanted him to remain in school, and it would be useless to attempt any other way.

At last his funds were exhausted. Instead of going to his classes he spent the entire forenoon in his room mostly in praying for Divine direction and help. His mind was about made up to leave in the afternoon in search of employment, but there came to him an important letter in the noon mail. It was from a wealthy Christian lady to whom he had some months before been introduced. Her letter read as follows:

"Dear Brother—Mr. B. recently told me of your heroic struggle to obtain an education. The Lord has created in my heart a desire to help you, and I therefore enclose a check. May God Bless and keep you."

The check was for fifty dollars. Having been merely introduced to her, and she being of a different denomination and having so many demands upon her benevolence, the young man has never doubted but that her action was a direct answer to his prayer.

THE FATHER'S LOVE.

There lived in western Pennsylvania a family whose eldest son left home and became a wanderer, nearly twenty-two years ago. At first, letters came often from him; then less frequently, and finally not at all. As he moved frequently from place to place, all trace of him was lost. Somewhat more than a year ago, the father and mother finding life's sun sinking low, and desiring to see the lost boy again, sent his youngest brother in search of him.

The parents being aged, and in poor circumstances, this expensive journey of the younger son, meant great sacrifice to them. At the same time it was genuine proof of their love for and devotion to the prodigal. All the important towns and cities of Washington and Oregon were visited, but seemingly in vain. Concluding that if still alive his brother had gone to the Klondike, the search-year was turned his face homeward.

Six months later a stranger alighted from the train and walked up the street of the Pennsylvania village. Nobody seemed to know him. He carried in memory for over a score of years, the scenes of joy and rejoicing that followed his return. He was a humble home and stepped across its threshold. He was a humble home and stepped across its threshold. He was a humble home and stepped across its threshold.

GOD ANSWERS PRAYER.

A well-known evangelist in an exchange of letters of a most remarkable conversion.

Just out of Boston a young girl came to me to say: "Do you believe that God would save my mother, if my mother and I should pray all the night for him?"

"I told her I believed that God had put the question in her mind, and that I should advise her to put Him to the test."

She told me afterward that they returned from the meeting at 10 o'clock, and that they began their prayer at that hour. They continued in prayer until midnight, and until 2 o'clock, and almost 3. Then, believing that God had heard, and would answer, they went to sleep.

That young man was converted that night, and has ever since been a consistent member of the church.

POINTED FACTS.

Love lifts us up to the lowliest tasks in His name.

It is those who live nearest Him who have most power to wound their Lord.

When the affections are on things above the heart receives a heavenly gravitation.

Some church collections seem to treat God as though He were Dives at the gate.

Even the sounding brass has its place in life's great orchestra; the trouble is, it usually thinks it is the whole band.

If God could have His picture taken, some people with creeds would think Him homely.

If other folks were what we know they ought to be, and we were what we think we are, how changed the world would be.

A WORD SPOKEN IN DUE SEASON

THE RESULT OF SISTERLY ADVICE



"H, dear, I do get tired sweeping up the dirt that you track in. Why can't you change your shoes at the door?" and Mrs. Rose grabbed the broom and proceeded to sweep the floor, all the while continuing to scold.

The cause of this outburst was the entrance of her husband, Jonathan Rose, who had brought in some traces of the dampness of the weather, on his shoes.

"There you are spattering water all over everything? Can't you even wash without making a spraying machine of yourself?" and as the husband moved toward the towel, his energetic wife seized a cloth and proceeded to remove the signs of Jonathan's ablution.

They were seated at the dinner table, when Mrs. Rose exclaimed:

"That fence is a disgrace. A man that had any sense of decency wouldn't have such a fence around a barnyard. I should think you might build a new one, and look at our yard! It is perfectly awful."

During the entire meal time, Mr. Rose was compelled to hear an harangue about old fences and untidy yards. When his meal was finished, he arose from the table, seized his hat and hastily departed to his afternoon's toil.

Supper was a repetition of the dinner scene. Immediately after supper Jonathan inquired if there was anything needed from the stores, but his spouse began a philippic against loafers, and a plea for forsaken wives, which Jonathan did not want to hear. Arrived at the grocery, he spent the evening discussing the day's happenings with neighbors who congregated there.

Such was a typical day in the lives of Mr. and Mrs. Rose. They had been married ten years, and were childless. He was a farmer's son, and she a farmer's daughter. Upon their marriage they had settled in the neighboring village of K—, Mr. Rose doing such work for a living, as he could find. By economy they had become owners of a small home, the appearance of which was a constant vexation to the tidy housewife, though Jonathan made

such improvements as his scanty earnings would permit.

Mrs. Rose had implicit confidence in the power of a sharp tongue. She believed that that instrument, properly worked, would infuse some of her energy into her easy-going husband, and she seized every opportunity to demonstrate the truth of her theory.

Sunday morning she had a different theme. She was a very active church worker, and when energetic service was required, she was ready to perform her part. However, she accompanied her services with pungent observations respecting the disposition to shirk displayed by others. Did the church need cleaning, she was there with mop and brush, and such



as assistance as she could rally. Were there but I think you yourself, are the cause of your own defeat. Don't take offense, dear, if I say you magnify Mr. Rose's defects too much. Better far to magnify his good qualities. When he comes home, greet him lovingly with a kiss; pray unceasingly for his salvation and every night let him hear you pray. Ask him kindly to attend church with you, and be persistent in your invitations. Many opportunities will be found for winning him to Christ, if you will only seek them in the Master's loving spirit."

One thing that troubled her greatly was her husband's lack of religious sentiment. He could not be driven into a serious ven-

eration for holy things. His wife had applied her sovereign remedy, but, instead of driving him into a religious frame of mind, it had driven him away from it.

Sunday morning she would begin thus: "I wish I had a husband to go to church with me. You're too shiftless to get ready. I might as well have a dummy from the dry goods store for a husband. I wish you would have a little snap about you, and do something decent once in a while."

Usually Jonathan would cut her tirade short by leaving the house. To his credit, he never vouchsafed a reply to her pointed disquisitions.

One night, when Mr. Rose came home from work, he handed his wife a letter. Upon reading it, she gave an exclamation of pleasure, and, for the moment, forgot to look for foot-prints on the floor.

"My dear sister, Eliza is coming," she said. "She will be here tomorrow evening. We haven't met for ten years. Oh, how glad I am." And for once in her married life she really forgot to scold. The next evening Mrs. Rose met her sister at the depot, and the two, who had been so long separated, looked into each other's faces once more.

Mrs. Gray was a rare Christian woman. All her life seemed dominated by the Master's loving spirit. Sympathy for the suffering, and a ready hand to aid the unfortunate, were the means by which she kept her life in accord with heavenly things. The two weeks that the sisters spent together were delightful weeks.

The day before they were to part, they were exchanging confidences.

"I am completely discouraged," said Mrs. Rose. "I have been trying to get Jonathan to attend church ever since our marriage, but success seems farther distant than ever."

"Have you tried, my dear sister?" inquired Mrs. Gray. "Was the plan you employed last Sunday a sample of your missionary work?"

She acknowledged that it was.

"Don't you think dear, that you ought to try another plan? I would so like to see you succeed in accomplishing your desire."

"But I think you yourself, are the cause of your own defeat. Don't take offense, dear, if I say you magnify Mr. Rose's defects too much. Better far to magnify his good qualities. When he comes home, greet him lovingly with a kiss; pray unceasingly for his salvation and every night let him hear you pray. Ask him kindly to attend church with you, and be persistent in your invitations. Many opportunities will be found for winning him to Christ, if you will only seek them in the Master's loving spirit."

"That might do in some cases, but I don't believe it would be of any use in

EPWORTH LEAGUE.

(CONTINUED FROM FIFTH PAGE.)

The growth of Young People's societies has been rapid and their work prominent at the time of this difficulty in the church. This writer gives the causes of decline as—

1. Premature reckoning of persons as full members.
2. Absence of public recognition of new members.
3. Dissatisfaction with class meeting.
4. Neglect of leaders to visit absentee members.
5. Lack of assurance of acceptance with God.
6. Removals without letters.

In his remedies he suggests no new methods, but a working of the present machinery, a return to earnest working of Methodist rules. He declares from happy experience that it is entirely adequate. The tract would do our Leaguers good.

A Modern Missionary.

Distance is needed to see many objects in due proportion and proper setting. So of men. Too near to them, we often miss some essential features and miscalculate their worth as too great or too little. After a century has solidified and settled the work he did John Wesley looms up in history, grander in proportion and finer in mold than ever before. The Spectator of London, one of the most ably conducted and influential publications of the world, recently had a long article on Wesley and his work, in which higher estimate is placed upon his character and influence than has been usual in the highest literary circles of Britain.



WESLEY CENTENARY
STATUE.

Shakespeare and Wesley are named as the greatest of Englishmen. As the labors of the latter were religious mainly and the former is known only in his literary work, the Methodist of Epworth and Oxford must ever rank superior to even the bard of Stratford-on-Avon.

It is not too much to say that but for the Wesleys and their associates in the last century there is little doubt that England must have suffered from a revolution more bloody and brutal than that which deluged France with blood in the mad struggle of the masses with the privileged classes. The Methodist revival worked an almost complete reformation of manners and morals and led to a political revolution but little less radical and complete than that across the channel, only it was accomplished by parliamentary methods and without bloodshed and violence.

The centennial statue of John Wesley stands in London in front of his chapel in City road.

Subscribe to the Southern Methodist Recorder Fifty Cents a Year.

"DARE TO BE A DANIEL."

A Young Man's Moral Courage Under a Trying Circumstance.

The son of a president of one of our oldest and most prominent eastern colleges was about leaving his native town for Paris to enter upon a special course in surgery. He had just attained his majority, and the simplicity and freshness of his boyhood still lay upon his soul. Many of his comrades had gathered at the depot to wish him bon voyage, among whom was his sweetheart. The last goodbyes had been uttered when, obeying an impulse, she sprang to his side upon the platform and, bidding him hold his ear to her lips, whispered, "Charley, dare to be a Daniel!"

"Only that old saw," said he, while a look of disappointment shadowed his face.

"That only, Charley, but it may mean much to you," was her answer.

The bearer of a letter of introduction to a distinguished nobleman and scientist in Paris, the young American was soon received with marked kindness.

In a few days he was the recipient of an invitation to a small banquet at the count's residence, at which were present some of the savants of the great city. Unaccustomed to the table etiquette of the cultured Parisians and "the cynosure of all eyes" when seated at the right hand of his host, Charles was mentally disturbed. He soon noticed that before each plate were grouped four wineglasses the colors of which were respectively, ruby, purple, pale amber and white. In various decanters were wines of a corresponding hue, of which each guest indicated to the waiters his or her choice by simply touching a glass. The white ones, alone, and those before Charles were left undisturbed.

During the progress of the feast the host, filling his ruby tinted glass (an example which his guests followed), proposed a toast, "To the wives, daughters and sweethearts of America," to which he invited a response from his youthful guest, motioning a servant meanwhile to fill his glass with the red wine.

What followed can best be told in the young man's own words: "Mother (he wrote), for a moment I was in an agony of trepidation. I would rather have faced a cannon. All had risen, and in the hand of each was the cup of wine which I had been pledged from my childhood not to touch, taste nor handle.' My head swam. Suddenly I heard the words, 'Dare to be a Daniel!' They shot through my brain like an electric flash. Instantly my resolution was taken. Touching my white glass, a servant filled it with water. Rising, I said as well as I could for the great lump in my throat:

"I beg leave to say that to the typical wife, daughter and sweetheart of America the purity of this, nature's own beverage, illustrates the lives they

aim to lead and the dangers which they seek to avoid. Permit me to use it in their dear name."

"Following the example of Count B., every white glass was instantly raised and the toast drunk."

THE DRUNKARD.

Enjoys Advantages Which Are Denied to Other Delinquents.

There is absolutely no comprehensive legislation against drunkards themselves. No other delinquents enjoy to the same extent the advantage of being "let off." It is easy to give example after example of injuries they can cause to other people by willful drunkenness without being themselves much interfered with by law. What Alsatia was to Captain Peppercul the condition of drunkenness is to the drunkard.

The conventional temperance advocate rather deprecates the idea of punishing drunkards more carefully than at present, although eager enough to punish publicans in any manner which can be thought of, from confiscation of property to increased penalties and forfeitures.

Under his teaching the public, which is merciless toward a thief tempted by the necessities of hunger, cannot be induced to be stern toward a drunkard tempted by the luxury of drink. Accordingly, suggestions for penal legislation against common drunkards instead of receiving any of that careful consideration necessary in order to appreciate their weight are encountered by irrelevant commonplaces which none deny about the advantages of improved homes and other moral influences.—Fortnightly Review.

The Drinks of Nations.

France drinks more wine than any European country, the annual quantity per head being 29½ gallons. English people drink only 1¼ gills of wine a year, while our cousins in the United States drink rather more than half that quantity. Beer is the drink most largely taken. The Bavarians are the world's champion beer drinkers, for they absorb no less than 50 gallons a head a year. The Belgians drink 43 and English people 30 gallons of beer every 12 months. Uncle Sam only drinks 12 and M. Froggie five gallons of beer a head. The average for the whole of Germany is 25½ gallons of beer.—Exchange.

Makes Paupers and Lunatics.

In a recent treatise on alcoholism by Trull it is stated that in England 75 per cent of all cases of pauperism are due to drink and in Germany 90 per cent. In Germany drink leads to 1,600 cases of suicide a year and supplies the insane asylums with 3,000 victims.—Selected.

The Beer Guzzlers.

Out of every 100 gallons of beer drank throughout the world Germany supplies 28, the United Kingdom 27, the United States 18 and Russia, with all its millions of people, only 2½.

DAIRY AND CREAMERY.

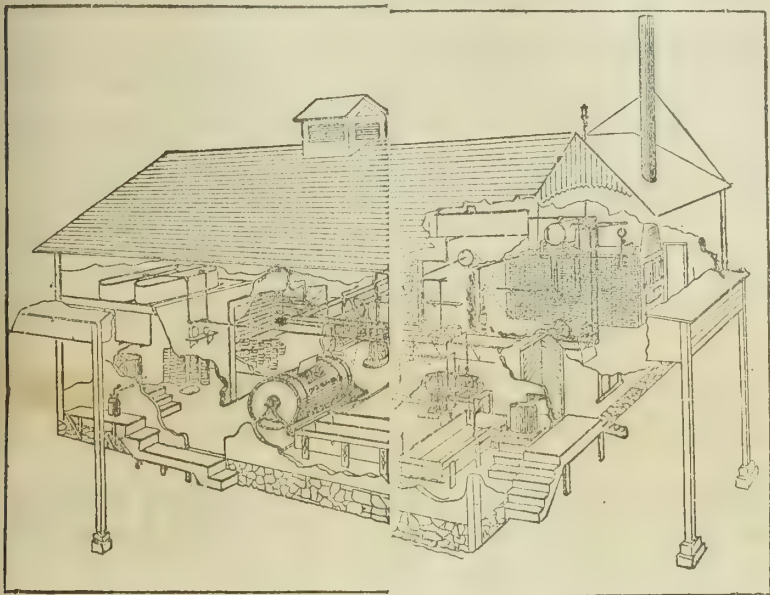
MACHINE MADE COLD.

Mechanical Refrigerating Plants Becoming Popular in Butter Factories.

We are of opinion that machines for lowering temperature and for making ice will come into general use. In the south where ice is not found naturally they are invaluable. We believe indeed that in not many years private houses will be cooled in summer by some of these refrigerating devices. By their use butter and cheese factories can regulate the temperature of rooms to a degree. The dry storage room which the mechanical refrigerating machine will enable the factory to possess is a great consideration.

The only objection to these cooling machines at present is their cost. Un-

a system of apparatus consisting chiefly of ammonia receiver, evaporating coils, compressor and condenser. The ammonia receiver is a small cylindrical vessel, connected with the condenser coils, as described below, which serves for storage of the liquid ammonia used for operating the system. The ammonia in this cylinder is in liquid condition, to which it has been reduced by heavy pressure. From this receiver the ammonia passes into the evaporating coils. As it escapes from the heavy pressure of the receiver and expand to many times its original volume. These coils are placed in the room or box to be cooled. The evaporation of the ammonia within them cools the pipes to a very low temperature, which in turn cool the atmosphere surrounding them. The ammonia is drawn from these pipes by the means of a compressor or pump and is forced into a second series of coils or pipes under heavy pressure. A considerable heat is developed in the ammonia by this process of compression, as will be readily understood, and this heat is removed by



COOLING MACHINE IN FACTORY.

doubtedly the manufacturers will in time be able to make them cheaper, so they can be enjoyed by common butter makers. If the machinery could be brought in price to a point where it would be cheaper to buy a refrigerating plant than to purchase natural ice, every creamery and milk dealer in the land would go in for it.

We have received from the manufacturers a catalogue with illustrations of several of the leading styles of cold producing machines. The picture here given shows a butter factory equipped with the mechanical refrigerating plant. After the machinery produces the cold air it is circulated where it is wanted by three different systems, called respectively direct expansion, storage and brine circulating systems.

The lowering of the temperature is produced by the evaporation and expansion of condensed ammonia. That is the principle of the plan.

As to the mechanical devices which bring about the result desired, the circular of the firm describes them as follows:

The operation of artificial refrigeration, therefore, consists ordinarily in the use of a liquid, such as ammonia, which is evaporated in pipes distributed in the room to be cooled, again condensed into liquid form and again evaporated, the process of evaporation and liquefaction following each other in regular order and being continuous. In ordinary practice this operation is performed by

submerging the condenser coils containing the compressed ammonia in a tank of water, or, better, by so arranging them that a stream of water can flow over them. The united action of the compressor and of the cooling by means of the water restores the ammonia to its original liquid form and delivers it a second time to the receiver, from which it passes a second time through the same process, and so on as long as the compressor is kept in operation.

Quarterly Conferences

PORTSMOUTH DISTRICT.

Oct. 21, 22, 11 a. m., Windsor, Shiloh.
22, 3:30 p. m., East Suffolk.
22, at night, Suffolk.
28, 29, 11 a. m., Benn's.
29, night, 30, Ebenezer.

Nov 3, 5, at night, Smithfield.
4, 5, 11 a. m., Isle of Wight
12, 13, 11 a. m., Hampton, West End
12, 13, at night, First Church.

W. C. VADEN, P. E.

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Much has been said of Mr. Bentley's system of making butter from pasteurized cream, throwing together various lots of cream, putting them through his process and bringing the whole out a first class finished product. John Gould of Ohio has visited the Bentley creamery and reports his observations in *Hoard's Dairyman*. They will interest our readers:

The machinery of the creamery is not unlike that found in other concerns that make 150,000 pounds of butter a season. Only two things attract especial notice, a peculiar "cooler" for the rapid cooling of the cream and the "germicide" or pasteurizer for heating the cream.

When I went into the establishment—3 p. m.—the cream wagons were just backing up to unload their cream freight. The jacketed cans were taken in at the cream room and two of the cans emptied into the cream vat. Then the pasteurizer was made conspicuous. Over the vat was an inverted T steam pipe and cross-piece, and on the two ends of the T were two short pieces of hose just reaching the top of the vat, one on each side. On the ends of these pieces of hose was a nickel plated steel three-fourths inch pipe, terminating at the bottom of the vat by being joined with another 2½ inch nickel plated pipe about 18 inches long, open at both ends.

The smaller pipe opens into the larger one some three or four inches from one end, with an elbow turn toward the opposite end. The steam is admitted to the small pipe at a pressure of 55 pounds. It "blows" out of the large pipe in one direction and at the same time draws a strong current of cream through the tube and heats it at the same time.

The two pasteurizers are placed in the vat, one on each side, and discharge in different directions, so that a strong and rapid current gives the cream a violent agitation, and I should say that the cream in the vats would each five minutes re-enter the pipes and so receive an additional increase of heat and slight increase of water, and the heat is increased about 6 degrees at each revolution or repassage through the pipes, or germicides. Additional cream was being strained into the vat, and at the end of about 20 minutes from the beginning the contents of the vat—now about 200 gallons—were at 155 degrees, with an estimated increase of about 7 per cent by the contact and condensation of the steam. It was observable that the acidity of the mixed cream on arrival, by the alkaline test, was close to 4 per cent, and after pasteurizing it was reduced about 1½ per cent.

One of the features that were marked was that the cream by being warmed up by the introduction of steam direct into its content did not have the usual cooked taste incident to cream that is warmed by being put into vessels and warmed up by outside heat. As soon as the 155 degrees were reached the cream was run through the cooler. A length of lead pipe 140 feet long is coiled on the inside walls of a box some four feet long and three feet high, and so leave as much interior space as possible. In this interior space is an agitator, run from a belt pulley, which keeps the ice water in constant agitation about the coil, so that the pipe is kept uniformly cool and a uniform coolness of cream when delivered from it. The cream is forced through this coil by a sort of steam jet and was being delivered at about 60 degrees, and the 200 gallons required about 30 minutes to go through the coil into the starter vat. Where ice and salt are used the cream is forced at

a more rapid rate.

Mr. Bentley is emphatic that this cream shall be immediately cooled after heating, and is pretty sure that the germs which most do beset butter and cream are all killed in this process, the grain of the butter not injured and better keeping qualities given to it. In fact, he is pretty strong in his belief that souring cream and ripening it are two distinct conditions. The starter is added at once to the cream and the ripening is made the next "move." The cream is only collected twice a week, and some customers only furnish cream once per week, so that it is seen that Mr. Bentley must have bitter cream and some which must be positively stale, but when this mixed cream goes through the pasteurizing vats and has been cooled down it seems to have lost its individuality and its sour taste and become wonderfully homogeneous. The bad germs seem to have been all annihilated, and we are of the opinion that the contact of the live hot steam to the cream itself has much to do with this matter.

The flavor of the butter was pleasant, but not so active as very fine Elgin, though we would suspect that it would hold its flavor intact longer than Elgins would retain their bouquet aroma.

Dairy and Creamery.

Dairy bulls and cows have thin hams.

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Home Training.

Let us never forget the vital part that home training plays in the development of the race. As parents we must work with God's plan rather than against.—Rev. Thomas Robjent, Congregational, Braddock, Pa.

The New Understanding.

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Note of a Nation's Greatness.

The note of a nation's greatness is not its wealth, for that may bring luxury, arrogance and all vices. Nor is it liberty, for that may be corrupted into license. It is its Christ-like spirit of self giving.—Rev. J. S. Kortley, Baptist, Kansas City.

Every Flower a Token of Immortality.

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How to Be Known by Our Fruits.

If we live always with a proper appreciation of our dignity and our destiny and keep in mind the pleasures of a good conscience, then shall we be known by our fruits, and through them, enriched by the merits of Christ, shall we reach life everlasting.—Rev. Donald McKinnon, Catholic, San Francisco.

True Religion.

True religion is no mere excitement of the sensibilities, now harrowed by fear and now jubilant in hope. It is no mere delight of the understanding in the doctrines of our faith, but a warfare and a work—a warfare against sin and a work for others and for God.—Rev. Olin Scott Roche, Episcopalian, New York.

Men's Chances.

God has given us every chance in the world to be men. And this would be a better world and men would be better than they are if we had not surrendered our right to live the life of men by permitting some to secure a monopoly of the chances which God has given to all.—Rev. Herbert S. Bigelow, Congregational, Cincinnati.

Drawing People to Church.

Within the last few years we have made great efforts to draw the people to the house of God. We have built fine churches, secured talented musicians; we have shortened our sermons; we have chosen practical themes; we have treated the problems uppermost in the public mind. Still the drift toward our churches is not as strong as it should be, and we are to discover the reasons why people do not go to church.—Rev. H. E. Foss, Methodist, Bangor, Me.

Perfect Life.

The way to build a perfect life is to quietly do each day's work as it comes to our hand.—Rev. Dr. J. D. Rankin, Presbyterian, Denver.

Love and Health.

From love comes health to men and angels, because to love others is the moral state of man as God made him.—Rev. Philip B. Cabell, Episcopalian, Wilmington, Del.

Suffering.

Suffering that burns the dross from human life brightens and strengthens every virtue and makes life more divine.—Rev. A. M. Harvuot, Christian Church, Cincinnati.

"LUCK."

The boy who's always wishing
That this or that may be,
But never tries his mettle,
Is the boy that's bound to see
His plans all come to failure,
His hopes end in defeat;
For that's what comes when wishing
And working fail to meet.

The boy who wishes this thing
Or that thing with a will
That spurs him on to action,
And keeps him trying still,
When efforts meet with failure,
Will some day surely win;
For he works out what he wishes;
And that's where luck comes in!

The "luck" that I believe in
Is that which comes with work!
And no one ever finds it
Who's content to wish and shirk.
The men the world calls "lucky,"
Will tell you, every one,
That success comes, not by wishing,
But by hard work, bravely done.
—Selected.

Editorial.

TWENTIETH CENTURY MEETINGS.

Meetings have been held at several places by Dr. W. W. Smith and the secretary of the Board. At Farmville by Drs. Coke and W. W. Smith. The movement is pressing on. At Keysville and Meherin nearly \$200 was subscribed; at Blackstone Church about \$2750, and at Farmville about \$1250. These subscriptions were made at the public meetings, and the pastors have now to take up the individual canvass. The secretary intended to give a more extended account of the meetings, but while returning from Crewe on Sunday night, a strap on the breast yoke gave way, causing the yoke and pole to drop to the ground. The pole broke into two pieces, and it was not possible to guide the buggy. The horses were trotting at a good pace when the break occurred, and the breaking of the pole caused them to swerve from the road and carry the buggy against a tree. The shock threw me from the buggy, but at such an angle that I fell in the road, striking my hip, ribs and head. The force of the fall came upon the hip, which was badly bruised; two ribs were considerably bent, and my head was severely shocked. In about ten minutes three gentlemen, Messrs. Ingram, Bradshaw, and Goodman, came by on their way home and took me to Blackstone, and also led the horses which were standing quietly by. These young gentlemen showed me great consideration, which I highly appreciate. I have been laid up for a few days, but hope soon to be all right.

JAMES CANNON, JR., Sec.

SMALL COLLEGES.

The following are true words. The small college with two hundred stu-

dents or less will always have a place in the great educational field. Dr. Patton was himself, I think, educated at Knox college, Canada. The small college is better than the university for purely college work. Randolph-Macon is one of the best of this class.—(ED. RECORDER.)

The friends of the larger institutions of learning cannot afford to depreciate the work which the colleges are doing. For it must be remembered that these institutions were once small colleges, and that some of the brightest names on their lists of graduates belong to the early period of their history. We must not despise the day of small things. If, therefore, the student is bent on acquiring knowledge, let him be assured that he will have no lack of opportunity in the small college. One does not need access to a large library in order to secure a good training in Latin and Greek. Meager as the college library may be, it in all probability will give him opportunity for pretty wide reading in philosophy or history if these happen to be the studies that interest him. One may at least be trained to think, may have his mind disciplined, may get an insight into some of the great problems of the cosmos, and some of the great questions in philosophy, and may come into close and familiar relationship with some of the masterpieces of literature, even though the institution he attends be not blessed with large endowments and cannot boast of having a long list of learned specialists in its faculty.—From an address by Dr. F. L. Patton, President Princeton University.

The story, "What a Lie Cost," begun in this issue of the JUNIOR, will be completed next week.

ACTION OF THE CONFER- ENCES.

The following is taken from the Wesleyan Advocate, a paper which has not

failed to let its readers hear both sides. Dr. McGehee was a member of the last General Conference, and this editor well remembers that Dr. McGehee offered a resolution calling for a special committee of fifteen to ascertain the exact status of the "war claim," and it was opposed on the ground that it was in the hands of an able committee, and it would be a discourtesy to appoint a special committee. Dr. A. G. Brown, who was on the committee, arose and

said that he would be very glad to have it taken out of the hands of the Committee on Publishing Interests and referred to a special committee, but the Conference did not realize the gravity of the case and refused to raise the committee. This article by Dr. McGhee effectually denies the statement that the members of the General Conference all understood the facts in the case.—(ED. RECORDER.)

"The last session of the South Georgia Conference 'felt called upon to put on record and condemn the methods used in collecting the Publishing House Claim. In our opinion, the best interests of the Church call for the resignation of the Book Agents, and the retirement of the Book Committee. It also 'endorsed the express purpose of the bishops to return this money, and hoped that they would take speedy steps to tender it unconditionally.'"

"The action of the North Georgia and many other Conferences was similar, and equally as strong as ours.

"So far as we know matters remain in statu quo. We are not aware of any 'resignations,' 'retirement,' or 'unconditional tender.'"

"The object of this communication is to secure the end desired without additional agitation. Of the latter we have had enough for the present. As to action, that is painfully tardy and conservative.

"In view of the action taken by North Georgia and South Georgia, and the seeming disregard of the same, what, if anything, should be done at LaGrange and Dublin? Looking to the future of Southern Methodism, and the overhanging cloud, what course best fits the M. E. Church, South?"

"There are the plans. The first is found in expressions like these: 'We have had all necessary investigation,' 'let the matter drop.' To these we enter an emphatic 'never!' Nothing has been settled. There has been no investigation of methods by the only authorized body—a General Conference in special session, or regular session assembled.

"That the question of 'methods' was not investigated by the Baltimore body is painfully remembered. Many had not read up. The majority, suspecting no crookedness, and fearing agitation would be hurtful, labored to keep the question of 'methods' in the background. A resolution calling for a special committee of fifteen to ascertain 'the exact status of that fund' was defeated by the statement, 'it is in the hands of an able committee.' And so it was, and the committee held it (the question of 'methods') with a giant-like grip. Had the Conference re-considered, and raised that 'independent' special committee, it would have investigated 'methods,' and the Church would have been saved the shame that abides, and will abide until the whole matter is thoroughly and religiously investigated.

"Till this is done and made manifest to men and angels, the thought of 'dropping the matter' cannot be seriously considered. The great M. E. Church, South, cannot go before men—and go up to God—without taking steps in terms of the Law. It goes, or should go, without saying that agitation allayed a measure of the divine blessing. An interim of an hundred years of restored harmony are powerless to cancel debt or condone crime.

"The other plans are embraced in the question 'shall we call a special, or prayerfully await the action of the regular General Conference session?' The Missouri, Illinois, and other Conferences stand for the special, and have elected delegates. The St. Louis 'reaffirms position taken at its last session in reference to this most unfortunate affair,' and, is 'convinced that the wiser course to pursue is to await the regular session of the General Conference, at which time we feel sure the Church will right this great wrong.' It is added, 'we do this with the distinct understanding that this action does not indicate that we abate one jot or tittle of our dissatisfaction

with the present state of the case."

"We respectfully submit that the LaGrange and Dublin Conferences reaffirm their positions, and refer 'this great wrong' to the regular session of the General Conference. If possible, 'let us strengthen emphasis on 'we abate not one jot or tittle of our present dissatisfaction.' In the meantime let us be prayerful, patient, and give ourselves to winning souls and edifying the Church."—Dr. J. B. McGhee, in "Wesleyan Christian Advocate."

TORONTO'S THANK- OFFERING.

The following brief summary of the great Twentieth Century Thank-Offering at Toronto stirs one's blood. What an example these Toronto Methodists have set the Methodist world.—(ED. RECORDER.)

Dr. Potts came forward to announce the progress of the Fund, especially its prospects in the city of Toronto. This meeting meant, he said, much for Toronto, but far more for the outlying circuits, which were looking to Toronto for inspiration. He then read the list of estimated minimum gifts from the city Churches as given below. In the course of his running commentary on this list, he referred to the gifts for Victoria of \$25,000 from Mr. Flavelle, \$10,000 from Mr. Ames, and announced an additional \$10,000 from Mrs. Cox, which, with the Senator's previous gift of \$30,000, brings their offering up to the full endowment of the chair, namely, \$50,000. As he announced the offering from the Central Church, he called on the pastor, Rev. W. H. Hincks, to read a letter from Mr. W. E. H. Massey, which we quote only in part, as Mr. Massey requested that it be not given undue publicity:

"MY DEAR PASTOR:—In humble recognition of the countless blessings, in both temporal and spiritual matters, we have received at the hands of our Heavenly Father, myself and family esteem it a privilege and a duty to make a subscription of thirty thousand dollars (\$30,000) to the Twentieth Century Thanksgiving Fund of the Methodist Church."

Of this amount, \$11,000 goes to Victoria University, \$7,000 to the Missionary Society, \$5,000 to the Superannuation Fund, \$6,000 to the Central Methodist, and \$1,000 to Hope Methodist Church, East Toronto.

A telegram received from Belleville announced that Bridge-Street Church would raise \$6,000.

CHURCHES REPORTED.

Shelbourne Street	\$100 000 00
Metropolitan	57 000 00
Central (Bloor St)	36 000 00
Wesley Church	10 000 00
Bathurst Street	7 000 00
McCaull Street	6 000 00
Queen Street	6 500 00
Carlton Street	5 000 00
Broadway Tabernacle	3 000 00
Woodgreen Tabernacle	2 500 00
Avenue Road (St Paul's)	5 000 00
North Parkdale	2 500 00
Berkeley Street	2 500 00
Parliament Street	1 200 00
Westmoreland Avenue	750 00
Centennial	700 00
Davisville	700 00
Simpson Avenue	500 00
St. Clarens Avenue	600 00

\$247,450 00

—Christian Guardian.

CORRESPONDENCE

WE CANNOT.

(BY REV. F. M. EDWARDS)

The Church has been asked by the Book Committee to be silent two and a half years upon a very grave matter of morals. The action relative to which silence is requested is that of the distinguished brethren composing the said committee, by which they declared the payment of over \$100,000 to a lobbyist, was reasonable and right. The adage, "silence gives consent," has never been abrogated. We suppose the mass of our intelligent and pious membership can give no other verdict than that of unqualified condemnation to the transaction, now famous, by which the said lobbyist filled his coffers. Nor can it be supposed that any honorable citizen would give even applied approval to the manner in which this enormous sum was taken away from its proper owners.

Hence, it is easily seen that too much is requested when the Book Committee says "let the matter rest until the next General Conference." In the long months intervening how much the wicked one would triumph, how much injury would be done to the souls of men can hardly be imagined. Our honored brethren must have written the request for silence thoughtlessly. Are they themselves willing to be thought conniving at such prevarication as was proved in Washington? Are they willing to approve what they know to be contrary to the law of veracity? Can they consent to a reputation such as the lobbyist has gained in the Congress of the United States? Of course a negative reply is expected. How, then, can they request a million and a half of members of an organization claiming its mission to be the spread of spiritual holiness, to give, by silence, an approval of a deed put by its perpetrator upon a par with Peter's horrible crime, but, so far as we know, without Peter's weeping and restoration?

If the person who has caused so much trouble to the Church will return the funds he holds, retaining for himself a just, even a liberal, compensation for services, it will be then time to say "silence." But in the present condition of things, it can but accord with every legitimate view of the responsibility of the Church and the demands of truth to give the caption of this article as a reply to the request for silence.

The publication made by the Book Committee is far from satisfactory to the larger part of our membership, clerical and lay, because it gives no outspoken condemnation of a mode of business as inconsistent with a religious profession as contrary to the code of honorable law practice. From the Mason and Dixon line to the Mexican Gulf, and from Cape Hatteras to California's golden gate, we suppose there is among our members an abhorrence of just such a thing as was proved upon (and after proof confessed by) the lobbyist employed to look after the Publishing House claim.

The reputation of Southern Methodism has heretofore been such as an honorable and pious membership and ministry

could be gratified in possessing. We trust character and reputation have been identical. Continued usefulness, continued reception of God's blessing in efforts to spread the "news of salvation" must depend upon strict adherence to those noble, Divinely approved principles of action that have given character and reputation. It is asking too much of us to request us to forfeit or even endanger for a MOMENT both character and reputation? What can we say about two years and a half of such risk of forfeit?

Better throw into the sea every dollar, every book and every piece of machinery owned by our Publishing House than have the least impediment placed in our pathway of saving the souls of men. Now, it is quite evident that silence on the part of the Church press, or on the part of Annual and District Conferences after the publication of the Book Committee's extended and ingenious argument (defending the course pursued by the Agent, and giving no positive condemnation of the lobbyist's confessed violation of moral as well as civil law) would be to give consent to things known to be wrong. Hence, it is sincerely hoped that Conferences and editors of religious papers will not fail to let an enlightened public know that the Southern Methodist Church does not depart from her time-honored and Scriptural code of morals, nor will she consent to cover up or excuse any business transaction on the part of her Agents not in accord with the law of pure Christianity.

The reasoning of the gifted brother who wrote the plea of the committee, while exhibiting great ingenuity, is very far from convincing those minds in our extended connection at all, acquainted with the history of the case and with the laws of the nation pertaining to fiduciaries.

No attorney has a right to make an illegal contract; and, of course, no one has a right to make an illegal contract with an attorney. Mr. Stahlman, then, had not a particle of right to make a proposition requiring the sum named for his services, nor had the Book Committee any right to engage to give that amount, if the laws of our country forbid such contract.

That such prohibition is fact ought to have been known to the parties mentioned. If they were ignorant of it, they should have learned before engaging. Ignorance of law is not taken as sufficient to excuse a violator of law. The General Conference itself will not claim the right to make an illegal bargain.

Contracts for lobbying are known to be contrary to public policy in the United States. In Georgia a lobbyist is put down as a felon by positive enactment. The excuse of usualness in Washington is too purile to be entertained for a moment. Christian men must see that if a wrong is prevalent anywhere, that fact but adds to the plainness of duty to cry out against it.

But if the engagement was made supposedly with a high-tone honorable lawyer to prosecute a matter before the Court of Claims in a legitimate way, then it is at once seen that there is no law for such payment as was made, or for the contract specifying such a sum. A high legal authority gives the equiva-

lent of the following: "No contract made with an attorney for an exorbitant sum is valid in law, nor can the amount be collected by law."

From all this, it is plain that our committee had no right to give Mr. Stahlman a sum equal to the average salary of Church employees multiplied by two hundred or perhaps three hundred.

But passing all this by, how can a payment be reasonable when its recipient had done exactly contrary to stipulation? Does the committee suppose that the insertion of the words "he is to do nothing dishonorable" meant that the list of dishonorables would not include lack of truthfulness? Of course, we have no idea that the trusted men on the Book Committee will make such a supposition. What, then, can be the reason of the assertion of reasonableness in the payment? What is the dishonorable thing that would have forfeited the fee?

Brethren, this whole matter must be examined, and no tarnish on the honor of our beloved Church be allowed to go into history.

The refusal of the editor of our connectional organ to admit any reply to the Book Committee (as is stated by an honored layman) cannot but be regarded a great misfortune. It, however, makes the declaration of our dissent the more important through other channels. If the owners of the "official" are denied the use of its columns to give expression to their sentiments, they must employ other means to have made public the true position of the Church. Editors make a great mistake when they suppose that their patrons are pleased with silence on matters of honor and truthfulness. It has been said that "a thing is never settled until it is settled right."

The only way to induce silence on this grave matter is to undo the wrong as far as practicable. It is practicable, it seems to us, to have a Court of Equity pass upon the recovery of the funds that were wrongly paid.

South Boston, Va., Oct. 19, 1899.

WEST BUCKINGHAM.

(BY REV. LEROY LEE BANKS.)

This has been the most successful year of any that God has given me, and I wish to record, not only His manifold goodness to me in every way, but also the rich answer He has given to our prayers for the success of His work.

"A large number of the membership," said Bro. Riddick to me after I had been assigned to this work, "are not converted, and must be brought back to God." So we found experimental religion at a low ebb, but the real heart hunger that we found in our people during the pastoral work has given us great joy, and we rejoice that God has led us to minister to them. In every meeting, and the fifth one has just closed, sinners have been led to a deep repentance and acceptance of God, which was followed by the witness of the Holy Spirit, and believers who have been living in a conscious knowledge of salvation were led into perfect love, or entire sanctification—"The Heritage of faith," as Bishop Potter calls it. As those who have been blessed, and many others can testify, we have dealt carefully and personally with nearly every soul at the altar, except those that my wife labored with, to

insure careful teaching, and consequently many services have lasted four or five hours. As the truth has been held up, and saint and sinner have seen their privileges and the commands of God relative to themselves, they have come to the altar with cryings and tears, seeking the need of their souls. The result of such deep conviction was that when the souls came into the light they gave vent to their feelings with shoutings and praises, wholly indescribable.

In the midst of a sermon at Centenary Church, a remarkable interruption occurred, when an old colored member, held in high esteem by all, began to shout and move from one person to another, beseeching them to come to Jesus, until people were crying all over the building, and soon the altar had many at it under the pressure of deep need. Many at the different Churches have professed to be saved and to be wholly sanctified. The rich scenes that have occurred in this summer's campaign of revival work remind me of the accounts given in Bishop McTyeire's "History of Methodism." The evident results of this work are:

1. Family altars have been established in many homes.
2. Old quarrels and Church troubles have been settled.
3. Prayer meetings have been established.
4. Sunday-schools will run where it has been impossible to have them.
4. Bibles are being read all over the work, and Wesley's sermons have been pulled down from their hiding places.
7. Thirty odd have joined our Church, with a number more to come in before Conference.
8. A parsonage has been bought and deeded to the circuit, and a nice subscription received, and a greater part of the purchase money will be subscribed hereafter. It will be paid for and furnished fully by another year.
9. One Church did the almost unheard of thing of paying up in full for the year at the Third Quarterly Conference, when before it has been hard to pay out at the last Quarterly Conference, and sometimes let it go unpaid until sometime after, or never.

I am serving a loving, appreciative people, who have ministered to us so lovingly in the little parsonage that the burden of the wherewithal has been lifted, and we have gone continually during the year unhindered. Because of these dear people, and for the truth's sake, and because our beloved Bro. Riddick very much desired it, I have written thus explicitly. Praise be long to God.

Buckingham, Va., Oct. 20, 1899.

WHERE SHALL WE FIX THE RESPONSIBILITY FOR THE CRIMINAL CLASSES?

The Pharisees held to the old heresy that calamity of any sort is conclusive proof of exceptional iniquity in those upon whom it falls. Hence they believed that the victims of the tower disaster were sinners above all men in Jerusalem. How startled they were by the divine announcement that Jerusalem was full of sinners as deserving of destruction as those upon whom the tower fell.

For six thousand years the world has been pouring its invective upon Cain

the heads the world's long procession of murderers. But in every age and country there have been greater criminals than Cain. We are wont to visit the extremest contempt upon Esau, who sold his birthright for a mess of pottage, but in this proud, boastful land there are millions of men and women who have sold their birthright for less than a mess of pottage. Ananias was smitten with sudden death because he lied, but if all the liars in this country should fall down and die today, the civilized world could scarcely furnish undertakers and grave diggers enough to bury them decently in the next six months.

Our criminals are symptomatic. They are the boils and carbuncles on the body politic which indicate its fearfully diseased condition. They are the outgrowth of a moral depravity which covers the land from boundary to boundary.

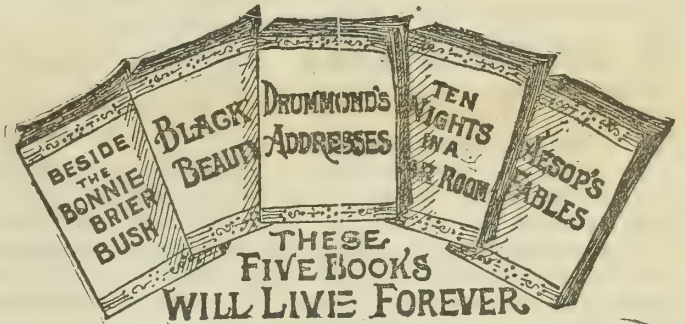
One cause which produces criminals is to be found in the lack of wholesome parental teaching, example and discipline. For many years there has been but little of that wise and virtuous domestic economy which was common fifty years ago. There has not been that steady and faithful inculcation of great moral ideas and principles which marked the domestic life of other days.

Children of this generation have been educated to believe that the household discipline of their grandfathers and grandmothers was puritanical and cruelly rigid, and that boys and girls who have entered their teens are competent to govern themselves. Such false teaching and laxity of discipline is sure to yield a harvest of corruption and crime. The boy who does not regard parental authority will not respect the authority of the State and represents the material out of which criminals are made.

The pulpit has not done its duty. It has had unworthy conceptions of the spirit, purposes and scope of the Christian religion. Its application of Gospel truth to human affairs has been too limited. Thousands of ministers have been frightened by the current cant about political preaching. The prostitution of the pulpit to the service of the political party cannot be too severely condemned, but the minister of the Gospel who is afraid to preach the truth of God as it relates to the politics of this country is unworthy of his vocation. Christ's sermon on the Mount deals with great social and political questions, and proclaims the ethical principles which should guide every

(CONTINUED ON NINTH PAGE.)

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REV. JAS. CANNON, Jr., Editor.

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THURSDAY, OCTOBER

RELIGIOUS NEWS.

DR. SMITH'S SERMON.

One of the most powerful, pungent and practical sermons Dr. A. Coke Smith has preached to the congregation of Court Street Church during the four years of his pastorate here, was delivered yesterday morning from the text, Extra 5:2: "Then rose up Zerubbabel, the son of Sheretiel and Jeshua, the son of Jozadak, and began to build the house of God which is at Jerusalem, and with them were the prophets of God helping them."

Dr. Smith traced the history of God's chosen people from the beginning and clearly showed that the estimate they placed upon their religion as exhibited in their manner and form of devotion determined their national life. "Abraham worshipped God with the canopy of heaven as his covering and unhewn stones for his altar and sacrifice; Moses worshipped in the presence of the burning bush, David in the tabernacle, the pattern of which had been given him by God himself, and which was made from the finest material obtainable. Then came the magnificent temple, the finest and most costly the world had ever seen. In all of these God manifested himself, but let it be noted that each in turn was better than its predecessor, and that it was the best possible in the day and time."

Dr. Smith noted particularly and answered the chief objections urged against beautiful and expensive Church buildings.

"First, we are told they promote pride. By no means. The estimate we

place upon God's house is the value we attach to His worship and to himself, and not ourselves. It is one thing to humble ourselves and another thing to humble our religion. Pride may dwell in home span as well as in broadcloth, and often does.

"Second, we are told it will drive away the poor. Never! The people of a Church may be unfriendly and show a lack of Christian courtesy and love, and the poor may not return, but the good Church building will not be the cause of it. Do you have trouble in getting the poor to attend your elegant new school building. No! They enjoy and appreciate it.

"Third, they diminish the contributions to benevolent causes, missionary operations, etc. I deny this. Examine the statistics and you will find that the congregations having splendid Church houses contribute more liberally to these causes than those charges which, though able to have better buildings, deny themselves the comfort thereof. Examine the treasurer's books of any Church and you will find that the most liberal contributors to missions, etc., are not those who do not desire comfortable and elegant Church buildings.

"We need a Church building here. Our fathers wrought well, for a generation and more this building has stood, but we have outgrown it. The Sunday school is crowded beyond the capacity of the room, and besides the room is not suited to the work. We ought to build, and I ask you to pray God to direct you every one in making your subscriptions when the committee calls."

The sermon was by special request of the Board of Stewards and Building Committee, and preliminary to the sermon Dr. Smith stated that the Building Committee would this week wait on the congregation and take subscriptions to the new Church building, recently authorized by the Quarterly Conference.

It is understood that about one-third of the amount deemed necessary to build has already been subscribed without a general canvas of the Church having been begun, and it is expected that the balance will be reported raised at an early date.—Lynchburg News.

NORFOLK PREACHERS' MEETING.

The largest Methodist preachers' meeting since the adjournment of the last Annual Conference, was held yesterday morning. All the charges in this city, with one exception, and every Church in Portsmouth, were represented, as well as several Churches from the circuits. Rev. W. H. Edwards, presided, and prayer was offered by Rev. R. B. Beadles, of the Norfolk circuit.

Rev. J. W. Baker, of Oaklette and Gilmerton, reported eight conversions at the latter Church.

Rev. R. H. Bennett had a pentecostal time at McKendree Sunday morning. One hundred members gave testimony of wonderful growth in spiritual life. There were two conversions at the night service.

Rev. W. R. Crowder reported eighteen conversions and eleven accessions at Bethel Church on the East Norfolk circuit.

At Central Church, Portsmouth, Rev. R. F. Beadles had one conversion Sunday, received eight on profession of faith, and reported eighteen conversions at the mission, none of whom had joined the Church there.

At Liberty Street, Berkeley, Rev. Paul Bradley received seven new members.

Two were received by Rev. Lloyd T. Williams at Trinity and one by Rev. Geo. H. Spooner at Lambert's Point.

Rev. R. T. Waterfield reported two received on profession of faith at Owen's Memorial, Portsmouth.

Rev. V. W. Bargamin reported a revival in progress at Churchland.

At the other Churches there were large congregations and pleasant services.

Mrs. R. H. Jones presented two petitions for individual signatures of the preachers—one for the introduction of physiological and temperance instruction in the public schools, and the other to Congress, urging the passage of the "anti-polygamy act," to prevent the seating of Brigham H. Roberts, Congressman-elect from Utah. Both petitions were signed by members of the Conference.—Virginian.

The revival services at Laurel-Street Methodist Church continue to grow in interest at each service.

Three services were held yesterday by the pastor, Rev. R. Finley Gayle, and fifteen conversions were the outcome of the meetings. Three joined the Church at the morning service by certificate. The meeting will continue during the week.—Richmond Leader.

A most successful revival is being held at Barton Heights Methodist Church. Sunday Rev. G. E. Booker conducted the services for the pastor, Rev. J. S. Peters.

These services have resulted in fifty conversions and reclamations, and yesterday sixteen additions were received in the Church.

All the meetings have been largely attended, and the results are very encouraging.

At the meeting of the Methodist ministers held yesterday morning, Rev. J. T. Mastin suggested that at the convocation of the Annual Conference, an increased appropriation should be made for the support of a city missionary.—Richmond Times.

SOUTH AFRICAN THANKSGIVING FUND.

The Thanksgiving Fund campaign is in active swing in South Africa. The amount aimed at £50,000. The Methodist Churchman, of Capetown, in the issue of August 24, gives an account of the enthusiastic inaugural meetings held at Queenstown the preceeding week. At the evening meeting the Rev. Philip Tearle, General Secretary of the Fund, told of the progress of the movement up to date. Some eight circuits have already supplied estimates of their minimum gifts. Among these," said the General Secretary, "was Queenstown, which had a sum of fifteen hundred guineas. Ilton and Whittlesea had indicated that they were safe for 200 guineas, Cathcart for 250, Lady Frere 100, Dordrecht 300, Kamstone 500, Mt. Coke 100, Tsomo 500 guineas. This

made a total of 5,000 guineas already. Of the 1,500 guineas promised by Queenstown, 1,015, have been contributed."

SACRIFICING A KEEPSAKE.

Mr. A. Aroadbrook writes from Leith: "In connection with this Fund a circumstance occurred this week which I feel to be unique.

"A poor woman who has been a widow for a long time (her husband having been drowned about fifteen years ago) was anxious to have her name placed on the 'Historic Roll.' Before leaving for sea on his last voyage her husband handed her two sovereigns, which she had treasured in memory of him ever since, although many times she had been pretty low financially, and even now, for several months, her son, who is her only support, has been out of employment. In her love for the Church, and her desire to have her name on the 'Historic Roll,' she has parted with one of her precious keepsakes, and retained only one as a souvenir of her beloved although departed husband."

THANKSGIVING FOR FAMILY MERCIES.

Mr. Morris, who, it will be remembered, has so generously helped City Road through all its recent struggles, under an inspiration of gratitude, conceived a new and ingenious way of memorializing his own family mercies. He wrote to Mr. Westerdale that as he had just celebrated his jubilee birthday he wished to present as a jubilee offering to Almighty God for fifty years of precious life and for His protecting care during many years of travel fifty guineas. But he also desired to give a guinea for every year represented in his family.

	YEARS.	GUINEAS.
Mr. Morris	50	50
Mrs. Morris	44	44
George Harry	13	13
May Emma	12	12
Violet Sarah	7	7
Lincoln Percival	6	6
Arch. Campbell	4	4

Mr. Morris attributes his success in life to what he learned and received and felt in the little Wesleyan chapel in the village of Adderbury, Oxfordshire. He never forgets the debt he owes the local preachers who brought life and salvation to his native village.—Methodist Recorder, England.

SCRIPTURE ADAPTED TO OUR DAILY NEEDS.

At the close of a meeting in Newburyport, where Bible study had been the subject, a woman told me her experience in being led to a passage of Scripture that fitted perfectly into her peculiar need. Her home was on the edge of town; her husband out of the city much of the time, leaving her alone in the house; she was in the habit of attending the Church prayer meeting, but felt very timid about being out at night because she knew from past experiences that there was likely to be one or more tramps in the barn on her return. About the same time she had been asked to take a class in the Sunday-school, but hesitated, feeling incompetent to teach. One day, while quietly reading in Isaiah, thinking

(CONTINUED ON NINTH PAGE.)

The Junior Recorder.

RICHMOND AND BLACKSTONE, VA., OCTOBER 26, 1899.

THE SUNDAY SCHOOL.

LESSON VI, FOURTH QUARTER, INTERNATIONAL SERIES, NOV. 5.

Text of the Lesson, Neh. i, 1-11—Memory Verses, 8-10—Golden Text, Neh. i, 11—Commentary Prepared by the Rev. D. M. Stearns.

1. The twentieth year refers to the reign of Artaxerxes (chapter ii, 1), and Young in his concordance thinks that Ezra and Nehemiah speak of three different rulers bearing this name, this one being the Longimanus of profane history, contemporary with Herodotus and Thucydides, great historians, both of whom mention him. Ezra and his company went up from Babylon in the seventh year of Artaxerxes' reign (Ez. vii, 6, 7), 13 years before the time of our lesson. Nehemiah signifies "comfort of Jehovah" and brings before us the Father of Mercies and God of all comfort, who loves to comfort His people (II Cor. i, 3; Isa. xl, 1). Hachaliah signifies "hidden of Jehovah" and makes us think of all who, like Nehemiah, are safely hidden in His hand (Isa. xlix, 2).

2, 3. When certain brethren came from Jerusalem to Babylon, Nehemiah inquired as to the condition of affairs there and learned that the wall and its gates were broken down and the people in great affliction. Even after the wall was finished and they had kept the feast of tabernacles with great gladness, they were compelled to testify that they were only servants in the land and that it yielded much increase to them who had dominion over them and that they were in great distress (Neh. ix, 37, 38). They were honest enough to confess that they deserved it all because of their sins.

4. "And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days and fasted and prayed before the God of heaven." This is the conduct of one who has a matter very much at heart, and the matter in this case was the condition of affairs at Jerusalem. But Judah and Jerusalem were hundreds of miles distant from Babylon, and Nehemiah had a position of some honor and was well cared for. Why should he care much how matters were going at Jerusalem? The same might be asked of Daniel (Dan. ix, 3; x, 2, 3) or of Moses (Heb. xi, 26).

5. "I beseech Thee, O Lord God of Heaven." With reverence and yet with confidence he looks up to God in heaven. To Him only will he look (verse 4 and chapter ii, 4, 20) and on Him alone rely. Like Jeremiah in chapter xxxii, 17 and the apostles in Acts iv, 24, he looks to God as the creator of heaven and earth, the faithful covenant keeping God, full of mercy for all who truly look to Him (II Chron. xvi, 9). There is nothing we need so much while here on earth for God as to wait only upon Him (Ps. lxii, 5).

6. When we come to God, we can come only as sinners, pleading our guilt and our need and His mercy in Christ. It is good pleading to pray as Jeremiah did: "O Lord, though our iniquities testify against us, do Thou it for Thy name's sake. We acknowledge, O Lord, our wickedness. Do not abhor us, for Thy name's sake. Do not disgrace the throne of Thy glory. Remember, break not Thy covenant with us." (Jer. xiv, 7, 21.) God's covenant faithfulness is always a sure resting place. David found

it so (II Sam. xxiii, 5). In all our Christian life it is helpful to remember, "Faithful is He that calleth you, who also will do it," and "It is God who worketh" (I Thess. v, 24; Phil. ii, 13).

7. "We have dealt very corruptly against thee." When we see our sinfulness and are willing to acknowledge it, we are on the road to blessing, for "He that covereth his sins shall not prosper, but who so confesseth and forsaketh them shall have mercy" (Prov. xxviii, 13). In pleading with Israel through Jeremiah the Lord said: "Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God. Turn, O backsliding children, for I am married unto you." Also through Hosea He said that if they would turn to Him He would heal their backsliding and love them freely (Jer. iii, 13, 14; Hos. xiv, 2, 4). Nehemiah was doubtless familiar with these words and was acting upon them.

8, 9. "Remember, I beseech thee, the word that thou commandest thy servant Moses." In Isa. lxii, 6, margin, the Lord's people are called His remembrancers and are urged to give Him no rest until He does what He promises to do. In Isa. xliii, 26, He says, "Put me in remembrance, let us plead together." That which God says He will do is as good as done, for "the words of God shall be fulfilled." (Rev. xvii, 17.) There are those today who say that they yield to no one in reverence for the Bible, and at the same time they say that the great body of the Messianic predictions has not only never been fulfilled, but cannot now be fulfilled and that some doctrinal statements of Scripture are not authoritative and some of its revelations are not credible. Such teachers would have given Nehemiah no comfort. He believed, with Jeremiah, that there was nothing too hard or wonderful for the Lord, who made the heaven and the earth (Jer. xxxii, 17).

10. "Now, these are Thy servants, and Thy people, whom Thou hast redeemed by Thy great power, and by Thy strong hand." Thus pleaded Moses, the great intercessor of Israel. "O Lord God, destroy not Thy people and Thine inheritance, which Thou hast redeemed through Thy greatness," and confessing their stubbornness, and wickedness, and sin, he says, "Yet they are Thy people and Thine inheritance." (Deut. ix, 26-29.) Daniel also, while confessing the sins of his people, pleads with God that they are His people whom He has brought out of Egypt (Dan. ix, 15, 16). Our Lord Jesus prayed, "Keep through Thine own name those whom Thou hast given me" (John xvii, 11).

11. Having laid the case honestly and fully before God, he now asks for special favor in the sight of the king, whose cupbearer he was and from whom he was now about to ask permission to assist his people. "Prosper, I pray Thee, Thy servant this day, and grant him mercy in the sight of this man." Such was his concise and definite request from God, and when he appeared before the king and made known his request to him, the record is, "And the king granted me according to the good hand of my God upon me" (chapter ii, 8). While he had to make request of the king for leave of absence, it was to God that he looked to control the king. In all his service we shall see that his mind was staged upon God, and he looked to God alone (Ps. lxi, 5; Isa. xxvi, 3).

EPWORTH LEAGUE.

Topic For the Week Beginning Nov. 5, "A New Name"—Text, Gen. xxxii, 24-29; Rev. ii, 17.

"What is thy name?"

We give names and titles to things to express the qualities we see in them. Names of persons are used in the simpler forms of society in the same manner to describe and identify the individual. Some physical peculiarity or action often impresses us and is instantly recalled when we think of the person. The two are well nigh inseparable in thought. The force of names and their inner significance are largely lost to sight in our more complex civilization, where children are named after parents or friends without reference to anything peculiar to the person bearing the name. We reach somewhat of the original result by our nicknames. In school and college life the primitive tendency asserts itself. The newcomer is scarcely settled in the seat at school before his measure has been taken by curious eyes and some characteristic seized upon by quick witted critics, and the stranger finds a new name at the first recess which no resentment will shake off.

Jacob began life as a substitute. He was always getting into somebody else's place. He knew the family traditions and had deeply religious impulses. He was quiet and thoughtful by nature. The stories of God and his ancestors, so different from the ideas prevalent among the people who lived around them in the land, impressed him from his early youth as he listened to his father, Isaac, under the black tents of the camp, or lying on the green hillside watching the sheep, or stood in awe near the altar on which upon some rare occasion this father as the tribal priest offered sacrifice. His brother as the elder of the two by the arbitrary law of the times was heir to all his father's honors and God's promises of Messianic hope. Jacob coveted these things more than he did his father's wealth. His life was a strangely diversified one of deception and penitence, sorrow and success. No romance surpasses it in dramatic interest. He learns by sharp experience the uselessness of trying to hasten or improve God's plans for himself and the world.

He earnestly seeks divine favor and finds it, as every earnest seeker has in every age. The brook Jobbok witnessed the all night struggle against his lower nature and the triumph of faith and godliness. The morning dawns upon a man transformed in insight and purpose. He is now Israel, "God's prince."

In some such way the struggle for mastery of one's own powers goes on in every life. We enter the world as bundles of physical weakness with mental and moral possibilities. The years bring interaction of the outer world and the inner life. Both are developed in the process, and soul growth remains the permanent product of value. Events occur and pass. The abiding results are

(CONTINUED OF 8TH PAGE.)

A PRAYER FOR TRUTH.

(For thy mouth shall utter truth. *PROV. 8:7.*)

O Father! God! To Thee we pray;
Guide Thou our footsteps, lest we stray
From paths of Truth and Right.
Preserve us from the tempter's wile,
And purge our hearts and lips of guile;
O, lead us into light.

WHAT A LIE COST.

By SIDNEY STANTON.



IT WAS into a large and handsomely fitted retail grocery establishment, resplendent with mirrors, which reflected the dazzling brightness shining from many suspended bulbs of

light that a young man, some twenty-five years of age, entered, in reply to an advertisement for a "first-class clerk."

The store was situate in the aristocratic quarter of a metropolitan city, and as the proprietor was well known as a man of unswerving integrity, actuated in his dealings, always, by Christian principle, and withal having a thirty years' experience, gathered from both sides of the Atlantic, behind him, it was considered no mean privilege for any young man to be in his employ.

Standing near the door, as the young man entered, Mr. P. bowed slightly, asking what he could have the pleasure of doing for him, when the young man removed his hat, and with a radiant smile, which seemed to suit him well, and in tone of voice which gave good evidence of refinement, said: "I have called, sir, in reply to your advertisement for a 'first-class clerk.'"

Being questioned as to whom he had served, or was now serving, and replying satisfactorily, Mr. P. was so favorably impressed by the young man's bearing and manner that, without demanding "references" as to character or ability, or both, he, at once, engaged him to enter upon his new service at the beginning of the following week.

Promptly at the hour appointed Sidney Stanton was at his post. He soon sprang into favor with Mr. P., who warmly congratulated himself that, at last, he had found what he had so long been seeking, a young man who was quick in his every movement, a thorough salesman and with an "address" as natural as it was pleasant. He was, indeed, his beau ideal of a counter-hand.

It was not long, however, before a kind (?) friend whispered to Mr. P. that Stanton was addicted to drinking, and that he had lost more than one situation by it. But it made no difference to Mr. P. His only reply was that he had found in him a young man of superior ability, and that, so far, he was well satisfied with him, and

that even if the story were true, he should, here, have another chance given him to retrieve his character.

Nothing was said to Stanton about this, and he had probably hoped and persuaded himself to believe that Mr. P. knew absolutely nothing.

He had held his position for about six months, to the most perfect satisfaction of his employer, when, one morning, a telephone message came to Mr. P., stating that "Sidney Stanton was unable to come to business on account of an injury sustained by falling from the street car in going home last night; the roads were in a slip-

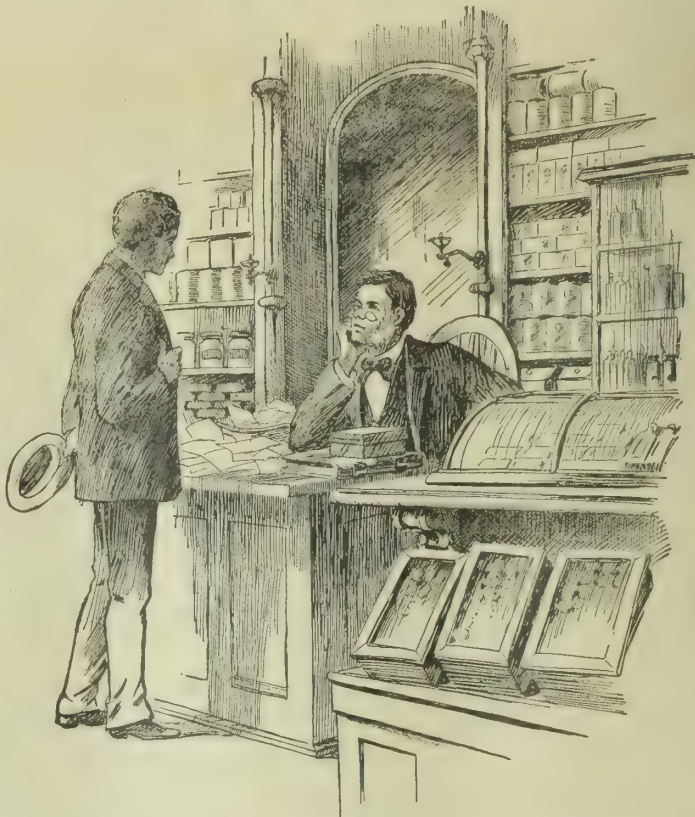
Mr. P. could not forget altogether what had been told him about his drinking habits and wondered if, after all, Sidney Stanton could possibly be playing a trick on him. In order to confirm the truth or otherwise of his story, Mr. P., the same evening, dispatched a junior clerk to the house in which Stanton boarded, giving him particular instructions not to allow the message, with which he was entrusted, to be delivered second-hand, but to see Stanton and deliver it himself.

And so he did. As he was ushered into his room he was amazed to see Stanton reclining upon his bed, with both arms thrown up, resting on the pillow, his fingers locked within each other, rested across his head.

It was nearing the end of the week, and a part of the message the junior clerk was given to deliver was for him to "make every effort to be at business on Saturday. If you cannot use your arm for taking orders or for parcelling, you can take the office and act as cashier, and the cashier will assist us at the counter."

A question which Mr. P. had instructed his messenger to put to Stanton, was: "What doctor did you go?" His reply to the question was reported to be prompt and positive, as if it had the ring of truth in it; but, unfortunately, it had not, rather was it—the death-knell of disappointed hopes.

Between then and Saturday morning there was ample time for making full inquiries as to the truth of Stanton's statement. H



"MR. P.— WAS SO FAVORABLY IMPRESSED THAT HE ENGAGED HIM AT ONCE."

pery condition after the rain, and, in alighting, he had fallen."

About two hours later Stanton himself telephoned, stating that he had "just returned from a visit to the doctor and that the injury he had received was a dislocation of the shoulder blade and the doctor's orders were that he must rest himself for some days."

had given the name of Dr. M—, but— as there were two doctors whose names were so nearly alike as to be somewhat confusing unless very distinctly pronounced, and as they resided in very close proximity to each other, Mr. P telephoned to each, in turn asking if a young man answering to the description given, had called in their

EVERY DAY RELIGION

CHRIST OR BARABBAS! —WHICH?

YOU people," said the Indifferent Young Man, with a wave of his hand at Uncle Bez, which was meant to include all teachers and preachers of the Christian Church, "you people have such a brutal way of putting things that you make out the world to be a great deal worse than it really is. Now take myself, for example. I'm not exactly what you'd call a Christian, I suppose, and yet I'm far from a ranting, blasphemous Bob Ingersoll sort of a fellow. I've never made any 'profession of faith,' but on the other hand, I never did the opposite. And yet, I suppose you count me among those who 'reject Christ.' Now, tell me honestly, do you think that's fair?"

"My son," replied Uncle Bez, "I haven't a bit of respect for the loud-mouthed, skeptics who go about trying to convince their neighbors that there is no hope in this world or the next, but I want to say that the honest skeptic—and I suppose some of them really think they are honest—the honest skeptic, I say, has more of a chance for happiness in the hereafter, than that nonsense, who's neither hot nor cold, who neither accepts nor rejects, who tries to dodge the responsibility.

"That sort of a man is a regular Pontius Pilate, and I have just as much respect for him as the world at large has today for Pontius Pilate.

"You can't wash your hands of the whole affair, my son. You either do or you don't. There is no one upon whom you can throw the responsibility. The question comes home to you, to me, to every-one of us, every day anew, what are you going to do with the Lord Jesus Christ? And too many of us, who haven't the nerve and the courage that the blind and bigoted old Jews had; too many of us who can't bring ourselves to cry with the blasphemous, 'away with Him! Crucify Him!' try to do as Pontius Pilate did, and take refuge in questionings. 'Who are you?' we ask. 'Are you really the Son of God?' comes our question. 'How can You be both Divine and human? Are You the King, indeed? What is truth?'

"Over and over again, hundreds and thousands of Pontius Pilates have been asking the same question for nineteen hundred years; over and over again have they tried to dodge the issue, and to them all has come the same answer:

"My kingdom is not of this world. I came to bear witness of the truth. Every one that is of the truth heareth My voice."

"And then, with perhaps a little dreamy speculation, a little hazy philosophizing

upon what is Truth, we turn and deliver Barabbas, a robber, and by that act crucify the Lord again."

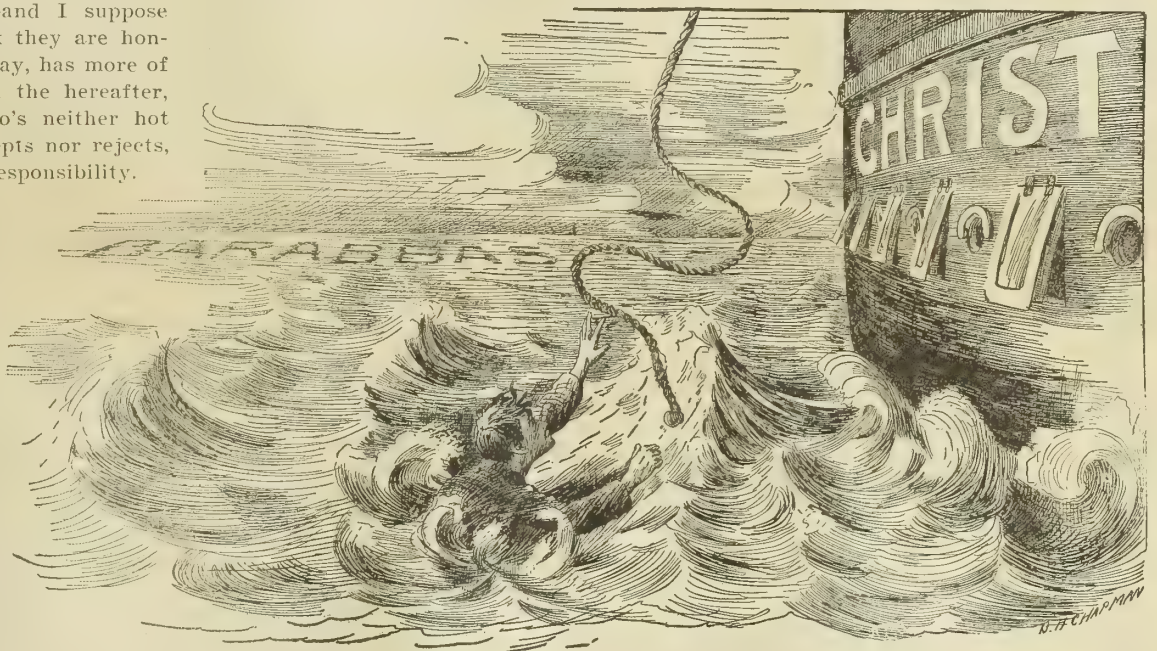
"Oh, come, now, Uncle Bez," said The Indifferent Young Man, "what do you mean by that? You don't believe that anybody, hardly, who is living today, would set a robber free, in place of Jesus, no difference whether they believed Jesus was the Savior of the world or not. You're too hard on us."

"Did you never hear of a robber being set free, in this nineteenth century?" asked Uncle Bez. "When a respectable church member gets up Sunday morning and gets so interested in the big Sunday paper that he decides to stay at home and read instead of going to church, he steals a part of God's day. Whom does he release, Christ or Barabbas?"

"When an active church worker finds

track and a locomotive comes 'round the bend at a sixty-mile-an-hour gait, there's only two things to do. You must either get off the track and save your life, or stay on and get killed. There's no middle ground. You can't be indifferent. You may wash your hands in fifty basins of water, but that locomotive will get you if you don't get out.

"When you're in the middle of the ocean, there's only two places where you can possibly be. You must either stay on board, or get out into the water. There's no middle course. And on life's ocean, my boy, if you're wise you'll remember that Christ's ship is safe and sound, and that the Barabbas ocean is a mighty wet place, and it's a long way to the shore. And if you remember that, if you fully realize it, I don't believe you'll hesitate very much longer about whether you are responsible for making a choice or not. When the ship heaves in sight—and, my



"YOU'LL CLIMB ABOARD WITHOUT STOPPING TO ASK TOO MANY QUESTIONS."

that her new bonnet is going to cost a little bit more than she expected, but she pays the price and leaves nothing for her church contribution, she robs God of a part of what is His. Whom does she release, Christ or Barabbas?

"When a respectable young man makes up his mind that he will give none of this year to God's service, he robs God of what is truly His. Whom does he release, Christ, or Barabbas?"

"When a young man decides that he will allow himself to get through this world without the help and guidance of that friend who sticketh closer than a brother, he robs one of God's children of God's best blessing. Whom does he release, Christ or Barabbas?"

"No, no, my boy, the old, old question, Christ or Barabbas, comes into every life. We can't dodge. If you're on a railroad

boy, it's always in sight—you'll climb aboard without stopping to ask too many questions.

"It seems to me," Uncle Bez said as he turned to go, "that this one thing is what the world needs to learn today above all others: We can't escape responsibility; we must accept or reject. What will you do?"

JOHNSTONE MURRAY.

SNAP SHOTS

BY H. W. BOWMAN.

A lonesome lie soon goes visiting.

A man who is fickle is like a half-cured pickle—very disappointing.

Popular sins always go in flocks.

Humility blooms in the vale of modesty, and not on the mountain of pride.

Heroes never run when they are needed.

EPWORTH LEAGUE.

(CONTINUED FROM FIFTH PAGE.)

not so much the material possessions accumulated as the personal character achieved. The greatest change wrought by the years of exile is not the increase in flocks and herds, tents and trappings, but the alteration in feeling and nature in the man who seeks his father's house and brother's face after years of alienation. In deepest truth, no one knows our true name but God. In the coming kingdom the Master will give us the title we have earned in the years of earthly toil. Shall it be "God's man-Israel?"

Shirking.

That was the sin of Jonah. It is the fault of many at the present time. He knew Nineveh was wicked. He knew that unless it was stopped Nineveh was doomed to speedy destruction. He knew he ought to give the warning. He did not want to do it. No matter why he shrank from the task—he may have had many reasons to dread it—the duty still remained, and no shirking could shift the responsibility from him.

You see some one doing wrong. You know that evil consequences must follow. The impulse comes to warn the evildoer of danger. You hesitate and refuse. It is the Jonah act of fleeing to Tarshish. It is dangerous for you and deathly to the unwarned one. Better go the way you are sent and give the message God has given you. Don't shirk. It's bad business.

Most Urgent.

Whatever else is done or left undone, the care of the religious nature should not be neglected. Better go without breakfast, dinner or supper than without prayer. It is a good thing to read the daily paper, but not good to neglect the Bible. Read both if possible, but be sure to read the Bible anyway. It may be urgent that the club meetings be attended; it is more necessary that the prayer meeting be sustained. You may get good in the first; you are sure to get good and do good in the second, if you will. Work well during the week, but be sure and spend the Sunday well. The family need food and clothing, but they also need family devotions. Be a good student, farmer, merchant or whatever your calling is, but be sure and be a good Christian. This is most urgent.

The Satisfier.

We taste Thee, O Thou Living Bread,
And long to feast upon Thee still;
We drink of Thee, the fountain head,
And thirst our souls from Thee to fill.

Jesus, Thou joy of loving hearts,
Thou fount of life, Thou light of men!
From the best bliss that earth imparts
We turn unfilled to Thee again.

Thy truth unchanged hath ever stood,
Thou savest those that on Thee call;
To them that seek Thee Thou art good,
To them that find Thee, all in all.

Our restless spirits yearn for Thee
Where'er our changeful lot is cast,
Glad when Thy gracious smile we see,
Blest when our faith can hold Thee fast.

O Jesus, ever with us stay,
Make all our moments calm and bright;
Chase the dark night of sin away,
Shed o'er the world Thy holy light.

—Bernard of Clairvaux (Translated by B. Palmer).

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SLAVES OF ALCOHOL.**ALARM IN EUROPE OVER GROWTH OF DRUNKENNESS.**

France Now the Most Intemperate of Civilized Nations—Physicians Moving For Reform—Temperance Work in Europe.

Publication is being forcibly directed just at present to the aggressive campaign against intemperance which is being carried on in nearly every country on the continent, and especially in France. The advance in this country is unique of its kind, as there never before has been any general movement of a national nature. The French have been wont to look upon themselves as good examples of moderation, while they gave their pity to Germany and England as horrible examples of people who drink too much. But now Dr. Laborde has informed the French that they are the most intemperate of all the civilized peoples on earth and gives science and figures to prove it.

When this announcement was made, the French told the doctor that he was mistaken, and the newspapers published columns of indignant protest against the charge—and investigated as a second thought. Then they changed their confident note, for in a series of articles prepared by M. Cornely of The Figaro it is shown that close to 15 liters, or about 16 quarts, of alcohol are consumed every year for each of the 38,000,000 people in the republic. The French find that, instead of heading the alcoholic list, Germany and the British islands come third and fourth, as Belgium takes second place after France, but with nearly one-third less in its per capita consumption. Fifth in the list is Switzerland, the home of absinth, and then, in the order named, there follow Italy, Holland, the United States, Sweden, Norway and Canada. Norway is the most temperate of any European country. Canada leads the world in its moderation with a per capita average of over two litres a year.

Most reform, of whatever kind, may be counted upon to have a humble beginning, thence to work upward among the people. But this movement reverses the almost established order, for it has started at the summit of intellectual France. Heading the movement is Dr. C. Grain, one of the best medical authorities in France, who is president of the National Antialcoholic league and editor of a temperance monthly, called L'Alcool. His active adjutants are 42 doctors, nearly all of whom are men of wide reputation and independent means, several being total abstainers in common with their president. Under the stimulus from their distinguished leaders, it is not strange that the students throughout France should take up the campaign. They have organized a league and are pushing the work into all parts of the coun-

try under the leadership of Georges Barbey, who is an advocate at law actively connected with the defense in the Dreyfus case. To such proportions has this movement reached that it is extending to other countries, notably to Switzerland, where students' leagues have been established at Lausanne, Basel and Zurich.

The evils of absinth drinking are growing. It is only a few years since two old women living in a secluded mountain in Switzerland gave out their secret for brewing a drink of rare quality from wormwood, but now absinth is known around the world. Nowhere has its sale grown to so threatening proportions as in France, where its excessive use annually drives many to insanity.

Senator Le Jeune of Belgium says: "I have a bill before parliament to gradually decrease the number of public drinking houses throughout the country in the next ten years. At present we have 298,000 of these to a population of but 6,000,000 of people, or one to every 24 persons. My plan is to make the proportion one drinking place to every 200 people, but the proposal is too radical to carry without material amendment."

Some of the continental governments are posting temperance lithographs in public places as a warning to the people on the effects of intemperance, and the temperance societies in France display posters labeled, "Absinth—Poison!" with a skull and crossbones.

Not alone are the present French efforts educational, but they are aiming at national legislation as being the only permanent cure. There is a group of temperance legislators in the chamber of deputies and in the senate who are pressing for constitutional relief from the present desperate conditions. Senator Siegfried will shortly present a bill to reduce the number of drinking places in the republic as the beginning of an extensive legislative reform. There are more than half a million of public drinking houses in France, and in some of the departments the consumption of alcohol now amounts to 20 litres per person yearly.

A redeeming feature of French intemperance is that next to no drunkenness is seen upon the streets. Practically everybody drinks, and rich and poor alike take the "little glass," or its multiple, with every meal and between meals. Only among the poorest do they follow the American practice of bracing up against a bar and drinking on an empty stomach. As it is, they may be in a continuous fuddle, but never drunk.

An unexpected indorsement of the temperance movement has developed since the first of the year in the friendly attitude of the socialistic press of France and other countries. These papers, as the organs of the powerful workmen's societies of the continent, say that they can co-operate with this propaganda as tending to lessen the opportunity to drink, which they plainly say is the workman's greatest enemy.—New York Sun.

SCRIPTURE ADAPTED TO OUR DAILY NEEDS.

(CONCLUDED FROM FOURTH PAGE.)

about these difficulties, she came to the sixteenth verse of the fifty-first chapter, when these words seem to stand out on the page, "I have put My words in thy mouth." "That," she said, "WAS FOR THE CLASS" And then the next line seemed to stand out similarly, "And I have covered thee in the shadow of My hand." "That," she said, "WAS PLAINLY FOR THE TRAMPS." So does the Holy Spirit fit the words of Scripture into our particular needs.—Current Anecdotes.

RESOLUTIONS.

PRINCE EDWARD CIRCUIT.

Our fourth Quarterly Conference was held at Beulah on Oct. 7th. All regretted the absence of Rev. Jos. H. Riddick. Rev. A. B. Sharpe preached, to the delight of all present. The following resolutions were passed:

Whereas, Under the law of our Church our presiding elder, Rev. Jos. H. Riddick, cannot be returned to us after this year; and

Whereas, We have always gladly welcomed him in our homes and our pulpits, and have profited by his consecrated public ministrations and private example, be it

RESOLVED, 1: That the fourth Quarterly Conference of Prince Edward circuit parts with Rev. Jos. H. Riddick with sorrow, and pray Almighty God to long spare his useful life, and cordially commend him to the love and esteem of all Churches in the work to which he may be assigned.

2: That a copy of this paper be spread upon our minutes, a copy be sent to Rev. J. H. Riddick, and copies sent to R. C. Advocate and SOUTHERN METHODIST RECORDER for publication.

G. W. REDD, Chairman,
T. T. PETTUS, SECT'Y.

CHARLOTTE CIRCUIT.

Whereas, Under the law of our Church, the office of the Rev. Jos. H. Riddick, as P. E. of the Farmville district, expires by limitation at the approaching session of our Annual Conference, and

Whereas, We desire to express the sincere pleasure with which we have always gladly received his official visits, and put on record the entire acceptability with which his consecrated ministration in the pulpit and at our firesides have been rendered, and

Whereas, We believe that his labors under God have been blessed to the good of the entire charge, therefore, be it

RESOLVED, 1: By the Quarterly Conference of Charlotte Circuit, that we part with him with sorrow, and most heartily bid him God-speed in his labors, and cordially commend him to the affection and esteem of all Christians in the new work to which he may be, in God's providence, assigned.

2: That a copy of this paper be spread upon the minutes, and copies be forwarded to the R. C. Advocate, and the SOUTHERN METHODIST RECORDER with request for publication.

JAMES A. BAILEY, Chairman,
J. P. PURCELL, SECT'Y.

HYCO CIRCUIT.

Whereas, According to the pastoral limitation of our Church, the term of our presiding elder, Rev. J. H. Riddick, expires with the Conference year, therefore,

RESOLVED: That we desire to put upon record our appreciation of him both as a man and a preacher of the Gospel, whose services have been beneficial to us.

2: That we assure our esteemed and

beloved brother of our good wishes and prayers for his success wherever, in the providence of God, he may go to labor in the future.

3: That these resolutions be spread upon the minutes of the Quarterly Conference and a copy be sent to Bro. Riddick.

J. P. RAGLAND, CHAIRMAN,
W. L. OAKES, SECT'Y.

MARRIAGE NOTICE.

Married by the father of the bride, Rev. J. H. Riddick, at Mr. Haymond Blanton's, Washington City, Oct. 4th, 1899, Mr. Charles L. Todd to Mrs. Pattie Riddick Cudlipp, both of Richmond, Va.

WHERE SHALL WE PLACE THE RESPONSIBILITY FOR THE CRIMINAL CLASSES?

CONTINUED FROM THIRD PAGE.

social and political movement and on which all political government should be based. The mission of the Gospel preacher is to leaven all thought with the thought of God, all government with the law of God, and all life with the life of God. The minister who is afraid to discuss Christian truth in its relation to educational systems, commercial enterprises and political parties and measures is a mere negation of a true ambassador of Jesus Christ. If the pulpit had been faithful in the application of the ethics of the Gospel to the commercial life of our people, to the conduct of their political leaders and the methods and movements of their political parties, such corruption as we have seen in business, politics and government could not have existed.

Every man who is guilty of any sort of commercial or political fraud, or who winks at it in others, or who fails to smite it when it is uncovered, is responsible for the crimes of our country. You think it an awful thing to steal. You believe that such conduct deserves to be branded with disgrace and severely punished by the civil authorities. But while you are fulminating your wrath against thieves, do not neglect to see whether wrong lies at your own door. Every merchant who gives short measure, or deals in fraudulent goods, or deceives his customers in regard to the quality and value of his goods, has helped to make the villains who rob money drawers, bank vaults and State treasuries. These superlative thieves, upon whom we fasten the felon's badge and consign to the State's prison, are the creations of a vast army of comparative thieves that go unwhipped of justice. Think ye that the Tweeds, Wards, Vincents, and Polks are sinners above all of the men of this land? Nay! I say to any man who has taken advantage of his neighbor in a business transaction, to any man who hides his property from the sheriff to avoid the payment of his debts, to any man who deceives a tax assessor about the value of his taxable possessions, that he is as guilty before God as the culprit who has been convicted of crime and sentenced to hard labor. It is the low standard of integrity in business circles generally that has helped to make the vast army of thieves now in

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the custody of our government.

Recently a candidate for a municipal office declared, in a public address, that "a city government could not be run upon Sunday-school principles." What did he mean by that? He meant that in the administration of civil government the morality of the Bible should be repudiated or ignored. He meant that if he should be elected to the office which he coveted, he would adopt a standard of official integrity that would accommodate bar-keepers, gamblers, harlots and every class of moral lepers. Every such office-holder is a breeder of crime, and if the people fail to move him from the position which he holds, it is because their own moral standard is disgracefully low.

We have upon our State and municipal statute books laws which forbid bar-rooms to do business on Sunday. Why are they not enforced? One reason is to be found in the lack of moral integrity in those who are charged with the responsibility of executing them; and who doubts that the failure to execute the laws of the land is prolific of crime. Another reason is to be found in the fact that the love of the great moral principles expressed in our legislation for the protection of the Sabbath is not rooted and grounded in the hearts of the people.

If you allow bar rooms to do business on Sunday, you not only license the lawlessness of these dens of iniquity, but you license the lawlessness of every other class of evil-doers. If the bar-keepers can defy the State with impunity, why may not bigamists, counterfeiters, and thieves attempt it?

What is the remedy for this condition of things? Some would say, "punish the culprits, expose their knavery, proclaim it from the housetops, publish it to the world, hold them up to universal scorn and reprobation." That is only a part of the remedy. That alone will not suffice. There must be reformation in the family, in the common schools, in the colleges and universities, in the editorial sanctum, in the Church and in the pulpit. In all of these places greater emphasis must be given to the everlasting distinctions which God Almighty makes between right and wrong. There must be a genuine revival of honesty and honor among the masses of our people. We must build up a public sentiment that will make falsehoods infamous, and that will pronounce any sort of dishonesty in business or politics a crime against country, humanity, and God. Teach your children that the truest patriotism is to do right, and that the worst treason is to corrupt the morals of the country. Teach them to hate the breath of the drunkard as they hate the stench of the charnal house. Teach them to dread the door of the gambler's den as they dread the gates of hell. Teach them to regard the political trickster as the worst of enemies to the peace and welfare of his country. Let our mothers, wives, sisters and daughters come to the rescue by combining to make the intelligence, virtue, refinement, and honor the passports to respectability. Let them illustrate an uncompromising fidelity to the things that are pure, lovely and of good report. Let us do these things, and a better dispensation will dawn upon our country.—Dr. J. B. Hawthorne.

THE MAN WITH THE HOE.

DEAR RECORDER:—After reading your re-publication of the "Elucidation of the 'Man With the Hoe,'" I concluded to send you the enclosed clippings. "Love is all," is from the Richmond "Times" of Sept. 16. My criticism of the unscriptural doctrine assumed by the poem in its reference to Genesis, was published in the "Times" of Sept. 22. "Labor" and "work" mean the same thing in the poem. And the notion that Genesis teaches that God placed on man "labor," or "work," as his "great curse," is more wide-spread than some imagine. If you care to do so, you can publish the clippings I send.

Yours fraternally,
J. R. STURGIS.

LOVE IS ALL.

This poem was written by Ella Wheeler Wilcox as a protest against the sentiments expressed in "The Man With the Hoe."

Let labor boldly walk abroad
And take its place with kings,
For who has labored more than God,
The maker of all things?

The time has come, aye, even now it is,
To rank that parable in Genesis
Of God's great curse of labor placed on man,

With other fairy tales. Why he began
All work Himself! He was so full of force

He flung the solar systems on their course
And builded worlds on worlds, and, not content,
He labors still; when mighty suns are spent,

He forges on his white-hot anvil—space—
New stars to tell his story and his race.

Who most achieves is most like God; I hold;
The idler is the black sheep in the fold.

Not for the hardest toiler with the hoe
My tears of sorrow and compassion flow
Though he be dull, unlettered and not fair

To look upon; tho' he is bowed with care
Yet in his heart if dear love folds its wings,
He stands a monarch over unloved kings.

One sorrow only in God's world has birth—

To live unloving and unloved on earth;

One joy only makes life a part of heaven—

The joy of happy love received and given.

Down through the chaos of our human laws

Love shines supreme, the great eternal cause,

God loved so much his thoughts burst into flame,

And from that sacred source creation came.

The heart which feels this holy light within

Finds God and man and beast and bird its kin,

All class distinctions fade and disappear,

Death is new life, and heaven he sees a near.

Brother is he to the "ox" and "seraphim,"

"Slave to the wheel," mayhap, yet kings to him.

And millionaires, seem paupers, if from them

Life has withheld its luminous great gem.

Or if his badge be scepter, hoe or hod,

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man is king who knows that love is God.

POETRY VS. LOGIC.

of The Times:

—In your issue of the 16th instant for the first time and with much rest the strongly-written poem, "Is All," by Ella Wheeler Wilcox. The logic of her protest is not strengthened by her depreciation of Genesis. She avers—

"Time has come, aye, even now it is, Frank that parable in Genesis God's great curse of labor placed on man, With other fairy tales."

According to this, Gen. iii: 17-18-19, part of a fairy tale, a myth. It seems consistent to brand a record of the Mosaic record as mythical, then turn immediately to that record for foundation facts, with which to buttress her poem. She goes on to say for her only and sufficient authority, that—

"...began all work himself, as so full of force, turning the solar systems on their course, and building worlds on worlds."

Genesis tells us, but if a part of the record is mythical, why not its ascription of God with creation be another of its myths? How are we to distinguish between its literal and historic and its "fairy tales?"

And if we "rank that parable in Genesis with other fairy tales," what can we gain thereby? The facts remain unchanged. Surely, "the ground" does not forth "thorns also and thistles." The harvest is the result of long-continued warfare. Man compels nourishment from earth's reluctant breast. He marshals her forces to undo his work. He builds, she destroys. He sows, she wastes. And if the declaration, "In the sweat of thy face shalt thou eat bread" did not find its fulfillment in Adam's experience, it does in the experience of his descendants. And surely, it is not thou art, and unto dust shalt thou return," echoes daily its bitter truth around each new-made grave. If we reject "the parable" we do not get rid of the facts. We only reject the only explanation ever given concerning the origin, the "genesis" of the stubbornly abiding facts. Furthermore, Mrs Wilcox assumes the book, and then assails, a theory which is not recorded in Genesis, and is nowhere taught in the Bible. When she writes—

"God's great curse of labor placed on man,"

she writes of something that cannot be found in Genesis. "In the beginning," "work" is exalted as worthy of God, and living its origin, and illustrious first example in Him. As she so aptly says

"He began all work Himself."

The first picture, on the first page of the Bible, is that of Deity at work. The first picture of man after his creation represents him with his work. The Lord God took the man and put him in the garden of Eden to dress it. In the second picture, he is engaged in a special, a tremendous work of giving "names to all cattle, and to the fowl of the air, and to every beast of the field." God sets the example, and He sets Adam to a following of his example, in working. It may yet ap-

pear that the first temptation to which Eve yielded was idleness, as she loitered at the tree of life. Adam was evidently busy somewhere at the time, and the tempter knew it was useless to approach with his fallacies a very busy man. True, when man "fell" he dragged everything down with him. But no "great curse of labor was placed on man. Idleness placed on man would have been a curse. Work was a blessing. "Because" man had sinned and fallen, the ground was cursed. It was cursed for man's sake. "Cursed is the ground for thy sake" is the plain signature. Holiness no longer inspired to activity. The existing conditions without primal holiness were conducive to idleness: Idleness would be a deadly danger. To lessen the possibilities of its curse, man must be placed "in labors abundant." "Six days shalt thou labor" was essential to man. But it was not a curse. The "thou shalt" of labor, was to be uplifted, side by side, with the "thou shalt love the Lord thy God." But the ground must be cursed that man's labors may be increased. Heretofore, its tilling was pure pleasure, performed with ease, and always without weariness. But now the earth would no longer produce its fruits spontaneously, while the generic "thorns and briars" would increase the difficulties and work of the tiller. And man could no longer work without weariness. Sin had sown the seeds of physical decay. There would be weakness, disease, age death. Hence the words, "In toil—or sorrow—shalt thou eat of it all the days of thy life." But in all this, "work" and "curse" were not equivalents. He retained the blessing of work after he fell. Our motive is that of the divine when he says, that—

"Satan has his mischief still,
For idle hands to do."

Not labor, but idleness, is anathema. To bury the talent, to do nothing, is to be accursed.

"Ye did it not," is a knell of doom. We are to "work while it is called day." Be "diligent in business" is the divine injunction. The blessed Christ set his seal of nobility and example on this question of work. He chose only workers into apostleship. Casting a net, or collecting "custom," it mattered not, so the man was a worker. He seemed to have no use, no place for a lazy man. In his kingdom labor is the law of progress. An early article of Christian faith and practice was that "if any man would not work neither should he eat." Nowhere in the New Testament is labor represented as God's curse upon man. On the contrary, it is God-like, ennobling to work, and this God-assigned labor is ever to have its reward. And the teachings of the Old Testament, including the third chapter of Genesis, are all in harmony with the teachings of the New Testament, on this important subject.

According to the Scriptures, in the future we shall be delivered from the presence and dominion of the curse, but nowhere in the Bible do we read that we shall ever be exempt from the presence, the duty and the blessedness of work. Indeed, every intimation in the word of God hints at an increase of work—with this vast difference. There will be no unfavorable conditions, there will be no weariness. "Take thou au-

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QUARTERLY CONFERENCES.

FARMVILLE DISTRICT

Oct. 25, Mecklenburg, Rehoboth
28, 29, Lunenburg, Fletcher Chapel
29, at night; 30, W. Lunenburg, C. H.
Nov. 4, 5, V. Buckingham, Bethel.
5, 5:30 p. m.; 6, Hanes.
J. H. Riddick, P. E.

PORTSMOUTH DISTRICT

Oct. 21, 22, 11 a. m., Windsor Shiloh.
22, 3:30 p. m., East Suffolk
22, at night, Suffolk
28, 29, 11 a. m., Anna's.
29, night, 30, Ebenezer.
Nov. 3, 5, at night, Smithfield.
4, 5, 11 a. m., Isle of Wight.
12, 13, 11 a. m., Hampton, West End
12, 13, at night, First Church.
W. C. Vaden, P. E.

CHARLOTTESVILLE DISTRICT.

Oct. 21, 22, Albemarle, Shiloh.
24, Milton Mission, Buck Island.
28, 29, Batesville, Rhodes.
Nov. 3, Belmont and Rose Hill.
6 Charlottesville.
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REV. JAMES CANNON, JR., Editor,
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RELIGIOUS THOUGHT.

**Gems Gleaned From the Teachings
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The church is not to seek self support as an end, but is rather to seek and save that which is lost.—Rev. R. W. Lewis, Presbyterian, Denver.

Clear Thinking.

In order to think clearly, one must avoid the labeling habit, avoid thought ruts, have and adhere to one's own views.—Dr. Frank Crane, Methodist, Chicago.

The Soul's Immortality.

How many people really know as to the immortality of the soul? Some argue we are bound to accept it because God's word says so.—W. J. Colville, Free Thinker, Philadelphia.

Attainment.

The one condition of attainment is submission to a higher will and a wider wisdom than you can ever possess of yourself.—Rev. George H. Hepworth, Congregationalist, New York.

Richest Person in the World.

"All things are yours." This text is for God's child, and it makes him the richest person in God's universe. It is not how much we possess as what use we make of it.—Rev. Dr. Bacon, Independent, Indianapolis.

Christianity's Influence.

Under the influence of Christianity, which has taught the sacredness of life, if the most depraved mother abandons her child it is placed in the care of Christian guardians.—Rev. J. H. O. Smith, Christian Church, Chicago.

Aim of Human Existence.

Human existence has a purpose. A mighty purpose is being fulfilled thereby. God is to be made manifest. This is the aim and end of human existence, the destiny of the human soul.—Mrs. Gestefeld, Christian Scientist, Chicago.

Final Command For Christians.

Christians must obey that final command of their risen Lord to "go into all the world and preach the gospel to every creature." This does not mean that every Christian should be a foreign missionary.—Rev. E. A. Woods, Baptist, San Francisco.

God Is Source of Life.

We entirely mistake when we make life in God and life in man to be different. Life in the soul is the tide of the Divine ocean flowing through the narrow channel of human nature. It is the direct gift of God.—Rev. Dr. James D. Rankin, Presbyterian, Denver.

Christian Character.

There is only one thing under the sun for this day and all coming days, and that is Christian character. That is the only thing that will endure out of the wrecks of time and that we can carry with us on the morning of eternity. We may sell and get gain. If we have nothing more to live for, life is failure.—Rev. S. A. Northrop, Baptist, Kansas City.

Religion Not All Form.

Whenever we regard religion as a

round of ceremonies and formalities, divorcing it from the idea of helpfulness, then we overlook the plain teaching of the parable and leave undone the things that most need to be done, the doing of which would not only relieve suffering, but would also be a means of spiritual growth to us.—Rev. Richard E. Sykes, Universalist, Denver.

God's Loving Care.

All nature is filled with the testimony of God's constant, loving care for the world. The heavens spoke of God's power, the earth of fullness, and the sea was a testimony to God's majesty and mystery. The redemptive power of the sea was illustrated by its qualities as a constant purifier of the atmosphere. Its pervasive power was exemplified by the tides which crept into every corner on the shores.—Rev. Edward M. Noyes, Congregationalist, Newton Center, Mass.

Divinity of Christ.

A proof of his divinity is that he declared himself to be divine, and this declaration is shown to be true by his character. Christ's character, mental and moral, is shown in his words and acts, in his teaching and practice. His Divine intellect shines out on every page of the New Testament. He spoke as never man spoke before. He speaks of divine things as one coming direct from God's palace and accustomed to them.—Rev. Henry A. Brann, Catholic, New York.

The New Theology

The new theology means to get back of all theories and traditions, creeds and dogmas, to the Divine revelation in the Scriptures and in Christ. It seems to the popular mind a shockingly revolutionary measure to advocate a new theology, inasmuch as theology and religion are generally confounded with each other. But they are no more the measure of each other than a man's clothes are the measure of the man. A new suit of clothes is a good thing at least once a year. So a new theology at least shows a man to be interested in his intellectual and religious clothes.—Rev. Robert McDonald, Baptist, Brooklyn.

Bible Teachings.

The teachings of the Bible, superior as they are, are surpassed by the lives it records. Take these as a whole, and where will you find a nobler group than the Old and New Testament characters? Has Joseph been excelled among the prime ministers of nations? In statesmanship has the world surpassed that of the old prophets? "Why," said Henry Ward Beecher, "I am disgusted when a man thinks as he reads Isaiah and Jeremiah that his business is to see whether what they said came to pass. These were moral statesmen. Geniuses of rectitude were they that rose in times of distemperature and bore witness for truth and right. Magnificent men they were. Their heads were lifted high above the age in which they lived."—Rev. H. R. Rose, Universalist, Auburn, Me.

BY FAITH.

The night is dark, and alone I tread
The way—yet not alone;
The clouds that lower overhead
Across the moon are blown;
I onward go and do not fear,
With footsteps firm and light;
I whisper words of sweetest cheer—
By faith, and not by sight.

Oh how I thank Him that the way,
Though unto me unknown,
He knows! And through the clouds the
ray
Of light is o'er me thrown.
I simply hold his guiding hand,
And although dark the night,
I trust—nor care to understand—
For faith surpasses sight.

Oh! could I know each ill that waits
Upon my onward road,
I'd bow beneath the heavy weights
Of sorrow's weary load.
His grace suffices every need,
And nothing can afright
The soul that on His manna feeds,
And walks by faith, not sight.

God's way is always the best way;
His will I now make mine;
His peace doth fill my heart each day
With harmony divine.
I simply trust because I know
God's plans are always right;
And willingly, where'er I go,
I'll walk by faith, not sight.
—St. Louis Advocate.



Editorial.



The editor desires to express his appreciation of the many kind letters he has received from his brethren. Unexpectedly to himself, he is still confined to his room, but hopes to be out soon.

Bishop Candler will represent the General Board of Education at the coming session of our Conference. He will receive a hearty welcome from our preachers and laymen.

Cornelius Vanderbilt left \$50,000 to Vanderbilt University in his will.

Bishop Key is reported to have said recently that, in his judgment, the Twentieth Century movement will demonstrate the value or want of value of the presiding elder as an officer in the Church.—Midland Methodist.

This is certainly an opportunity to magnify the office. May it be heartily embraced.

NONE LEFT OUT(?)

The Midland Methodist reports that the four-year term expired with five of the ten presiding elders of the Tennessee Conference. The Midland Methodist also reports that on the third day of the Conference a gold-headed

cane was presented to one elder and a gold watch to another; on the fourth day a handsome umbrella was presented to another; on the fifth day a gold watch was presented to another, and a gold pen to the last of the five. On the sixth day the appointments were announced, and none of them were reappointed by Bishop Galloway.

CONFERENCE THANK- OFFERINGS.

The Holston Conference is reported in the Nashville Advocate as having sub-

scribed \$5,000 to the Twentieth Century Fund. The Tennessee Conference is reported in the Midland Methodist as having subscribed \$10,000. We are glad to see these reports. It insures the success of the movement among the charges of the Conferences. The pastor is pre-eminently the leader of the flock. If he is not interested in a movement his people are not likely to be. Every dollar he subscribes increases his own interest in the cause, and so fires the enthusiasm of his people. Then it gives the pastor freedom to speak. His people know the cost of living; they know his salary. When he rises up and says, "Brethren, I have no money to invest in stocks and bonds, or in houses or lands, but when once in my lifetime the Church says, 'Come, join with your Methodist brethren all over the world and lay a Thank-Offering on the altar of the Lord, which shall commemorate His past blessings and provide a fund to carry on His vast work with greater efficiency and power,' then I cannot answer nay. I owe all I have to Him, and the joy of my life is to see His cause prosper." When the pastor talks this way and then gives \$25, \$50, or \$100, or \$1,000, as the case may be, his people know that he is in earnest, and he can talk to them freely as to their own privileges in the matter.

This writer believes that when the last subscription has been made at the Virginia Conference that over \$20,000 will have been subscribed by the members of the Conference. He is judging largely from his experience on the Farmville District. Already \$2,000 been pledged by the presiding elder and fourteen preachers, and nine preachers are yet to subscribe. And this in a district where there are only three salaries as high as \$1,500. When the districts with the large salaried stations begin to subscribe, the amount will doubtless be much greater, and as we have eleven districts we may reasonably look for \$20,000. This will be an inspiring start with which to enter upon the year, and when we consider the wonderful mercies of God to us,

what can be sufficient to show our appreciation of them.

JAMES CANNON, JR., Sec.

A MUDDLE?

The following letter from a prominent member of the Tennessee Conference, seems to indicate a muddle, to call it nothing worse. It is a sad fact, but it is true, that many persons are not surprised at anything which may happen in reference to the Publishing House under the present Agents and Book Committee.

The volume of business for the Nashville Publishing House for the first six months of this year was \$16,500 larger than for a similar period or last year.—Richmond Christian Advocate.

Notwithstanding the above, the annual distribution of funds for the benefit of Conference claimants is suspended this year. Dr. Barbee, when before the Tennessee Conference, stated that there was plenty of money on hand to make a dividend to these worthy claimants, but that it had been the custom of "The House" to make no appropriation every fourth year.

The chairman of the Joint Board of Finance later stated that the failure to receive aid for these claimants would cause suffering, as it was unexpected, as there had been no such failure since 1888, except 1894, following the drouth and panic of 1893. He gives as authority the "Year Book," published by "The House."

MEMBER OF TENNESSEE CONFERENCE.

BY RAIL, BOAT, AND BUGGY.

To go to sleep, to sleep soundly, and to wake up at a definite time, before the regular time, has always been to the writer one of the impossible things. I had an appointment in Mathews, and in order to go via Richmond and Newport News, must catch the early train. I went to bed and tried to sleep, without remembering all the time that I was asleep, and that I must wake up. But I could not do it. I caught the train, in my sleep, three times by less than a minute, and finally waked up, with my hand in my vest pocket, feeling for my watch. A hasty glance revealed that the train was due at the depot, three-quarters of a mile away, in thirteen minutes. A fire and a train will reduce the time for a toilet to fully one-fifth. The open watch showed three minutes occupied in preparation to make a tolerably presentable appearance for the outside world, the wash bowl and hair brush being entirely neglected. During these three minutes a message was sent to the stable for the buggy to be at the door in five minutes, and in about that length of time, with overcoat, umbrella, telescope, tie and cuffs in my hands, I climbed into the buggy behind "Patsey" and started for the train. I do not know whether I would have made it had it been on time or not, for when I reached a certain spot in the road from which I knew I could beat the train after it blew, I slacked up and drove slowly to the depot, to find that it was thirty minutes late. I found Bro. Campbell at the depot, returning home from West Brunswick circuit, and we had a

pleasant hour to Petersburg. Arriving there I found that my train to Richmond was late also, and I was able to go up in the city and take breakfast with Bro. Campbell.

PETERSBURG.

The Petersburg brethren were busily at work securing homes for members of the Conference, and it is likely that most of the entertainment will be in private families. The last Conference in Petersburg, in 1891, had many striking incidents. Bishop Keener presided, and his appointments will never be forgotten by many. His utterance that "men began on missions and they may expect to go out at the same door," was severely criticised. He set his face like a flint against the admission of Dr. Geo. W. Carter, and prevented his application from being made that year. The scene at the reading of the appointments was a study in human nature. One brother wept. One presiding elder, after one or two appointments on his district had been read, could not restrain his amusement, and openly laughed. When the Bishop finished reading the district, the elder stepped forward and whispered a few words in his ear. Within ten minutes of the close of the reading of the appointments, two were changed. To me, who had always looked upon an appointment as an unchangeable fact, this was a revelation, and gave me courage three weeks later to join in a request for a change of my own appointment from Central, Portsmouth, to Farmville, which request was granted, and which has been one of the greatest factors in shaping my life since. It is stated that another elder, who had pressed a certain arrangement, and thought that he had fully convinced the Bishop, was standing in the aisle, hat in hand, ready to catch the train, but desiring to hear his own district read out. His own name was read, then, the leading Church on his district. But the brother appointed was not the one for whom he had laid his plans. He turned and passed down the aisle without waiting for any more, and when asked by one of our prominent preachers where he was going, said: "I am going home. That is a most remarkable man." The old Bishop was a great slate smasher, and did not allow the Conference to be dominated in the appointments by any particular man or men.

He is undoubtedly a man of strong prejudices, but he is a great man nevertheless. He loves the Church of Christ, and especially that branch of it to whose upbuilding his life has been given. One of the truly great sermons I have heard was preached by him at Memphis, on the text, "And it is easier for heaven and earth to pass than one title of the law to fail." Another incident of the Conference which impressed me was a scene in Washington-Street church, on Sunday night. The house was crowded, and we were waiting for the preacher to arrive. Suddenly an old man arose from the front pew, and turned, facing the congregation. He had a short circular overcoat around his shoulders, and long flowing gray locks. I thought he was going to address the congregation. But instead of that he began at once to sing "The Old Ship of Zion. It was a striking

scene, and was a fitting closing testimony to the saving power of the Gospel by one who had preached it from early youth to hoary age, for in less than one month Dr. Rosser passed away from earth, and was borne safely home on the "Old Ship of Zion." I remember this Conference for another reason. I offered my first resolution and made my first speech on the Conference floor. It was with grave doubts as to whether I would be able to speak, and with quivering nerves, and throbbing pulses I rose to my feet and called upon the stern old Bishop to give me a part of the precious time of the body. I think I would have been speedily squelched, but I had carefully secured the names of Drs. R. N. Sledd and A. B. Brown as signers to the resolution, and I knew that anything signed by these honored names must have a hearing. The resolution was adopted without much debate, but it brought forth quite a newspaper discussion later on. My immediate reward for my first speech was the remark of an elderly preacher, "That young fellow had better shed his ecclesiastical pin-feathers before he attempts to teach us what to do."

When we last met in Petersburg the membership was 75,708, a decrease of 1,338, in comparison with the year previous, owing to the loss of the country beyond the Chowan. Since that time we have lost the balance of the North Carolina territory, involving a loss of over 4,000 members, and yet at the last Conference we reported 88,693 members, a recorded gain of 13,000 in seven years, and a real gain of 17,000. It is likely that the next Conference will show a total membership of nearly 90,000, or a real gain in the eight years of nearly 19,000, or twenty per cent.

Those of us who have seen the changes going on from year to year will not be so vividly impressed, but to a resident of Petersburg who has not attended a session of the Conference since the last one held there, the change in the personnel of the Conference will be so great as to make it seem almost like another body. The noble face of P. A. Peterson is gone from his place at the secretary's table. His voice no longer leads the brethren in sacred song; and, if missing him, the eye roves around to catch the familiar face of Bledsoe or of Southall, both are gone. Vanderslice also, who, with less melody, but with equal power, sometimes led, is gone. Sledd and Brown, the chairmen of our great Conference boards, will not be there. E. M. Peterson, Rosser, Reed, Manning, Wills, Laurens, Boggs, Twitty, E. P. Wilson, W. E. Payne, Martin, Beckham, Hildrup, Spencer, Smithey, Booker, Christian, Mitchell, Proctor, and Robins are some of the 45 or 50 preachers who have been removed by death, or transfer, or other causes. And these in the short space of eight years!

The call of the districts will be one of the things that will sound somewhat familiar. Garland, Whitehead, Amiss, Campbell, and Hunter occupied seats on the bench of the elders of that Conference, and will do so again at this one, although the last named has been in the pastorate one-half the time since.

APPOINTMENTS.

And speaking of the eldership brings to mind the appointments. At the last

session in Petersburg there were over one hundred changes. At the coming Conference there are comparatively few changes required by the time limit—about 25 all told. But, strange to say, considerably over one-half of these are in our prominent city charges and in the eldership, so that there will be more noise and talk about them than one hundred changes in the circuit work would cause. Broad-Street, Trinity, Park-Place, St. James, and Centenary, Richmond; Epworth, McKendree, and Chestnut-Street, Norfolk; Monumental, and Park-View, Portsmouth; Farmville, Charlottesville, Court-Street, and Main-Street; the Charlottesville, Farmville, and Petersburg districts all must have a change. How many other churches and how many other preachers will think this a good time to change and will cast in their lot with these, no one can say till the Conference adjourns. The adjustment of the appointments is one of the most delicate and difficult functions that can be assigned to any man or body of men. If any men have need to be filled with the Divine spirit, they are the Bishop and his council. They should literally "know no man according to the flesh," but the work of the Lord should be first and foremost above all other considerations. If, after earnest prayer and consultation, a brother is truly believed to be unfit for certain work it ought not to be given to him. No matter who is offended, no considerations, no claims, should be allowed a place in the decision, but the glory of God should be the only rule of judgment. Much of our power has been lost by allowing other motives to influence the appointments. When one preacher writes to another one and asks him to let him know what appointment he would like to have, that he will get it for him, or try to get it for him, it looks as if appointments were regarded by such persons as a matter of spoils to be picked over and divided out, and it also looks as if there is an attempt to play the role of dictator, or to make persons believe that such power is possessed, that no appointment can be made without the approval of the self-constituted bishop. It is the test of the Christian manhood of any Conference to have in it those who, instead of pressing forward the great movement of the Church and leading in revivals, give their time and thought to planning and scheming how to apportion out the appointments. The tendency as strong to "fight the devil with fire," and to make counter plans. And too often the point is reached that the talk and thought of the preachers become centered upon the appointments instead of upon the salvation of souls, the growth of Zion, the development of the great educational and missionary enterprises of the Church. How is such an evil to be met? Self-respect, to say nothing of Christian uprightness, will not allow the use of the same methods in meeting it. The only possible way is to openly and positively denounce such things just as other sin is denounced, and to have the courage to risk all the taunts and stings which may follow. Anything is better than the conversion of the Church into an arena for the display of the abilities of the ecclesiastical politicians. It is far better for the

good of the Church to have the issue clearly defined and fought out, than to have it remain hidden from no one, but tolerated, lest a discussion of it will give offense. To tolerate it too often results in the spread of the poison and the tainting of many, especially of the younger men. It has to be met sooner or later in every church, and we are meeting it now in our Methodism. Stated broadly, the question resolves itself into, "Does the Church exist for the sake of the ministry, or the ministry for the sake of the Church?" "Are the Churches called in order to support the preachers, or the preachers called to minister to the Churches?" The Church politician, while broadly asserting the latter, acts directly on the basis of the former, and so, in such eyes, the Churches are simply spoils for distribution.

It is sometimes asserted that certain ones will be well taken care of because they are favorites of Bro. —, or because they have a friend at Court, or it is said that Bro. — will not let him get hurt, or a reason given for an unexpected appointment is that Bro. — does not like him, or that he is too independent and Bro. — has dropped him and left him to shift for himself. How one is reminded of the contention of the disciples as to who should be the greatest, and the reply of the Master, "For he that is least among you all the same shall be great." Many an humble brother, who has never been a favorite of the powers that be, or been puffed by the newspapers, or sought after by "High Steeple," will be great in the kingdom of Heaven.

May the Lord so direct the presiding Bishop at the coming Conference that the development of the principles of ecclesiastical politics may be effectually and permanently arrested in our midst.

NEWPORT NEWS.

But my train, which was nearly three hours late has come, and I must bring my pen to a halt and go on my way. I spent the night at Newport News with my friend, Bro. Lipscomb, and after supper we went by moonlight to see the site for the new Church. I also saw a fine drawing of the completed structure. It will be a handsome building, costing about \$20,000 with the furnishings. The Sunday-school room and the parlors will be in the basement, and the main auditorium on the upper floor. The lot has a front of 75 feet and the main building is sixty-two feet wide, which, with the towers on the corners, fills up the street front, and allows several feet on each side behind the towers for light and air. The best of it is, it will be built with little, if any debt. How vividly I remember my feelings, when ten years ago, Bishop Wilson, at the Richmond Conference of 1889, sent me to Newport News. We had a little band of about fifty-five members, and a neat chapel with a considerable debt. Now, at the expiration of ten years, we have two independent charges—one with nearly five hundred members, the other with nearly two hundred members, and a new, handsome and commodious chapel on Forty-fifth street which will need a young man to serve it the coming year. Three new Churches with seven hundred

members and a little debt is not a bad record for ten years in a city like Newport News. For although I have had no experience with other city charges, except my brief three weeks pastorate at Central, Portsmouth, yet I feel sure that the conditions at Newport News have been very different from those elsewhere. For years there was a great lack of home-owners, and few persons were sure that they would settle there as a final home. The experimental stage was a factor in all plans for Churches as well as business, and it was hard to develop the feeling of responsibility for the maintenance of Christian fellowship and discipline. No matter what kind of methods were proposed there were some who never heard of that way. New comers attended the Church every Sunday and thought the people did not show them much attention and perhaps the persons they complained of had only been there a month themselves. The greatest difficulty was to get any time for earnest, thoughtful consultation. It was impossible to fix upon a night when every member of the official board could be present. Sometimes, like some of our modern presiding elders, they would have three engagements on one evening, and my favorite text was, "Seek ye first the kingdom of God," etc. And yet the people were liberal, and quite responsive. Nowhere in the Conference was there a more inspiring audience, over two-thirds being strong, vigorous men. The best investment we made that year was the purchase of three hundred copies of the 25 cent hymn-book, which we piled up on the back bench, and gave out to the strangers. They not only appreciated the courtesy, but they used the books and added greatly to the interest of the service. But I must hasten along, or I will never get to Mathews.

I took the first morning car to Old Point to catch the steamer "Mob-Jack." On the way I passed crowds of men on their way to the ship-yard. They come to work from a radius of eight or nine miles, and the city is largely dependent for its prosperity upon one industry, although there are some few small plants besides.

MATHEWS.

The wait at Old Point was brief, and the ride of about five hours on the steamer was delightful. Brother Deshazo and Brother Jethro Thomas met me at the wharf, and I was soon at Bro. Thomas' house, and seated at a table that had been prepared for the appetite sharpened by the salt breeze. Winter Harbor oysters, however, do not admit of any rivalry, and goose, and beef, and ham were bound to be slighted. I found that a sermon had been announced for Bethel that night. This church is perhaps the strongest on the circuit, and the membership being between three and four hundred, and the amount raised for pastoral support being about one-third of the whole. The question of the division of the circuit has again been raised, and there is a proposition to make three appointments—Bethel to be a station, Central and Salem to be one circuit, and Beulah and St. Pauls another. The membership of the charge was 1,250 at the last conference, and there can be little doubt that the development of the member-

ship will be more rapid if they can divide. One brother said that he believed that they had the only man in the Conference who was strong enough to do the work, and that his greatest objection to division was that they would lose their present pastor. If there is a man among us who can stand the work, it is Bro. Deshazo, and yet his active, vigorous body cannot accomplish impossibilities. The care and responsibility for 1,250 souls is too much, even in a station, to say nothing of a circuit, even as compact an one as Mathews.

On Thursday morning we went to the Tabernacle, which is situated near the centre of the circuit. The people began to pour in, and soon there were about a thousand on hand. Dr. W. W. Smith came by the morning boat, relieving my anxiety, lest he should oversleep or get left somewhere on the road. We had a double-barrelled meeting. The one in the morning was given up to the general subject of education, with special reference to county high-schools, and the one in the afternoon to the Twentieth Century movement. It fell to my lot to speak in the morning, which I did as best I could. Bro. Deshazo was kind enough to help me by calling upon me from his seat to repeat and emphasize one of the sentiments expressed, and I felt encouraged

to talk on fifteen minutes longer. I shall not soon forget a remark he made in the course of Dr. Smith's address at the Rappahannock District Conference this summer. Dr. Smith, in making one of his points, said "the skeleton of a mastodon was worth no more than that of a mouse." Bro. Deshazo spoke out from his seat and said, "Yes, sir; it will make more fertilizer." The comparison was a striking one, but the possibilities of ground-bone meal in that mastodon were too great to go unnoticed by Bro. Deshazo's practical mind. Dr. Smith went on with his address, but I chuckled to myself for several minutes, as I am sure did many others.

When Dr. Smith arose to speak in the afternoon at 2:40 he had a task before him. The steamer was due at 7 p. m., at Allmond's wharf, on York river, about 28 miles away. He had to squeeze an address of 1½ hours and 28 miles of driving into four hours and twenty minutes. There are few things harder to do than to speak against time, but Dr. Smith did it finely in Mathews, and in one hour and five minutes he was through. We had time only to announce Bro. Deshazo's subscription of \$50, and then leaving

(CONTINUED ON FOURTH PAGE)

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THURSDAY, NOVEMBER 2, 1899.

him to manage the rest, we struck out for the York. Fortunately, our driver had pride in his team, and in three hours we pulled up at the wharf, with the steamer's whistle sounding in our ears and her red lights in full view. The wharf is 2,000 feet long, and after a rapid walk with a heavy telescope in order to reach the boat, a young man with a lantern called for twenty cents for the privilege of stepping off the wharf upon the boat. Twenty cents is not much, but I felt it to be an imposition on the travelling public, and while I had to pay it, I expressed my opinion in plain language. The right of protest is worth a great deal, and enables one to endure many objectionable things. I judged from the "water-off-a-duck's-back" way in which my words were received that I was not the first protestant who had spoken his mind on that wharf.

The steamer reached Gloucester Point about 8:30 p. m. Dr. Smith went on to Baltimore to testify in the will case of of Miss Melissa Baker. I got off and was ferried across the river to Yorktown. Over on the hill the monument glistened in the beautiful moonlight, and I could but think of the men who years ago had contended on this very spot for the principles of liberty. Where are they now? The hills are here, the river is here, aye, even the houses on the hill, and a cannon-ball imbedded in one of the brick walls are still here, but where are the men? They have gone from the field of action, and can no longer be seen or heard by us. But have they ceased to live? Have the minds that planned the buildings and designed the cannon perished? The moon, the river, the hills may seem to be eternal, and man a fleeting show, but the soul,

filled with the consciousness of its own immortality, joins its testimony to that of scripture—"The world passeth away and the lust thereof, but he that doeth the will of God abideth forever."

JAMES CANNON, JR.

RELIGIOUS NEWS.

NEW CHURCH COMMITTEE MEETS.

A meeting, which was attended by every member of the Building Committee of the new Court-Street church, was held last night in the stewards room. Reports were received from the three committees which have been making a partial canvass of the church for funds with which to build the proposed \$40,000 church.

Over \$24,000 was reported subscribed, and plans were discussed and adopted looking to raising the remainder, and committee adjourned to meet again next Friday evening.—Lynchburg News.

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CHURCH DEDICATION.

Sunday, at West Appomattox, the new Methodist Church was dedicated. About eight hundred people were present.

The sermon by J. Wiley Bledsoe, D. D., was one of the most eloquent and impressive ever heard in that community. His text was 1st Peter 1:19. He is a man of fine appearance with a kindly expression and a musical voice. After the sermon a collection was taken amounting to about \$300.

The music, under the efficient leadership of Mrs. A. H. Clement, assisted by the best local talent and some from Lynchburg, was superb. Such a musical treat has seldom been enjoyed at Appomattox. A most bountiful dinner was prepared on the grounds for all present.

Altogether it was a "red letter" day for West Appomattox, and a happy day for the Methodists and their friends.

The church is a beautiful one and a credit to the village, to the contractors—C. W. Hancock & Son—and to Methodism. The total cost of everything complete is \$1,800.

A revival meeting is now in progress, conducted by Rev. H. C. Cheatham, of Martinsville.—Lynchburg News.

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TO LOOK AFTER THEIR CONFERENCE.

At a ministers' meeting held at Centenary church, Richmond, Monday morning, Rev. J. T. Mastin made a motion to the effect that Rev. B. M. Beckham, Rev. J. C. Reed and Rev. J. S. Wallace be appointed a committee to look into and report to the Methodist ministers' meeting regarding the coming Mormon Conference to be held in this city and the literature of the Mormon controversy recently sent out by W. S. Campbell, of Salt Lake City.

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NORFOLK PREACHERS' MEETING.

The Methodist preachers' weekly meeting has held Monday morning, and was called to order by the president,

Rev. W. H. Edwards, and prayer offered by Rev. Lloyd T. Williams, of Trinity Church. Under the call of the churches the following reports were heard:

At Central, Portsmouth, Rev. R. F. Beadles reported having received 14 new members Sunday. The Mission Sunday-school is growing in numbers and influence; will organize a Church there shortly.

Rev. Lloyd T. Williams reported three additions at Trinity and a profitable experience meeting at night.

Rev. Dr. W. J. Young received six new members at Epworth Sunday and addressed a large meeting of the Junior Epworth League at LeKies Memorial church in the afternoon.

Rev. J. F. Carey reported \$75 received from an oyster supper given for the benefit of the Port Norfolk Church last week.

Rev. R. H. Bennett reported 22 conversions as the result of the revival at McKendree church, and that the spiritual and financial condition of the church will be in good shape for Conference.

At Queen-Street Rev. S. C. Hatcher had good congregations and pleasant services.

Rev. W. R. Proctor had five additions at Park View, and exchanged pulpits with Rev. W. P. Hines, of the Baptist Church, at night.

At Cumberland-Street, Rev. Dr. H. E. Johnson had an unusually large congregation Sunday morning and a fair turnout at night, when two young men went forward to the altar and professed faith in Christ.

Nothing special was reported from the remaining churches.

Rev. Paul Bradley gave an interesting outline of his sermon Sunday on the "Goodly Pearls." The lesson drawn from the discourse was "Christ the Pearl of Great Price," as the greatest possible good the soul can possess. Following were the leading points in the sermon.

How men ought to seek this highest of all possessions.

How it is to be found—through Christ. "Seek first the kingdom of God and His righteousness."

It is the greatest object and pursuit of life.

"How paid for"—The real price of the religion of Christ had been paid for by Him in His death resurrection and glorious ascension. Our only payment is to give ourselves wholly by faith and trust in His atoning merits, and to live a life "hid with God in Christ."

The highest element in the "Pearl of Great Price" is that it is durable and unchangeable.

Lastly, this goodly pearl prepares us for "Life, Death and Judgement, and a home in the Celestial City."—Virginian-Pilot.

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Rev. R. H. Bennett will conduct a special revival service at McKendree church Wednesday night. It is learned that a great number of the services Sunday night and persons professed conversion at the homes, which will swell the number of converts to about thirty. Over one hundred members of the Church have re-consecrated their lives to the service of God.

Rev. W. H. Edwards, presiding elder, held his fourth Quarterly Conference

with McKendree Monday night and closed up the business of the present year. The reports showed the church to be in the best condition spiritually and financially during its entire history, with over one hundred accessions to the membership during the year. Rev. R. H. Bennett will be able to present a clean balance sheet at the Annual Conference, with the entire debt of the church building, a balance of over three thousand dollars, paid—Virginian.

xxx

FATHER AND SON.

DR. SMITH'S ELOQUENT SERMON SUNDAY NIGHT.

Court-Street church was crowded Sunday night with a throng eager to hear Dr. A. C. Smith speak from the text, "And the king said, Is the young man Absalom safe?" After briefly sketching the life of David's young son, Dr. Smith spoke at length about the young men of the community, and the relation existing between fathers and sons. Addressing the former, he said:

"I make no apology for Absalom's conduct. He was a bad boy, and had he striven against the evil that enveloped him, fearing God and eschewing evil, the consequences would have been different. It is not of his conduct I now wish to speak, but of the influences thrown around him by those to whom God had committed him. I declare that I believe the young men of our community are frequently as much sinned against as sinning. Fathers go on from week's end to week's end and scarcely see their children. Their boys grow up under different conditions from those which surrounded them in early youth, and they finally awake surprised to find their children ruined from neglect. Many of you men would work till midnight to for your children, and yet you never kneel in prayer with them and break to them the bread of life.

"What is the chief thought, idea and example you are setting before the young men? It is, 'My son, with all your gettings, get money.' Money! Money! Money! I declare to you I sometimes wish there was some way by which my family could live without its use, for I have come to almost hate it for the ruin I have seen wrought by the love of it."

Dr. Smith closed with an earnest appeal to his hearers to take care of the young people now; to make home attractive, the church a place to be desired, the most beautiful of all the buildings in the city, to establish a public library for their use, and in every way cause them to see that true religion is joyous, buoyant and happy. Then you will be saved the bitter anguish that wrung David's soul when he wept tears of remorse over lost opportunities.

Dr. Smith's physical condition is much improved, and the vigor, both mental and physical, with which he spoke Sunday night, was remarked. He will now fill his pulpit regularly until Conference, which meets November 12th, in Petersburg, at which he will be assigned to another charge, this being his fourth year here.—Lynchburg News.

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"LYNCHBURG AND ITS PEOPLE."

"Lynchburg and Its People," the book which is now in preparation by

THE JUNIOR RECORDER.

RICHMOND AND BLACKSTONE, VA., NOVEMBER 2, 1899.

THE SUNDAY SCHOOL.

LESSON VII, FOURTH QUARTER, INTERNATIONAL SERIES, NOV. 12.

Text of the Lesson, Neh. iv. 7-18. Memory Verses, 15-18—Golden Text, Math. xxvi. 41—Commentary Prepared by the Rev. D. M. Stearns.

[Copyright, 1899, by D. M. Stearns.]

The topic of this lesson is "The Rebuilding of the Walls of Jerusalem" and requires a study of chapters ii-vi. When the people of God are not an honor to Him, waiting worthy of Him, they are a reproach to Him. Nehemiah felt that the condition of things at Jerusalem was a reproach to God (ii, 17; v, 9), and his desire was to take away this reproach.

7, 8. "They were very wroth and conspired to fight against Jerusalem and to hinder it." This was the attitude and conduct of the enemies of God, who were grieved exceedingly that any one should seek the welfare of the children of Israel (chapter ii, 10). The old serpent who sought to mar the work of God in Eden is ever the inveterate enemy of God and man and will exert himself to the utmost when he sees the people of God zealous for the glory of God. In these chapters we see many of his wiles and may learn from Nehemiah, comfort of Jehovah, how to stand against them (Eph. vi, 11).

9. "Nevertheless we made our prayer unto our God and set a watch against them day and night." Nehemiah was a man of God and therefore a man of prayer (chapters i, 4; ii, 4), but, while his strength was in God and his whole reliance upon Him, he failed not to use the means within his reach. Our Lord taught His disciples to watch as well as pray (Mark xiv, 38). In Eph. vi, 11, 13 we are taught that the whole armor of God is necessary, that we may be able to stand against the evil one. As we saw in last lesson, Nehemiah strengthened himself in God by His word. Then he encouraged the people by telling them of the hand of God upon him (ii, 17, 18), and so priests, Levites, rulers, goldsmiths, apothecaries, merchants and also women went to work, each repairing over against their own house, and so half the wall was builded, for the people had a mind to work (chapters iii and iv, 6).

10. "And Judah said, We are not able to build the wall." It is bad enough to have enemies outside to contend with, but when those who are within the fold or the family get discouraged it makes matters more difficult. In chapter iii, 5 we read that the nobles of the Tekoites put not their necks to the work of the Lord, but here is a leading tribe, the one from which our Lord came (Heb. vii, 14), talking of much rubbish and no strength for the work. If Nehemiah had not been staid upon Jehovah (ii, 20), he might have been sorely discouraged.

11, 12. Not only did the adversaries keep threatening that they would cause the work to cease, but the Jews who dwelt by them became filled with fears. Contrast Isa. xli, 6. "They helped every one his neighbor, and every one said to his brother, Be of good courage." In the story of Gideon all the people who were fearful and afraid were sent home (Judges vii, 3). The Lord wants His people to be strong and of good courage (Josh. i, 6, 7, 9; Hag. ii, 4).

13, 14. "Be not ye afraid of them. Remember the Lord." He appointed the people to their places fully armed and

encouraged them. In Isa. li, 12, 13 we have the words, "Afraid of a man, and forgetteth the Lord, thy Maker." And in Isa. x, 2, "Behold God is my salvation; I will trust and not be afraid." If we are afraid, we are forgetting God and not trusting in Him. When we rely upon Him, we cannot be afraid. The weapons of our warfare are not carnal, not swords and spears and bows, but might, through God to the pulling down of strongholds (II Cor. x, 4). We have the shield of faith, the helmet of salvation and the sword of the Spirit (Eph. vi, 16, 17).

15. "God brought their counsel to naught. We returned all of us to the wall, every one unto his work." The Lord bringeth the counsel of the heathen to naught. He maketh the devices of the people of none effect. The counsel of the Lord standeth forever, the thoughts of His heart to all generations (Ps. xxxiii, 10, 11). See also Isa. xiv, 24; xlv, 10.

16. "While some wrought in the work others held the weapons, ready for an emergency. Although not written in Scripture, it is Scripturally true that they also serve who only stand and wait. And it is written that, 'As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff—they shall part alike' (I Sam. xxx, 24).

17. "With one of his hands wrought in the work, and with the other hand held a weapon." Thus did the builders and the burden bearers as they wrought in the work and were not terrified by their adversaries (Phil. i, 28). Like David, they prepared with all their might, and set their affection to the work (I Chron. xxix, 2, 3). Like Hezekiah, they did it with all their heart and prospered (I Chron. xxxi, 21). When the enemy sought to entice Nehemiah away, seemingly, for a conference, but really to do him harm, he was led to send them this word. "I am doing a great work, so that I cannot come down." Four times they sent unto him after this sort, but he always answered after the same manner (chapter vi, 3, 4). Read the whole of chapter vi and see in how many ways they sought to ensnare Nehemiah, but see the wisdom of God in him and in all his replies to them. In due time the wall was finished, and the enemies were much cast down in their own eyes, for they perceived that the work was wrought of God. Had the wall been built by skilled masons the credit would have been theirs, but when such unlikely people as apothecaries, goldsmiths, etc., built such a wall they could not but see that God did it. The more disqualified we feel for the work to which God calls us the more glory there will be to God as He accomplishes it through us.

18. "He that sounded the trumpet was by me." And when they heard the sound of the trumpet they were to resort thither (verse 20). Our glorious Captain has all the work under His control. He shall not fail nor be discouraged. He shall see of the travail of His soul and shall be satisfied (Isa. xlii, 4; lili, 11), and when the trumpet sounds how quickly and gladly all His people shall resort to Him (I Thess. iv, 16-18). The work shall be finished notwithstanding all enemies; the church shall be completed, the marriage of the Lamb shall come, the kingdom shall be the Lord's, and the whole earth be filled with His glory (Eph. v, 27; Rev. xix, 7; xi, 15; Hab. ii, 14). Let us not come down from our great work of living to complete His body and bring Him back.

EPWORTH LEAGUE.

Topic For the Week Beginning Nov. 12, "The Living Bread"—Text, John vi, 26-35.

"The bread of God is He which cometh down from heaven and giveth life unto the world."

Hunger and thirst are the signals of bodily need and are most imperious in their demands. Continually the wants must be supplied. Great range in choice of foods is possible, but none can do without food of some kind. Yet this is not the most urgent demand of human nature. It is a law of our make up from which escape is impossible that "man shall not live by bread alone, but by every word which proceedeth out of the mouth of God."

Starvation with all its attendant miseries and horrors is not the most dreadful fate which can overtake mankind. The deepest pain possible is soul hunger and destitution of spirit. Men can live long on coarsest fare and scanty rations. Men will keep long and voluntary fasts in the midst of plenty when some special gain can be thereby attained. Soul starvation none willingly endures. Better death than this. Instinctively all shrink from the unutterable horror of a hopeless future of comfortless existence.

To satisfy the heart craving for happiness in existence the strangest fancies and wildest delusions have been cherished when the true and rational have been lost out of the life.

That which attracts in Jesus Christ is the deep wonder of His matchless insight into the morally right and true. He speaks, and we are surprised at the marvelous simplicity of His statements. Life seems wondrously luminous, and what before was impenetrably dark becomes clear. We see all so openly and wonder that we ever were perplexed. The soul sees where before it helplessly groped. We know when before we could only doubt and question and surmise.

The wonder of all ages is Jesus of Nazareth. Search all centuries and every land, and you will find no other one like Him. He makes no guesses, hazards no theories and gives no cause of argument. He just announces facts, and we test and find them true. We trust ourselves to His directions and find peace. We obey His commands and are satisfied in soul.

All other expedients fail to give settled assurance to our natures. The books of Ecclesiastes gives us the picture of a man seeking soul fullness. He tries all worldly possibilities and finds in them only starvation of moral impulses and powers. Jesus feeds every energy for good and fills to utmost satisfaction every appetency for happiness and right. Well does He say:

"I am the bread of life."

He is the miracle of manhood, the sign of the ages, the wonder of this world, the prophecy of a future exist-

(CONTINUED ON EIGHTH PAGE)

NOT BY MIGHT NOR BY POWER,
BUT BY MY SPIRIT,
SAITH THE LORD OF HOSTS.



IN St. John Carleton Side, many years ago, the Rev. Dr. Knight was holding revival services. The Methodist Church was crowded, but no move. A lady invited the doctor and his wife to tea. My husband and I were also invited. When we were seated in the truly Christian home, the reverend doctor said: "Well, Sister McCollum, what do you think of the meetings?"

I said, "Shall I give you, candidly, my opinion?"

"Oh, yes," was his reply.

"Well, this is it, truly—You are saying to the Lord, 'Oh, save these people through me, or Brother Salter, or Brother Beatty, or Brother McCollum, or Brother Kingston,' and He will not do it, but if you leave your meetings open for the Holy Spirit to govern and lead, He may take the poorest one in the assembly and speak to the conscience and save sinners."

The good and noble man of God said: "Sister, when you preach your first sermon, send for me to come."

Then he acted upon my hint, and the mayor said, "Thank God! all the bars are down," and the church was revived. Souls were saved, and "Great was the Holy One of Israel in the midst of us."

Oh, what a holy influence! and what power!—the ministers were not afraid to trust the meeting to Divine guidance! "They all spake as the Spirit gave utterance," and many were the "slain of the Lord!"

Hear Jesus! "I will not leave you comfortless." "I will pray the Father and He shall give you another Comforter even the Spirit of Truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him, but ye know Him, for He dwelleth in you, and shall be in you."

This is the great sin of the church—rejecting the personality and guidance of the Holy Spirit: as the Jews reject Jesus through unbelief.

Rev. Dr. Sprague says: "Let Him have the benefit of every doubt!" Read the Acts of the Apostles and mark their obedience to the Spirit of God. And in I Cor. 14: "He that exhorteth on exhortation." Now, exhorters are driven out of the church, and the message given by the Holy Ghost cannot be delivered. The exhorter is now truly silenced, because of some weak or mistaken one. "He that prophesieth speaketh unto men to edification, and exhortation and comfort," and does God not say, "He hath chosen the weak to confound the mighty, and tells us the reason why "That no flesh should glory in His presence." And we are commanded to "covet prophesy." Mr. Quesnel says: "The Holy Ghost is the fountain and fulness of all Spiritual graces, and that there is nothing good, nothing profitable to salvation unless it be done in the power of God communicated by Christ Jesus, and in that holiness of heart which is produced by His Spirit."

HIS TACT WON THE DAY.

A FRENCH missionary in Webster, Mass., who had encountered much persecution and opposition in his endeavors to give the gospel to the people, writes Geo. R. McPaul, was one day warned not to enter a certain house, that the housewife had a stick ready to beat the first Protestant missionary that should attempt an entrance. Nothing daunted, he offered a prayer to God for guidance, stepped across the street and knocked at the door.

"Good day, madam! Good day, madam! Good day, madam!" said the missionary.

"Are you crazy?" said the woman.

"Well, probably you think I am," he replied; "but let me ask you a question: If you think me foolish for bidding you good day three times, what must the Virgin Mary think of you when you keep repeating, Hail, Mary! Hail, Mary! fifty-three times every time you recite your beads?"

"Come in," said the woman. He entered and preached the gospel, and the woman and all the household were converted.

What we need in God's work is the power to see and do exactly the right thing under the circumstances; the skill so to manage the feelings of the persons with which we deal as to quell all hostility and arouse curiosity for the truth to be presented.

BEAUTIFUL HOME FOR JESUS.

A LITTLE girl went on an errand to an elegant house. The lady was proud of her home, and she showed Jennie the carpets, pictures, ornaments and flowers, says a writer in Little Learner's Paper, and asked "Don't you think these things are lovely?" "They are pretty," said Jennie. "What a beautiful home for Jesus to visit! Does he ever come here?"

"Why, no," said the lady.

"Don't you ever ask Him?" asked Jennie. "We have only a room and a bedroom, and

we have no carpets or pretty things, but Jesus comes and makes us very happy."

The lady told her husband what Jennie had said, and he replied:

"I have often thought that we ought to thank God for His goodness and ask Him to come and live with us."

They became Christians, and Jesus came to live with them and made them happy. Jesus blesses every home to which He comes.

ADVICE OF A MILLIONAIRE.

THE following story is told of a Philadelphia millionaire, who has been dead some years:

A young man came to him one day and asked pecuniary aid to start him in business.

"Do you drink?" asked the millionaire.

"Once in a while."

"Stop it! Stop it for a year and then come and see me."

The young man broke off the habit at once, and at the end of the year came to see the millionaire again.

"Do you smoke?" asked the successful man.

"Now and then."

"Stop it! Stop it for a year, and then come and see me again."

The young man went home and broke away from the habit. It took him some time, but finally he worried through the year, and presented himself again.

"Do you chew?" asked the philanthropist.

"Yes, I do," was the desperate reply.

"Stop it! Stop it for a year, and then come and see me again."

The young man stopped chewing, but he never came back again. When asked by his anxious friends why he never called on the millionaire again, he replied that he knew exactly what the man was driving at. "He'd have told me that now that I had stopped drinking and smoking and chewing I must have saved enough to start myself in business. And I have."

LITTLE PICKANINNY

BY FRANK BEARD.



ITTING by the roadside,
Smiling in the sun,
Showing all his shining teeth,
Round eyes full of fun;
Happy in the sunshine
At the hot noon hour—
Little pickaninny,
With the big sun-flower.

Sitting in the sunshine,
Nothing on his back
But a sort of dingy shirt
Fashioned from a sack;
Not afraid he'll spoil it
In the sun or shower,
Little pickaninny,
With the big sun-flower.

From the distant cabin
Little feet have strayed—
Sitting all alone there,
Not a bit afraid.
King of all his eyes behold,
Innocence his dower,
Happy pickaninny,
With the big sun-flower.

Talking to the blue-jays,
Cooing at the toad,
One of nature's offsprings
Sitting by the road.
Life's prevailing sweetness
Has not yet turned sour
Little pickaninny,
With a big sunflower.

Who would be so wicked
And cruel that he could
Take away the baby's faith
That everything is good?
Knowing nothing evil,
Free from Satan's power,
Little pickaninny,
With the big sun-flower.

services during the past twenty-four hours for a dislocated shoulder blade; and had he called upon them at 9 o'clock a. m. today; the hour at which Stanton, in telephoning, mentioned that he had seen the doctor?

They both stated, most positively, that no young man had called upon them at that hour; nor had they been asked to set a shoulder blade.

Saturday morning came, and Stanton came, too, carrying his arm in a sling. They solemnly informed him that his story from beginning to end, was false, and a fabrication.

He vainly endeavored to wriggle out of it—by telling Mr. P— that he must have made inquiries of the wrong doctor, as there were two by that name, living very near together.

Mr. P— was quite prepared, however, for this remark, and promptly informed him that he had communicated with both.

With a few words of salutary advice and counsel, from his erstwhile employer, Sidney Stanton, with dejected countenance, sad heart and slow step walked out into the street.

Where is he today? He, the bright—promising young man; with culture and grace of manner anyone might almost envy?

Walking the streets without a character.

That is what a "lie" cost him.

In conversation upon the street—with

one who knew under what peculiar circumstances he had left Mr. P's employ, Stanton said: "I have lost one of the best situations I ever had, and all through a 'lie'! God helping me, I will never, never, tell another."

"Would you give him another trial, and his position back again if you were in need of a clerk?" asked a friend, interested in Stanton.

"That is no easy question to give an immediate answer to," said Mr. P—. "If it was only a slip from sobriety which he had made, I would have no hesitation in receiving him back again, for he was, I think, the smartest young man behind the counter that I have ever met during a business career of more than thirty years; and that is saying a great deal. But he is a liar. I would never know where he was spending the time after the way he has deceived me;" and judging by Mr. P's facial expression and voice, he uttered the words with a sad heart—a fair prospect and success, which seemed so well assured, suddenly extinguished by a falsehood.

"Wherefore, putting away lying, speak every man truth with his neighbor, for we are members one of another." Eph. 4:25.

If Sidney Stanton had done this, what humiliation and disgrace, what loss of character and unhappiness he would have spared himself.

were: "I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live."

TENNYSON LOVED GOD.

LORD TENNYSON had an enthusiastic admiration for the hymn, "Holy, holy, holy, Lord God Almighty," writes the laureate's niece, and he considered it as perfect in doctrine as in language, since it set forth, he said (using a homely simile), how "the three persons of the Trinity are like three candles, the light from each of which seems to blend with the others into one light."

It was his dwelling, for the sake of its greater simplicity, on the one light rather than the three lights, which has caused my uncle's utterances on religion to be oft-times misunderstood. Nothing I ever read, even in the pages of that Bible which was Tennyson's constant study, made the deep impression upon me that his words and manner did when he said to me, in just the same natural way as that in which a child would express his

delight at his father's making him his companion: "God is with us now, on this down, as we two are walking together, just as truly as Christ was with the two disciples on the walk to Emmaus. We cannot see Him, but the Father and the Savior and the Spirit is nearer perhaps, now and then, to those who are not afraid to believe the words of the Apostle about the actual and real presence of God and His Christ with all who yearn for it."

INFIDELITY DOES NO UPBUILDING.

I WAS much impressed with your editorial in the current issue on the antagonist of Robert G. Ingersoll. You might have truthfully added that infidelity establishes no colleges, universities or theological seminaries; and in the only college ever founded by an infidel, (Girard College, Philadelphia, Pa.) the gospel is carried by consecrated laymen.

The work of infidelity is to destroy, rather than to build up, and a college or university (to say nothing of a theological seminary) would undo what work the infidels accomplish. Through these agencies the Bible would be taught, and thus infidelity would receive a death-blow.

HOW THE KEYS ARE SAFE.

A YOUNG traveler, who was making a pedestrian tour through the Alps, tells a story of Swiss honesty that is well worth repeating.

The Swiss friend who was with the foreign sightseers, observing they were weary after a six hours' march from the monastery of St. Bernard, said, "We shall soon reach my brother's house, and you shall all have a hot cup of coffee and some food."

But when they reached the farmhouse it was closed—doors locked, shutters shut, and the whole place deserted, for it was the time of vintage and everyone was in the vineyards.

Our young traveler was much disappointed, but the good Swiss friend said:

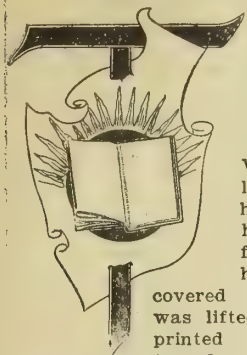
"You will get your refreshment just the same," and reaching up towards a cross made of gay mountain flowers, which hung on the door, according to the pretty Valais custom, she pulled down a great door-key, and in another minute the door was open. Our friend quickly kindled a blazing fire of logs, and in a short time they had a most excellent cup of coffee and some refreshing food.

All this seemed strange to the tourists, and they made inquiry as to how householders dare go away and leave the key in such a convenient place.

"Oh," said the Swiss friend, in quite a shocked tone, "there is no fear of any of our people entering a house which does not belong to them. If the key is put under the cross it is always safe there."

TALES TWICE TOLD

WORDS OF GREAT PROMISE.



HE story is told by D. L. Moody that at the battle of Inkerman, a soldier was just able to crawl to his tent after he was struck down. When found, he was lying upon his face, his open Bible before him, his hand glued fast to the page by his life-blood which covered it. When his hand was lifted, the letters of the printed page were clearly traced upon it, and with the

ever-living promise in and on his hand, they laid him in a soldier's grave. The words

THE FOLLY OF SELFISHNESS.—A Fable.



I.

A man sought far and wide for the elixir of happiness. When he had found it he said: "This has cost me much; I will enjoy it alone."



II.

He went into a cave and walled up the entrance, that others might not come in to share his treasure with him. When he had built a wall that he could not penetrate he exclaimed in dismay—



III.

"Why, see here! What a blunder! I've got myself walled in, and gone and left the elixir outside after all."

EPWORTH LEAGUE.

CONTINUED FROM FIFTH PAGE.

ence divinely human.

Wesleyan Methodist President.

The annual conference of the Wesleyan Methodists in England was held last July in City Road chapel, London. Rev. Frederick W. MacDonald, one of the ablest and most widely known men of the body, was elected president. This



REV. FREDERICK W. MACDONALD.

position he holds for the current year. This denomination has no bishops, but the superintendent has many of the duties usually belonging to their office.

In many particulars the Wesleyan connection of England is different from the Methodist Episcopal church of the United States. The real power rests in the hands of a hundred of the older men elected to position in the "legal hundred," as it is called, by the whole body of the preachers. These hold the annual sessions and alone have a vote. The appointments are made by a stationing committee and are openly known and subject to revision on suggestions from preachers or churches.

The Wesley guild is the name of the young people's society of this church. Besides the Wesleyans there are several other denominations of Methodists in England, but less numerous and influential.

The Last Great Convention.

In many points the Epworth League convention last July in Indianapolis was the greatest gathering of Methodists ever held. It is likely so to remain for a long time to come. Much good was accomplished without doubt, but the day of great conventions like this has probably passed. The Christian Endeavor gathering at Detroit last summer demonstrated the fact. The crest of the wave has passed.

Some things very desirable, and these monster crowds cannot effect. They must in the nature of things closely resemble each other. They have accomplished their purpose and served the end sought. Let them pass. Some will regret their passing, but not for long. Better things will take their place.

A Great Combine

Trusts and Combines in many lines of production, and controlling the out-

put of many factories, have recently been formed, some and other similar organizations are projected. It is not our purpose to discuss here the influence of these trusts, whether beneficial to public interests or otherwise; but we wish to announce to our readers that

WE HAVE ENTERED A COMBINATION

which is not prejudicial to any interests, but which, on the contrary, is directly in favor of every reader of this paper.

HERE IS THE PLAN A splendid illustrated MONTHLY, devoted to the cause of Methodism throughout this broad land and called THE AMERICAN ILLUSTRATED METHODIST MAGAZINE, is published in St. Louis, with offices in New York and Chicago. It is the peer of the best of the popular magazines in illustration, literature, and typographical excellence, and is designed to be to the Methodist membership of about six millions in America, what the popular secular magazine is to the general reading public. The Magazine is not a competitor of any of the other Church periodicals; it is general in its scope. It is the ONLY ILLUSTRATED METHODIST MAGAZINE PUBLISHED MONTHLY IN THE UNITED STATES, and occupies a field distinctly its own. Its aims and purposes are of the highest. Its ideals are: THE PUREST IN LITERATURE, THE HIGHEST IN ART, THE NOBLEST IN METHODISM. It is a worthy exponent of the great Church it so ably represents.

Some Opinions of Representative Methodists, North and South.

"The American Illustrated Methodist Magazine should be welcomed by the whole Methodist family. Many a number will contain articles worth ten times the subscription price."
—Bishop Charles C. McCabe.

"Fair, sweet-toned, appetizing."
—Bishop O. P. Fitzgerald.

"Our common Methodism is to be congratulated on this valuable accession to our periodical treasures. I hope every Christian will have this beautiful Magazine."
—Bishop John F. Hurst.

"It takes rank with the best for its varied and rich table of contents. A valuable auxiliary to our Epworth League work."
—Bishop E. R. Hendrix.

"A periodical absolutely solitary in the field it occupies. It is a joy to the eye, the mind and the heart. It ought to find a place at once in every family circle in the land."
—Bishop W. A. Candler.

"A gem among the monthlies of our land."
—T. Berry Smith, Central College, Fayette, Mo.

W. T. Harris, of Washington, D. C., United States Commissioner of Education, has this to say of a recent number: "It is one of the most remarkable magazine numbers that I have seen for a long time, and I beg leave to enclose two dollars for two regular subscriptions. I congratulate you."

The Press, Denominational and Secular, Speak in Highest Terms.

"A future of gratifying success and large usefulness is assured it."
—St. Louis Globe-Democrat.

"The contributions compare well with those of any other Magazine of the day and its illustrations are excelled by none."
—Pittsburg (Pa.) Daily News.

"Interesting and attractive, not only to Methodists but also to the general reading public, for the matter which fills the pages is of a character broader than the title would indicate."
—Columbus (O.) Dispatch.

"The prospectus of the Magazine indicates that there is an abundant feast of good things in store for its readers; but the Magazine itself is better than any prospectus."
—The Pittsburg (Pa.) Times.

"The scholarship of the Magazine is insured by the editorship of Revs. James W. Lee and Naphtali Lucock, who are known and loved in St. Louis and throughout the West."
—St. Louis Post-Dispatch.

"It compares favorably with the best of them, and is a brilliant success from the beginning."
—Atlanta (Ga.) Constitution.

"We most heartily commend it to our people as a high-grade periodical, worthy to take its place in every Methodist home."
—New Orleans Christian Advocate.

"It will aim to advocate and magnify the things which world-wide Methodism holds in common, and especially to be a factor in the cultivation of fraternal relations between the Methodist Episcopal Church, and the Methodist Episcopal Church, South."
—Central Christian Advocate.

"The letter press is superb, the illustrations first-class and the reading matter thoroughly instructive, entertaining and edifying."
—Pennsylvania Methodist.

"A triumph of literary talent and mechanical art."
—St. Louis Christian Advocate.

"We welcome it, relish it and recommend it."
—Western Christian Advocate.

"It takes high rank with the best periodical literature of the day."
—Wesleyan Christian Advocate.

"We cannot but give to the Magazine our best wishes, and hope for it great success."
—Texas Christian Advocate.

To these might be added hundreds of testimonials from Church officials, pastors and laymen, North and South, all praising the Magazine for its intrinsic worth and its lofty purpose.

"THE ILLUSTRATED HISTORY OF METHODISM," which is being published serially in the Magazine, is a feature of marked interest, and is alone worth the subscription price; but the History is only one of the many interesting and artistic features of each number.

Every Methodist family should be a subscriber. Its price is so small all can afford it, but in combination with this paper an opportunity is offered to secure both publications for little more than the cost of one alone.

The subscription price of THE AMERICAN ILLUSTRATED METHODIST MAGAZINE is \$1.00 a year; the subscription price of this paper is \$1.00 a year. We will supply BOTH one year for \$1.00.

This is our GREAT COMBINE—a TRUST organized solely in the interests of our readers, and which they are invited to join. Do not delay. Take advantage of this remarkable offer at once. It may not remain open long.

Address orders and make remittances payable to

METHODIST RECORDER,

BLACKSTONE, VA.

Rev. Asbury Christian, is nearing completion. Mr. Christian hopes to have the work in press at an early day. He is now writing the chapter which covers the period of 60-70, and has gathered together much of interest especially concerning this period. He has succeeded in getting the rosters of nearly all the troops that left Lynchburg for the war of 61-65, and has many views of the city and surroundings at that time.

Mr. Christian has the complete history of the city, not excluding the dog fight that caused the resignation of the whole City Council. It is needless to say that Lynchburg will appreciate this work of one of her own sons.—News.

xxx

LEFT FOR BALTIMORE.

Rev. Dr. John T. Wightman, who has been acting as associate pastor of Court-Street Church for several months past, will leave for his home in Baltimore today (Tuesday). After the regular services of the Sunday-school Sunday morning, Dr. Wightman made a brief talk, in which he referred feelingly to the kindness and consideration which he has received as associate pastor of Court-Street church.

The superintendent, Mr. E. F. Sheffey, made a few remarks in reply, and voiced the sentiment of the entire school when he stated that it was a sorrow to them for Dr. Wightman to leave, and they had greatly appreciated the privilege of having him in their midst.

At 11 o'clock, Dr. Wightman delivered his last sermon as associate pastor from the text, "Charity Never Faileth," and spoke to the large congregation on his feelings of affection for Court-Street Church.—News.

xxx

RESOLUTIONS.

The following resolutions were passed at the fourth Quarterly Conference, North Mecklenburg circuit, Oct. 21, 1899, the vote being unanimous:

"Whereas, By the law of the Church, this is the last time that our presiding elder, Rev. J. H. Riddick, will be with us in his official capacity; and

"Whereas, We desire to express our appreciation of Bro. Riddick in all the varied relations of his office, therefore,

"Resolved: That the four years of his service in the eldership among us have been pleasant and profitable to us as a Church, and we regret to part with him.

"Resolved, 2: That in Rev. J. H. Riddick, as presiding elder, we have found a devout, sweet-spirited minister of the Word; a wise counsellor, a true friend, and a pure-hearted Christian; and that we will remember his wise counsels, his upright walk and godly example, and that our prayers will follow him to his new fields of labor.

"Resolved, 3: That a copy of these resolutions be furnished Bro. Riddick, and their publication requested in the R. C. Advocate, and the SOUTHERN METHODIST RECORDER, and that they be spread upon the records of our Quarterly Conference.

"R. H. Mullen,
"B. W. Ogburn,
"B. O. Johnson,
"J. H. Wall."

SUBSCRIBE TO THIS PAPER.
FIFTY CENTS A YEAR.

ECHOES OF THE TWENTIETH CENTURY

THANKSGIVING FUND.

A UNIQUE GIFT.

Miss Carrie Lanceley, daughter of Rev. J. E. Lanceley, has presented to the Twentieth Century Thanksgiving Fund a most beautiful and artistic work of art, made out of postage stamps "from all the Methodist mission fields of the world." As Methodism has entered nearly all the countries of the world, almost every land on the globe is represented by its stamps. In the centre there is a picture of the globe, and over it a scroll bearing Wesley's immortal words, done with beautiful effect, in pieces of stamps, "The World is my parish." Outside of this is a mat, covered with stamps. In all, there are over seven hundred postage-stamps, representing eighty-five countries. A few of the countries represented are: Great Britain, France, Italy, Portugal, Denmark, Switzerland, Gibraltar, Malta, Egypt, Sierra Leone, Gambia, Gold Coast, Lagos, Benin, Orange Free State, Transvaal, Cape Colony, Mauritius, Bermudas, Bahamas, Jamaica, St. Kitts, St. Vincent, Curacao, Panama, British Guinea, Hawaii, Australia, Fiji, Samoa, Dutch New Guinea, China, Japan, Newfoundland, United States, Mexico, South America, etc.

This beautiful, interesting, and instructive piece of art is the result of a great deal of patient labor. It is valued at one hundred dollars.—Christian Guardian.

—c—

A CAPITAL IDEA.

At Arthur, Ont., on Oct. 8th, the Twentieth Century Thanksgiving Fund was fully explained and earnestly presented to the congregation. Some little girls of one of our families, Evelyn and Valda Gillrie, enthusiastically caught hold of the facts. They wished to know how they could earn a dollar for the Fund. Their father proposed that they should gather apples and pick up potatoes; and before the next Sunday two of them had earned their dollar. Good for the girls! If these children are a fair index of the men and women of the Twentieth Century, there is a bright outlook for Methodism and the world. Could not thousands of children in the Dominion earn a dollar each before Oct. 1st, 1900?—Christian Guardian.

—c—

PRESBYTERIAN OFFERINGS

Interest in the Thanksgiving Fund steadily growing among the Presbyterians. Already from only 516 minister subscriptions aggregating over \$54.00 have been received. This leaves more than half of the ministers yet to bring their gifts. Toronto Presbytery has pledged \$150,000. A missionary to China has subscribed \$150. Edmonton N. W. T. Sunday school gave \$40 in the Century Fund collection. Toronto congregations held a grand mass meeting Thursday, Oct. 26.—Christian Guardian.

—c—

R. M. Scruggs, a prominent layman of St. Louis, has just given \$1,500 to enlarge our girls' school in Hiroshima, Japan.

Rev. James Cannon, Jr.,
Blackstone, Va.

For Illustrated Catalogue with 100 Testimonials Apply to

As low as possible.
with thoroughness of instruction and nourishing fare. No profits to be made for owners. The Institute was not built to make money. It has but one aim—it was established to train the minds of our girls under positively Christian influences at the lowest possible cost.

3. Cost.

POSITIVELY CHRISTIAN. The Institute is the property of the Church. It was built to give Christian education. Every teacher is a Christian. The students are continually thrown with the teachers. Every officer and teacher lives in the building, and the girls meet them in the dining-room, reading-room, gymnasium, and in the daily walks. There is a great value in this. Nothing is more helpful in forming character than association with bright, cultivated Christian women.

2. Influences.

REGULAR COURSE. This course is arranged for those who do not expect to prepare themselves for teaching, but who have only a limited time, and yet do not wish to go to the State School. This work is under the care of teachers who have had thorough training in pedagogy. A practice school gives to the students the application of the principles of teaching.

Our Motto: Thorough Instruction Under Positive Christian Influences at the Lowest Possible Cost.

WHY ESTABLISHED?
It was built by the free contribution of the people of South-Side Virginia that they might have a Christian school for their girls.

PRINCIPLE
The body and mind are to be cultivated so as to be the willing and efficient instruments of the soul.



Owned and controlled by the Methodist Episcopal Church, South. Officers and Teachers 18; Total Enrollment, 184; Boarders, 136. A Larger Boarding patronage than any other Methodist institution in the State.

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Unfailing and pleasant, Dr. David's Cough Syrup.

Dr. David's

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A VALUABLE REMEDY FOR LIVER COMPLAINT, BILIOUS AFFECTIONS, HEADACHE, AND ESPECIALLY SICK HEADACHE, PAIN IN THE SIDE, STOMACH, BACK OR INTESTINES, DIZZINESS, DIMNESS OF SIGHT, WEAK NERVES, LOSS OF APPETITE, CONSTIPATION, DYSPEPSIA, DERANGEMENT OF THE KIDNEYS, AND ALL DELICATE FEMALE COMPLAINTS.

DR. DAVID'S LIVER PILLS are offered to the public as the best cure for a disordered liver known, and but one that is needed to convince the most skeptical of this fact.

These Pills are very mild and harmless in their action upon the Liver and Biliary system, and where persons are suffering with any Bilious Affections, Headache, Sick Headache, Constipation, Dyspepsia, or any disease of the Liver or Stomach, they should always have a box of them near at hand, and take them by directions found on the box.

The verdict of everybody that has taken Dr. David's Liver Pills is, "They are the best and most pleasant Pills I ever took." Advertisers should give them a trial. Price 25 cents a box; five boxes for \$1.00. For sale everywhere. Ask for Dr. David's Liver Pills, and have no other sent by mail on receipt of price.

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MISCELLANY.

TWO LITTLE GIRLS.

I know a little girl
(You? Oh, no!)
Who, when asked to go to bed,
Does just so:
She brings a dozen wrinkles out,
And takes the dimples in;
She puckers up her pretty lips,
And then she will begin:
"Oh, dear me, I don't see why!
All the others sit up late,
And why can't I?"

Another little girl I know,
With curly pate,
Who says: "When I'm a great big girl
I'll sit up late;
But mamma says 'twould make me grow
To be an early bird."
So she and dolly trot a way
Without another word.
Oh, sunny smiles and eyes so blue,
And—yes, now I think of it,
She looks like you!

—Beacon.

FREELY GIVE.

Freely ye have received, freely give.—
Matt. 10:8.

Do not be afraid to call on the Lord's people to give. I know they sometimes complain. "Oh," they say, "it is all the time give, give, give! You are always poking under our noses a collection box or a hat." Remind them that on the side of the Lord it is always give, give to them. It might help parsimonious Christians to look a little over their account with the Lord. It would stand somewhat thus:

BROTHER JOHN SMITH IN ACCOUNT WITH
HIS MASTER, THE LORD OF THE
WHOLE EARTH.

Dr.

To 10 showers of rain on his fields	at \$25 per shower—	\$250 00
2 extra showers at critical periods, \$50 each—		100 00
60 days of sunshine at \$5 per day—		300 00
		\$650 00

Cr.

Per contra:	
By giving for pastor's salary—	\$10 00
Home missions—	25
Foreign missions—	10
	\$ 10 35

Showing a heavy balance against Bro. John Smith; and it would be heavy even if he had given ten times as much, for the farm is the Lord's. He prepared us chemical constituents so as to make it a farm at all, rather than a patch of desert; and He, too, planted the forests from which John Smith gets the fuel for his fires.—William Ashmore.

ooo

TOOK HIM 10 PIECES.

General Nicolls, of New Orleans, was well known throughout the Southern States as one of the bravest officers in the Confederate army. He sacrificed an eye, a leg and an arm for the cause which he believed just, and came out of the war, as he declared, "only half a man." But the half that was left enjoyed a joke as keenly as ever. Science replaced the lost members so successfully that nobody who was ignorant of his misfortune could detect it.

The General often told the following story:

Stopping at a hotel in Mobile, a negro

boy was detailed to help him prepare for bed. After his bag was unpacked and his coat laid aside, he said: "Now, Sam, take off my leg."

Sam started speechless.

"Don't know yet how to take off legs en? Now, look here!"

He unscrewed the leg, and keeping it carefully covered with its long, black stocking, laid it aside.

"Now, take off this arm."

"No, sah! no sah! Nebber took off no gentlum's arm in my life!" gasped Sam, turning gray with terror.

"You're a pretty valet. Nothing easier." The arm was taken off and laid beside the leg on the table, and the General prepared for sleep and got in the bed.

"Oh, by the way! We'd better take an eye out."

He took it out. Sam backed to the door, afraid to turn his back on his terrible guest, who stretched himself sleepily, and then said:

"Now, Sam, take off my head."

Sam rushed out of the room to the office, and could only find strength to gasp out: "It's the debil himself, sah! He's taken hisself to pieces in room 48!"

The man who has the nerve to make a joke of his sacrifices in any cause is very sure of sympathy and approval.—
Youth's Companion.

Carmenes Fidei.

"In the loss of Christ I glory,"

Grandest words of trust sublime;

Sing them oft, the sacred story,

"Tow'ring o'er the wrecks of time."

"When the storms of life are raging,"

"Other refuge have I none;"

Through the warfare sin is waging,

Shielded safe by God's dear Son.

"Gently, Lord, oh, gently lead us,"

With the guiding hand, we pray;

In abounding love receive us

"When the mists have cleared away."

"Father, hear the prayer I offer,"

For "my faith looks up to thee;"

"Soon the shades of evening gather;"

Night draws near, "abide with me."

"Lord, dismiss us with thy blessing,"

From a world of change and sorrow;

To the land beyond we're pressing,

And "we're going home tomorrow."

—Adelia P. Branham in Christian Standard.

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AND
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sent the SELF-CULTURE MAGAZINE, published by the Werner Company, Akron, Ohio. One thousand dollars will be awarded February 14th, 1900, by the publishers. Full information and equipment free. No one has a better chance to win than you. Send two references and write today.



For thirty years this school has been preparing for young people practical business life. It teaches Single, Double Entry and Joint-Stock Book-keeping, Penmanship, Shorthand, Typewriting, Telegraphy, English, &c. Send for catalogue, showing its splendid methods in preparing its students for business, and its success in securing positions for them, and for new building discounts.

GRATUITOUS AND UNSOLICITED COMMENDATIONS.

Leading Business College South of the Potomac river.—Philadelphia Stenographer.

The great success of the Smithdeal College is due to honest work and the deep interest the instructors take in the pupils.—Richmond Dispatch.

Prof. Smithdeal is a deadly enemy of educational shams and superficial methods of teaching.—Practical Age, Moline, Ill.

We do not hesitate to single it out as an example for all such institutions.—Western Trade Journal, Chicago, Ill.

The results accomplished speak for themselves, and will bear comparison with those accomplished by any similar institution in any part of the country.—Mercantile and Financial Times, New York City.

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is now located in its own grand new building, n e. corner Broad and Ninth streets, Richmond, Va. Constructed of iron, granite, and gray brick, 40 x 124 feet, four stories above basement, it is one of the handsomest and most substantial buildings in the country. The oldest Business College in the s a e, and theoretically one owning its own building. With one exception, this is true of the whole South.

G. M. SMITHDEAL, President,

HAIRY VETCH.

What the Alabama Station Thinks of It For Winter Pasturage, Etc.

Hairy vetch (*Vicia villosa*), sown in September or October, alone or with oats, affords nutritious pasturage during the following February, March, April and May. If not grazed too late, it affords a cutting of hay from April 20 to May 10. Hairy vetch is disposed of as pasturage, hay or green manure in time for quick growing summer crops, such as cowpeas, sorghum, late corn, etc. It grows only from seed, but can be so managed as to reseed the ground continuously.

At the station hairy vetch was cut for hay at four different stages. The yield of hay increased up to the time of full bloom, when the maximum yield of 5,789 pounds of hay per acre was obtained. Chemical analysis showed that, at whatever stage this plant was cut, the hay was nutritious. Considering both quality and quantity of hay, it was concluded that the best time to cut vetch, growing alone, was three or four days before the period of full bloom.

Hairy vetch rapidly enriches the soil in nitrogen if the plant is plowed in for green manure. It is able to draw this nitrogen from the air and add it to the soil only when the roots of the vetch plant are supplied with enlargements of definite character, known as root nodules or tubercles.

When sown in the usual way on most poor soils in Alabama, the vetch plant does not have these "bumps" or nodules on the roots. If devoid of tubercles, hairy vetch does not enrich the soil and fails completely if the land is poor.

Such soils can be made to produce vetch plants containing tubercles by sowing, along with the vetch seed, some of the earth from a place where the English pea or the wild vetch has been grown for several years.

The process of employing suitable soil or other material containing definite kinds of tubercle producing germs is called inoculation.

In order to have available for use in future years a sufficient supply of valuable inoculation material, it is important that prospective vetch growers should sow at least a small area of vetch this fall. The soil from this plot may be used for inoculating larger areas in subsequent years.

Hairy vetch can be advantageously introduced as a "catch crop" into the ordinary rotation of the cotton farm without reducing the area of cotton, corn or small grain.

Forcing Rhubarb in the Cellar.

Horticulturist Fred W. Card of the Rhode Island station, in summing up his experience in forcing rhubarb, expresses a desire to impress upon every one who has a garden with rhubarb in it the fact that he and his family may be enjoying in February and March of next year a more beautiful product than ever grows in the open ground. To do it he will need to transfer a few roots to a dark corner of the

fall, packing a little fine mellow earth about them, and then simply see that the plants are kept moist. Whoever owns a garden with no rhubarb in it should see that some is planted there forthwith.

A warm cellar will hasten the crop, but a moderately cool one will give a finer product and probably a better yield. The length of time between planting and harvesting varies from less than three weeks to more than two months, depending chiefly upon the temperature. Allowing the roots to freeze in the field will greatly facilitate forcing. Large roots should yield five to ten pounds per plant, and every ten ounces of that yield will make a delicious pie. The color of the cooked product will be much brighter if it is placed upon the stove in cold water, and it will be sweeter if the sugar is added just before it is eaten.

Wheat in the South.

That wheat can and should be grown by every farmer in the south, especially enough to furnish flour for his own family, is nothing but simply going back to conditions that existed before the war between the states. At that time almost every family had wheat of its own raising. Conditions that existed after the war, when cotton was selling at a good price, have changed, and now the time has come when farmers must raise their own supplies again and not depend on cotton to buy everything that is consumed on the farm.

The time to sow in Georgia, in my opinion and from my experience with other grains, is from the 15th of October to the 1st or not later than the 10th of November. Owing to our spring and summer droughts we must grow more of the winter crops if we expect our farms to become self sustaining and to become a prosperous country, says a writer in Home and Farm.

Onions in Louisiana.

In south Louisiana onion seed is sown in September and October, transplanted to rows 12 to 18 inches apart and well cultivated. The onions are ready for the market in April. In north Louisiana the seed may be sown in January or February in drills, thinned to a stand and cultivated. By the end of spring or early in summer the crop may be gathered, stored or sold.

Red Clover in the Gulf States.

Red clover is reported as growing more popular each year and is now quite a common crop in the black prairie region and in other sections where the soils contain a fair amount of lime. It requires a soil which is rich and in fairly good condition to insure a "catch" of the seed. On many soils where it makes a good start and yields two or three cuttings it soon becomes overrun with other plants and is choked out. It is the best of the family to occupy a good soil two or three years, but is of little value on poor soils. Seed should be sown in September at the rate of 10 to 12 pounds per acre, and it will then give a heavy cutting the following May. It succeeds best in the south when sown with no nurse crop.

News and Notes.

At the recent meeting of the American Pomological society the committee on new native fruits reported as among the most promising kinds: Apples, the Canajoharie, Pride of the Hudson, Koffman's June and the Pride of Tennessee; peaches, the Worcester, Evans and Dewey; grapes, Brown's Seedling and the Charlton; strawberries, the Gibson, Seaford and Hall; the blackcap raspberry, Evans.



A CORNER IN RHUBARB.
cellar, after they have frozen in the

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VOL. 7, NO. 43.

REV. JAMES CANNON, JR., Editor,
Blackstone, Va.

BLACKSTONE AND RICHMOND, VA., NOVEMBER 9, 1899.

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RELIGIOUS THOUGHT.

**Gems Gleaned From the Teachings
 of All Denominations.**

Happiness is the flower that blooms
from the stalk of right living.

What the ivy is to the wall, the flower
to the margin of stream, is the tree to
the street.—Rev. George H. Combs,
Christian Church, Kansas City.

**Reward For Conformity to God's
Laws.**

The perfected grain of harvest days
is the reward which God hands over to
diligence, patience and conformity to
his laws.—Rev. E. Trumbull Lee, Pres-
byterian, Cincinnati.

God's Power Over Our Health.

Close to God means close to physical
health, and far from God means phys-
ical as well as mental suffering.—Rev.
George H. Hepworth, Congregational-
ist, New York.

Greatest Man.

He who does the greatest amount of
good is the greatest man. Truthfulness
reveals the genuine quality of our na-
ture.—Rev. William Watson, Presby-
terian, Birkenhead, England.

A Christian's Twofold Nature.

The whole of the Christian life are
the dying of the old selfish nature and
the triumph and emergence of the new
and holy nature.—Rev. Dr. Warren G.
Partridge, Baptist, Cincinnati.

Man's Influence.

It has been said that a man's influ-
ence lasts while his work is being done,
but I would add to that, for his influ-
ence is felt ages after he is gone.—Rev.
T. S. Leland, Methodist, Denver.

All Are Opportunities.

In every man's life there is a supreme
moment. No 24 hours of a man's life
are the same. This constant change
molds our character. Every act either
makes us better or worse.—Bishop
Joyce, Methodist, Denver.

Our Loving Father.

God is our loving Father, and through
Christ we have become his children.
This is the greatest thought ever spo-
ken to the world, and it was so uttered
that every child can understand it.—
Rev. R. L. Gerhart, Lutheran, Belle-
fonte, Pa.

Spiritualism.

Spiritualism is the mother of all true
religions, philosophies and sciences.
Every religion of the ages has been sim-
ply the result of man's effort to under-
stand spiritualism—that is, truth con-
cerning life in all its forms and prob-
lems.—Dr. C. D. Larson, Cincinnati.

Science and Religion.

There are inspirations in the heart
that science cannot satisfy. Religion
meets the want. It shows us that we
are of God and to God we must return.
It gives us the true philosophy of life
and the law of living, defining for us
our end and destiny.—Rev. Philip
O'Ryan, Catholic, San Francisco.

Panacea For All Ills.

Christianity is the panacea for all
our ills, the only panacea, and we shall
never be well and strong, cheerful and

contented, until we take Christianity
out of our creeds, where it is like an
eagle chained, and put it into our lives,
its only fitting residence.—Rev. George
H. Hepworth, Congregationalist, New
York.

Which Shall It Be?

Love of God leads to peace, holiness,
joy, happiness. Love of the world leads
to discord, unrighteousness, sorrow and
death. They are incompatible. Where
one lives the other suffocates. Which
shall it be? We cannot serve God and
Mammon. Let us hate the one and love
God with all our power and strength.
—Rev. Archibald N. Bradshaw, Marble
Collegiate Church, New York City.

The Heavenly Telephone.

Whence come the thrills of courage
into our souls, of strength for need, of
hope for darkness, unless along the line
which stretches from the darkened at-
mosphere of our lives up to the very
heart of God, whence descend to us, as
angelic music, Divine love and pity
upon the long distance line from earth
to heaven?—Rev. Dr. Robert Graham,
Presbyterian, Philadelphia.

Trees Enrich Soul Life.

Trees make for the enrichment of the
soul life. They bring nature to us in
all its healing ministry. There is noth-
ing inspirational in a paved street, no
uplift in a brick wall, but the tree
somehow lifts us out of the fever of our
living, out of the grossness of our
thinking, out of the dullness of our
dreaming, and makes our every heart
to tremble through the inrush of the
divine.—Rev. George H. Combs, Chris-
tian Church, Kansas City.

Influence of God's Love.

To any man who looks at life through
any other medium than the love of God
there must appear to be not much to
it. From the cradle to the grave there
are but a few steps, and even these few
are made through toil and sorrow. If
God does not love us, there is not much
to life. If he does not love us, it is
hardly a doubtful question whether it
is better to be or not to be. But when
we look at life through the love of God
it comes to be infinitely significant.
The universe becomes luminous with
meaning when we look at it through
the love of God.—Rev. Dr. James W.
Lee, St. Louis.

Secret of a Peaceful Life.

You can have a restful and peaceful
life, but the secret of it can only be
learned at the feet of the Master. There
is a joy which a thousand worlds such
as this cannot give and of which no
trials or troubles can rob you. It is the
rest of the heart, the peace of trust.
Give me my faith in God, and you are
welcome to all that remains. Take it
away from me, and I can find no sub-
stitute for it in any corner of the globe.
Without it I am on the frozen moun-
tain side in winter, with no home in
sight, but with it I am sheltered from
every storm, and heaven is on the other
side of my earthly life.—Rev. George
H. Hepworth, Congregationalist, New
York.

THE LONGING OF THE SOUL.

Oh, the soul has a definite longing,
A longing for each bright day,
And a thousand thoughts come throng-
ing,
But still those longings stay.

Hope, bright-eyed messenger of light,
The soul longs for, in dark despair,
One word of hope, all would be right,
"Send hope, send hope," the daily
prayer.

In all the ages of the world
The soul has longed for sympathy.
Without it human life is hurled
To depths of utter misery.

Yes, sympathy our soul's desire—
The sympathy of heart to heart,
That sympathy that lifts men higher—
Union of souls though far apart.

For rest, for peaceful rest, we sigh,
The rest from care and toil and strife,
A little rest as time goes by,
Until we reach that higher life.

For rest from brooding o'er the past,
For rest from dreading what shall come,
On, we shall find that rest at last,
When life is gone and lips are dumb.

Our souls all yearn for constancy
That only death can ever sever—
The pure and sweet fidelity
We know will last forever.

The soul's best longing is for love—
The love that makes our lives so bright,
That brings us nearer things above,
Where all is peace and joy and light.

Then, too, for that delusive treasure,
That only once to us is given,
The love with more of pain than
pleasure,
That brings us near or far from heaven.

Ah, yes! in love our souls are glory,
Love, the spirit's light to heaven,
We love to hear the old, old story,
For that our lives have ever striven.

For all these things we watch and
wait—
When will our longings have an end?
'Tis not this side the pearly gate,
Where deepest griefs with pleasures
blend.

Yet, to the longing soul comes rest;
The longing heart is satisfied,
'Tis when in mansions of the blest,
We see our Lord, the Glorified.

Then pain and death and toil are o'er,
And joys are found and hopes fulfilled,
And perfect love forever more—
The restless soul is stilled.

Up there in realms of holy light,
Beyond the tears, the grave, the sod,
Around the throne of dazzling white,
We meet a sympathizing God.

No more to sin, no more to weep,
In Christ our Saviour who had died,
We'll wake forever from our sleep,
We'll be like Him, and satisfied.

FRANCES COMPTON.

Blackstone, Va., Oct. 31st, 1899.

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Editorial.

READ THEM.

Read the letters of Bishops Wilson
and Candler on the Twentieth Century
Movement in this issue.]

CANADA COMING.

In the last issue of
the Christian Guard-
ian the reports of the
subscriptions from
the various charges
up to October 26th foot up \$420,000.
And the movement has not been push-
ed much over one month.

CONGRATU- LATIONS.

The Central Metho-
dist gives up the
whole of its first page
to a picture of the
new Church to be
erected by the flock of which Brother
James W. Moore is pastor. It was a
real sorrow to many hearts when this
pure and eloquent servant of the Mas-
ter went so far from us. The RECORDER
offers its congratulations on the suc-
cess which is attending his work. The
following is copied from the Central:

"On the first page of this impression
will be found the plan of the new
Fourth-avenue Methodist church. It
will be a credit to Methodism in Louis-
ville, and is much needed by that con-
gregation. We are not advised as to
the exact cost, but suppose, from some
points gathered, that it will be in the
neighborhood of \$60,000. That is a
noble church and plans broadly. The
pastor, Rev. J. W. Moore, and his people
have worked assiduously, but cautious-
ly, in this great enterprise, and are to
be congratulated that success awaits
them."

TRANSFERS.

Rev. E. W. Harper,
to the universal re-
gret of his brethren
and the people all
over the Los Angeles
Conference, transferred to the Virginia
Conference. Brother Harper is a young
man just in the prime of life, and is
well equipped for his work. He has
made a splendid record during the ten
years of his ministry. He is popular,
useful, and consecrated. We most
heartily commend him to our brethren
on the Atlantic Coast.—Pacific Metho-
dist Advocate.

A very kind letter has come from
Rev. F. E. Shipp with appreciated per-
sonal references. We regret that he
will transfer to the Virginia Confer-
ence and will leave Monticello a few
weeks before our Conference session.
Bro. Householder and the Committee
will provide for the reception and en-
tertainment of the members. Bro.
Shipp has been an exemplary, faithful,
useful, acceptable preacher among us
and we lose a valuable man. I take it

that his wife is an excellent woman, for I have never heard aught against her, and that means a great deal in these times in application to a preacher's wife.—Florida Christian Advocate.

The editor has no quarrel with transfers. His relations with our brethren who have come from other Conferences have been pleasant,—with some unusually so. He honors them for their work of faith and labor of love. But it does seem if a word is in place on this subject. Bro. Parham writes upon it in another column. The clippings given above tell of two more brethren on the way to live with us in Virginia, if work can be found for them.

The impression seems to be abroad that because we have lost some of our leading men from the pastorate by death and by transfer to other fields that the Conference is not able to do its proper work without outside help. The editor believes this to be a mistake. We have lost strong and valuable men, but never in the history of our Conference have there been more capable workers to take up the burden and heat of the day. We have more trained men than we have ever had before, and while we are not exclusive, and would not shut out from among us a single brother for whom we have work, yet if any brother is coming to Virginia with the impression that the Conference is troubled for lack of suitable men to fill the appointments, he will find himself mistaken.

These comments have no special reference to the brethren who have been transferred to our Conference, for the editor never heard of them before. They may be very worthy brethren, and may be as successful in doing their work and making friends as some already with us, but it is a mistake to imagine that they are necessary because our Conference is lacking in trained men to do our work.

TWENTIETH CENTURY MEETINGS.

Since the last report there have been three meetings held. All of them have been held within the bounds of the Farmville District. This has not been because Dr. Smith selected these points to hold meetings, but because in response to his announcement that he would speak wherever invited, he received invitations from these places. The meeting at Chase City was an unlikely day, but the Church was full, and the impression made was very favorable. Bro. Royall writes: "The prospect here is for \$700 or \$800 from Chase City circuit. We have \$350 in sight and have not called on three per cent of the people so far. We thank God and take courage." Bro. E. S. Emory gave a tract of land, which is worth, at the lowest estimate, \$300. Bro. Royall and his wife gave \$100.

The next meeting was at Grove church, Cumberland circuit. Owing to a number of causes the attendance was small, but the subscription amounted to \$153, which, added to Bro J. E. Clarke's subscription of \$100 at the District Conference, and the subscription of \$200 made by the Cumberland girls at the B. F. Institute, gives a total of \$453 from the circuit up to this time.

On Sunday, Nov. 5th, there was an all-day meeting at Fletcher's chapel,

on the Lunenburg circuit. Fletcher's and Providence churches were well represented, and there were one or two families from Antioch. The meeting was one of the best held so far. After a strong address by Dr. Smith and short talks by Bro. Moss and the writer, the amounts already subscribed, amounting to \$550, were read, the cards distributed, and opportunity given for new subscriptions. As so many of our pastors are doing, Bro. Moss led off with \$100, and Sister Moss with \$25, and other brethren followed. Bros. Arthur Hardy, R. A. Blackwell, and W. F. Kennedy, with other members of their families, each gave \$100 or more. Others gave in proportion. Sister Gee gave part of her subscription to put on the roll the name of her dear daughter, Susie, who had predeceased her to heaven. The writer in his talk had said that he was sure that the circuit would give \$1,000. At the close of the services a few dollars over \$1,000 had been subscribed, and there will be much more to come yet. In no charge of our Conference is there a nobler type of Methodism than in the Lunenburg circuit, and were all our charges as devoted, the Conference would easily raise a quarter of a million, exclusive of subscriptions of \$500 or over.

JAMES CANNON, JR., Sec.

LISTEN! LISTEN!

The editor of the "Texas Advocate" thinks it was not in good form for Drs. Pritchett and Tigert, who are connectional officers, to take part in the debates on the Barbee and Smith case. That view is held by many.—Arkansas Methodist.

Drs. Tigert and Pritchett, keenly alive to the dishonor under which our beloved Church is resting in the eyes of all other Christian Churches, when their respective Conferences met took the floor in defence of truthfulness in speech and conduct. No man gives up his rights as a member of an Annual Conference when he is elected to a connectional office. Drs. Pritchett and Tigert selected the proper place to speak their minds—on the floor of their own Conferences. They are members of Conference and the action of Conference is theirs, unless they repudiate it. Why were not these Barbee and Smith organs so much troubled when last year Dr. Hoss, thought to be a connectional officer, defended Barbee and Smith in the so-called General Conference organ, and denounced those opposed to Barbee & Smith as "vile, Satanic, malignant, ecclesiastical Ishmaelites;" but, strange to say, the Texas Advocate and the Arkansas Methodist did not lecture him for such language, although he did not use it on the floor of his Conference where he could have been properly rebuked, but in a CONNECTIONAL organ, and then slammed the door in the face of all comers and said that nobody should answer him. Was this "in good form?" These papers may think so, but it is not so. Far more manly and in better form was the action of Drs. Tigert and Pritchett in taking up the matter on the floor of their respective Conferences, where the friends of Barbee and Smith could defend them without a muzzle. It is indeed a matter for thankfulness that some of our men in connectional offices

have sufficient keenness of moral distinctions to be outraged by the conduct of Barbee and Smith, and sufficient manhood to speak their minds. The other Christian denominations will not despise us utterly.

A PUERILE CLIPPING.

The Dispatch of Nov. 2nd, had in it an article clipped from the New York Press, entitled, "Doctor Defends Whiskey." in which one Dr. T. J. Hillis is represented as saying certain things. That the editors of the Dispatch should have thought it necessary to give up over one-half column to a clipping in defense of whiskey is to be regretted, but that it should have selected such a clipping is discreditable to the good judgment and common sense of the editors. In the clipping appears the following paragraph:

"The man is justified who, feeling insecure, puts up a lightning rod to protect his house. So the man who cannot handle alcohol in a rational manner is equally justified in taking a pledge and attaching himself to a temperance society. There he will have an opportunity with the others to put himself on exhibition as a person without moral strength or resolution. But he has no right to denounce alcohol because of his weakness any more than he should a lamp post he ran foul when under the influence of his potations. It is difficult to contemplate without pity the position of these poor men—the clergyman and temperance lecturer—deaf to the bugle blast of common sense."

This Dr. Hillis attempts to defend whiskey by ridiculing those who denounce it, as doing so, because they have no moral strength, and as unable to keep themselves from getting drunk unless they sign a temperance pledge. He says, "A man has no right to denounce alcohol because of his weakness." This shows the ignorance of the man, and is the sort of cry with which disobedient children try to get others to do wrong. "Tied to your mother's apron string," is a favorite taunt when boys obey their mothers, who love them, rather than the scalwags of the street. Are the men and women who are fighting whiskey to-day doing so simply because of their own weakness? Are they doing so because they fear they will land in the gutter? Let us see.

(1.) In the same issue of the Dispatch there is an account of a murder in the adjoining county to us, Dinwiddie:

"Mr. W. M. Jolly, a well-known farmer and merchant of Dinwiddie county, was shot and mortally wounded last night at his home, about two miles from Butterworth's, by a negro named Junius Robinson."

Later on, we are told that Mr. Jolly died, and that he leaves a wife and five small children; and later on, it is stated that the negro confessed, and said that the only reason that he shot Mr. Jolly was that he was DRUNK.

In the papers of Nov. 4th, I read that in one of our cities a young lady was awakened from her sleep in her bed by being affectionately kissed by a man. She screamed, and the man broke and ran, and it was learned that he was DRUNK, and, he said, he thought he was in another house and was kissing his mother good night.

A short time ago, in Pittsylvania

county, a man was licensed to sell liquor, for which he paid \$100. A man visited his bar, got drunk, killed a woman, and it cost the county \$585 to put him in the penitentiary. Who paid the excess of \$485? The tax-payers.

In a recent address before the railroad branch of the Y. M. C. A., of New York City, Chauncey M. Depew said:

"Twenty years ago, when there were about 15,000 men in the New York Central service, the average proportion of men discharged for drunkenness within a certain period was at least 20 per cent. Now, with 30,000 men employed by the company, not 1 per cent. is dropped from the service for that cause."

I have inserted these facts without comment, and now I want to see how the opinion of this GREAT Dr. T. J. Hillis, (so great that the editors of the Dispatch thought his views worthy of over half column), bears the test of some questions suggested by these facts. Do the widow and fatherless denounce liquor because of their own weakness? Will they hate the sight of a drunken man because they are afraid they will roll in the mud, as drunken brutes do? Will law-abiding, peaceful citizens, like Mr. Jolly was, object to a near-by bar-room because they are too weak? Will a modest, virtuous woman, who has had the privacy of her bed-room invaded, denounce liquor because she feels too weak to resist its power? Will honest, hard-working men and women, who have their taxes increased by expensive trials, poorhouses and lunatic asylums, denounce liquor because they feel themselves to be in danger of becoming murderers, paupers, or lunatics? Does the New York Central Railroad refuse to employ men who use liquor for the sake of the officials who issue the order, or to prevent wrecks, to protect the passengers, and to save the road from damage suits?

The above are simply a few of the many questions which might be asked, and they carry with them their own answer. We have a right to fight liquor to protect ourselves. The time has come to talk squarely for the rights of sober men and women. Men clamor about their rights to drink and have bar-rooms, and cry out for personal liberty (a favorite phrase of the beer-guzzling crowd). We have a right to demand that such stuff shall not be manufactured and sold by the law of the land as will send men out to murder peaceful citizens, to insult and sometimes outrage pure and virtuous women, and to increase the taxes of sober men. This question of personal liberty has two sides, and the time has come not simply to persuade other men to quit liquor for their own sakes, but to demand protection for the lives, happiness and property of those who denounce alcohol, not because of their own weakness, but because if any use it no man is safe.

The shallow ridicule of this Dr. T. J. Hillis is puerile. How can a reputable newspaper, circulating in the homes of Christian people, deliberately select, out of all the mass of literature of all kinds open to it, such trash? The Dispatch owes an apology to every intelligent reader, as well as to every clergyman in Virginia.

Subscribe to this paper—

—50 cents a year.

A CARD.

TO THE READERS OF THE SOUTHERN METHODIST RECORDER:

I have recently learned on reliable testimony that the report has been circulated on the Lunenburg circuit that the District Board of Stewards has assessed \$300 for my travelling expenses each year I have been appointed P. E. of the Farmville District. This statement, whether made ignorantly or intentionally, is a misrepresentation, and the district stewards who have attended the district stewards' meetings, and the record of their proceedings will confirm.

I have carefully examined the district stewards record for thirteen years and I find no mention or trace of any specific assessment for the presiding elder's travelling expenses, except when providing for their travelling expenses incurred in moving from one district to the other, when a special assessment was made and paid by the district. In my case I find that \$27 were allowed for this object, and in the tabulated statement for every object assessed for the presiding elder's salary, district parsonage rent, repairs to district parsonage, and the several Annual Conference Assessments, a separate column is given to the elder's travelling expenses, and this for only the first year of the four, and placed at \$27. The Annual Conference minutes also for each year will show that the travelling expenses of the elder and every preacher on the district has never amounted to anything like \$300. The fact is, the elder's travelling expenses on the district were never separately discussed nor fixed at any specific sum.

His salary, in the aggregate, for all expenses has been fixed every year at a stated amount, and these varied expenses were never itemized, except in the tabular statements there is a distinct column for the elder's salary, rent of district parsonage and repairs to district parsonage, but none for travelling expenses on the district. Of course every Board of Stewards on every district and circuit include in their figures for the salary the important and essential item of travelling expenses as a part of the salary. I have never heard the district board even discuss this special feature, but at every meeting the salary has been fixed at a definite sum and then assessed between the different circuits and stations on the basis of the preacher's salary. My salary, for the first two years, was fixed at the same amount as that of Rev. T. H. Campbell my predecessor, and for the third year was reduced \$75 at MY OWN request, and for this year, as it is my fourth and last, it remained the same, by special action of the board, as the third year, \$1,700—\$200 of this being credited to same for the district parsonage. I also refused to allow any assessment for repairs and furnishing the district parsonage the third and fourth years when the district board was willing to allow a specific sum, as had been their custom for years, for this purpose. This year, as I could not occupy the parsonage on account of peculiar family afflictions, I relinquished my right to the amount secured by renting out the parsonage, and donating it to the Ladies Parsonage Committee to aid in providing for the needs of my successor. This amount is small, but it will contribute very much

toward making the parsonage more comfortable for the new P. E.

I deny most positively that I ever requested the Board of District Stewards to make a large assessment for my travelling expenses on the district, and then oppressed and burdened the preachers and laymen to push and pull me from appointment to appointment, and appropriating to other objects the money assessed and raised for my transportation over the district. I never had such a thought nor feeling. I repel with just indignation the insinuation whether publicly or privately made. A preacher who could be guilty of such covetous conduct is indeed unworthy of any appointment and deserves, like Judas, who held the money bag, "to go to his own place." I have never had the need in my office as presiding elder for eight years to think that any brother minister, layman, or a sister in sending for me and taking me to their hospitable homes, entertaining me as a member of their family, and sending me on their journey with kindly smiles and warm parting salutations and invitations to come again, and kindly offers to send for me any time and anywhere more than I have been able to accept, felt that I ought to have paid my way or would not have felt aggrieved if I had offered to do so. I can say sincerely that in all these eight years I have never received warmer, kinder, more courteous and hospitable treatment anywhere than I have always had on the Lunenburg and Mecklenburg circuits.

J. H. RIDDICK.

TRANSFERS.

Mr. Editor,—The subject of transfers seems to be engaging the attention of our Methodist people in consequence of the gaps occasioned by deaths and other causes in our ministerial ranks, and I thought of submitting my humble views on this question with your permission.

Every well informed Methodist knows that it is customary, and often times proper, when the needs of the work or the health of the brethren require it, to transfer from one Conference to another. This is all right and proper. But when preachers who very nearly all their lives have been floating around, come into a Conference just to get the fat places, and leave after getting all the best picking they can get for another territory to seek other FAT places, then it is time to call a halt.

Then, again, when there seems to be a likelihood for openings in the best charges we hear of the transfer bobbing up to the surface. It is this tendency that is creating in the minds of the brethren prejudice and distrust of the transferring brother.

Another thing, it is an injustice to our brethren, many of whom are fully competent to fill our best appointments, to put over them transfers because they may have high-sounding titles and an extensive reputation.

Give our young men a chance and in the majority of cases the strongest churches will be built up and edified by their ministrations.

In our own Conference we have for the most part been greatly blessed in the transfers who have come to us for they have proven themselves to be master

workmen for our Lord, but we must take care or trouble will ensue.

E. P. PARHAM.

BISHOP CANDLER'S LETTER.

MY DEAR BROTHERS:—Suffer a word of exhortation touching our Twentieth Century Movement, which I conceive to be the paramount issue in Southern Methodism at this moment. It proposes a revival in every Church and a thank offering from every member—objects of overwhelming importance.

Both the reputation and the character of the Church are involved in the success or failure of the movement. Discredit and defeat are before us if we fail.

Universal Methodism is enlisted in this great proposal. The Methodist Episcopal Church, North, proposes \$7 a member; the British Wesleyans, \$6.50; the Irish Methodists, \$5; the Australian Methodists, \$5; the Canadian Methodists, \$3. Our Church proposes only \$1 a member. It will thus be seen that if we reach the figure we have set for ourselves we will be the hindmost body in the whole procession. But what if we fall below it? That is not to be thought of. We cannot afford it.

The object upon which we propose to bestow our thank offering makes a moving appeal to every loyal and pious heart. We propose to bestow it upon our educational institutions.

It is but a small sum to give them. Harvard University receives nearly that much annually. One woman gave recently to an institution in California ten times as much as all Southern Methodists propose to give to all their schools at this momentous hour.

Within the last six years the immense sum of \$150,000,000 has been given to higher education in the United States. Less than \$5,000,000 was given to the institutions of the South. Before this period we were very far behind. Now we are left still further in the rear. Surely the Twentieth Century Movement has not come too soon.

Dull indeed must be the soul which cannot be moved by the facts of our case.

If Southern Methodists cannot under the inspiration of this great movement relieve their struggling institutions when can those schools be relieved? Can we hope for an hour in the near future more favorable?

Southern Methodist preachers were never confronted by a more far-reaching responsibility than that we face in the opportunity presented in the Twentieth Century Movement. Patriotism and piety combine to impel us to action. Let us see to it that every one of us does his duty. I am,

Yours fraternally,

W. A. CANDLER.

AN APPEAL FROM BISHOP WILSON.

DEAR BRETHREN,—In compliance with the request of the Board of Education, I call your attention to the movement in behalf of our educational work inaugurated by the General Conference at its session in Baltimore in May, 1898. It can hardly be necessary to say anything to men who occupy the positions in the Church to which our pastors have been called in advocacy of Christian

education. It is no small part of their ministry, and is an obligation laid upon them of their admission to our ranks to induce all to whom they minister to secure the best and most thorough training, mental and spiritual, of which they are capable and which is within their reach. It is the duty as well as the privilege for the Church to provide, according to its ability, the means for such training.

The history of our Church furnishes ample proof that we have not been indifferent to this requirement. At the same time we are constrained to acknowledge that we have not met the demand made upon us in the full measure of our responsibility. Our people have been but indifferently instructed, and have largely failed to appreciate the worth and magnitude of this work. Material interests and purely secular concerns have engrossed their thought and care, while our educational institutions have been restricted in their work, and many of them have been painfully struggling for very existence for want of means that might, without hurt to any, be easily supplied from the resources which God, in his bounty, has given to us.

For some years, in successive sessions, this interest has engaged the attention of the General Conference. By the establishment of the Board of Education, entrusted with oversight and care of this business throughout the Church, and by the various appeals made and measures adopted by the Board with the sanction of the General Conference, it has been sought to bring the Church to a better understanding and a higher appreciation of the work. The exigencies of the situation seemed to call for some special effort; and, accordingly, the last General Conference, moved by the same impulse that has stirred the entire body of Methodism in England and Canada, as well as in this country, made appeal in this behalf to the highest motives which can actuate us.

The century is coming to its close. It has been the richest in positive blessing in all our world's history. On the material side it has summed up, added to, and multiplied all that the ages gone before have known. It has opened up new realms of thought and spiritual life, and so enhanced the dignity and worth of the human life immeasurably. It has given us glimpses of a possible future in this world's history, and so broadened and enriched the world's hope beyond expression. The actual of experience in the hundred years just going make the promise of the ages to come infinitely more real.

No enumeration of benefits is possible in a brief call like this. Only bear in mind that our own Church has had its full measure of this blessing. If we have contributed ought to the world's gain and the advancement of the Church in this period, it is because we have received largely. Remember the hole of the pit from which we were digged, and then look at the rock upon which our feet have been set and the rich inheritance into which we have fallen. Others have labored and we have entered into their labors.

Our highest and wisest representative body has urged us to consider the mercies of God, and by a special service

(CONCLUDED ON PAGE FOUR)

SOUTHERN METHODIST RECORDER.

A Weekly newspaper devoted to the spread of scriptural holiness. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." "Abstain from every form of evil, and the very God of peace sanctify you wholly."

REV. JAS. CANNON, Jr., Editor.

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THURSDAY, NOVEMBER 9, 1899.

THANKSGIVING PROCLAMATION.

By the President of the United States—Proclamation.

A national custom dear to the hearts of the people calls for the setting apart of one day in each year as an occasion of special thanksgiving to Almighty God for the blessings of the preceding year. This honored observance acquires with time a tender significance. It enriches domestic life. It summons under the family roof the absent children to glad reunion with those we love.

Seldom has this nation had greater cause for profound thanksgiving. No great pestilence has invaded our shores. Liberal employment waits upon labor. Abundant crops have rewarded the efforts of the husbandman. Increased comforts have come to the home. The national finances have been sustained and made firmer. In all branches of industry and trade there has been an unequalled degree of prosperity, while there has been a steady gain in the moral and educational growth of our national character. Churches and schools have flourished. American patriotism has been exalted. Those engaged in maintaining the honor of the flag with such signal success have been in a large degree spared from disaster and disease. An honorable peace has been ratified with a foreign nation with which we were at war, and we are now on friendly relations with every power of earth.

The trust which we have assumed for the benefit of the people of Cuba has been faithfully advanced. There is marked progress towards the restoration of healthy industrial conditions, and under wise sanitary regulations the island has enjoyed unusual exemption from

the scourge of fever. The hurricane which swept over our new possession of Puerto Rico destroyed the homes and property of the inhabitants called forth the instant sympathy of the people of the United States, who were swift to respond with generous aid to the sufferers. While the insurrection still continues in the island of Luzon, business is resuming its activity and confidence in the good purposes of the United States is being rapidly established throughout the archipelago.

For these reasons and countless others, I, William McKinley, president of the United States, do hereby name Thursday, the 30th day of November next, as a day of general thanksgiving and prayer, to be observed as such by all our people on this continent and on our newly acquired islands, as well as those who may be at sea or sojourning in foreign lands; and I advise that on this day religious exercises shall be conducted in the churches or meeting places of all denominations, in order that in the social features of the day its real significance may not be lost sight of, but fervent prayers be offered to the Most High for a continuance of the divine guidance, without which man's efforts are vain, and for divine consolation to those whose kindred and friends have sacrificed their lives for country.

I recommend also that on this day, as far as may be found practical, labor shall cease from its accustomed toil, and charity abound toward the sick, the needy and the poor.

In witness whereof I have set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this 25th day of October, in the year of our Lord 1899 and of the independence of the United States the one hundred and twenty-fourth.

WILLIAM M'KINLEY.

(Seal)

By the president:

John Hay, Secretary of State.

RAISED THE AMOUNT ASKED FOR

Rev. C. L. Bane, pastor of Union-Station Methodist Church, Richmond, called a meeting of the members of his church Wednesday night and stated that the object of the meeting was to raise some money to pay on the church debt. He told them that he wanted to pay \$1,000 before the session of Conference, which convenes in Petersburg, Nov. 15. Over \$1,000 was raised that night, and the contributions of several members not present at the meeting will swell the amount to considerably over the amount named.

It was quite an enthusiastic meeting, and the membership is very much encouraged. The congregation has this year paid \$2,500 on the principal of the church debt, which is more than has been paid any other year since the church was dedicated. The other finances of the church are in good shape, and 92 members have been added to the church this year. Others will join before the end of the Conference year. This church will send up a good report to Conference.—Dispatch.

NORFOLK PREACHERS' MEETING

The regular weekly meeting of the

Methodist preachers was held Monday morning, Rev. W. H. Edwards presiding. Prayer by Rev. R. F. Beadles, of Central Church, Portsmouth. Under the call of the churches the following reports were heard:

Rev. Dr. H. E. Johnson, of Cumberland-street, reported large congregations at both services Sunday. The meeting at night was in the interest of the Sunday-school Missionary Society which has raised during the year nearly \$300 for missions.

McKendree—Rev. R. H. Bennett had four conversions in the Sunday-school and received twenty-three members into the church.

At Central, Portsmouth, Rev. R. F. Beadles received sixteen new members.

Rev. J. F. Carey reported one addition to the church at Port Norfolk.

At LeKies Memorial, Rev. W. T. Williams received one on profession of faith.

At Chestnut-street, Berkley, Rev. R. M. Chandler reported three conversions and three additions to the church, and that all the Conference assessments had been met and a surplus was left on hand.

The remaining churches reported large congregations and pleasant services.

Rev. J. W. Baker gave an outline of his sermon Sunday. His theme was, "Business Hindrances to a Religious Life." Text, 1st Kings, 20:40—"As thy servant was busy here and there he was gone." The sermon was discussed under the following divisions:

1st. A great trust—the man in the prophet's story was commissioned to keep a prisoner, but he preferred to follow out his own wishes and attend to his private concerns, so the prisoner made his escape; one's soul may be lost or saved, therefore the soul is of priceless value and a priceless trust. The souls of others are of infinite value and are a priceless trust, for which we will be held responsible.

2d. The sad confession—this man's excuse was certainly a poor one—he was busy; he has many imitators. How many say, "I have no time to be religious."

3d. The painful consequences—the prisoner was gone. The opportunity for personal salvation may be lost while we are busy here and there about other things. And so, of our duty to others, it is pre-eminently our duty to care for the trust committed to us now—our life is required for the loss of our own souls and of others. May God require the loss of others at our hands and may he not call to each one of us, "Where is thy brother?"—Virginian-Pilot.

It is with much regret that the congregation of LeKies Memorial Methodist church will have to part with their pastor, Rev. W. T. Williams, at the close of the present Conference year. Mr. Williams is compelled to ask of the Bishop an appointment on account of the continued illness of his wife. This course will be taken by the advice of his physician, who says that it is essential to Mrs. Williams' health that she seek another and more suitable climate. This will cause the sundering of many warm ties which bind him to his people. He has labored faithful-

ly and efficiently during the year now drawing to a close, and no pastor who has served LeKies was ever more universally beloved. While the church cannot, under existing circumstances, have him as their pastor another year, they earnestly wish for him abundant success in whatever field he may be assigned to.—Virginian-Pilot.

ANTI-POLYGAMY.

The National Anti-Polygamy League, having a membership of about three thousand of the most prominent men and women in the United States, has in preparation a monster petition to Congress against the avowed polygamist, Brigham H. Roberts, and requesting the passage of a constitutional amendment forever prohibiting a polygamist from holding a public office.

All men and women who believe in the sanctity of the home and the purity of American womanhood should assist in securing signatures to this petition.

Unlike other petitions, the women are permitted to sign this one as well as the men. It is right that this should be so as the insult is against the women of the nation. Blanks for the names can be had by addressing Grace J. Cutler, Secretary of the National Anti-Polygamy League, 15 Spruce St., New York City, and the names should all be sent in to Miss Cutler before the third week in November.

Write at once and aid in this great moral movement, for every possible agency will be required to prevent the seating of Roberts.

"I GUESS WE WILL NOT DO ANYTHING FOR THE TWENTIETH CENTURY FUND."

Would you imagine that there could be a minister, a preacher, a circuit that thinks and talks that way? Yet it is, said there is. The fact outlives your maimed imagination. You may well wonder how and where it can be. Would a minister of years and experience say that, when he calls to mind the action of the General Conference, the achievements of Methodism in the past, the needs of the hour, the progress of the movement in Britain and the United States, and the imperative call upon all the churches to consecrate themselves and their substance to God? Certainly not. Would a young man, a probationer for the ministry, say that when he considers the heritage he has in Methodism, the earnings and bequests of the fathers; the hope he has in Methodism, which will be in glory and power what he helps make it; when he reviews what it has done for the world and anticipates what it is sure to do if all are faithful; when he reflects upon the souls saved, the institutions built and set at work, the bright fields of promise in opening missions and enfranchised nations? Certainly not. Would a circuit say that when it bears in mind that it is itself the fruit of mission toil, the product of the devotion and labor of earnest, self-sacrificing people; that it has the advantage of the life and energy of a great Connection, a church whose heart-throbs are felt from the Atlantic to the Pacific and beyond; whose history is a glorious record for the past, and a bright promise for the future; a church that has provided ministers of God, and secured order, strength and fruit? Certainly not. Well, then, who could have thought it or said it? Where are they? Have they clear proofs of no life spirit and life?—Christian Guardian.

QUARTERLY CONFERENCE.

The Board of Stewards of Court-street Methodist church met last night prior to the assembling of the fourth Quarterly Conference. After transacting routine business the following resolutions were offered by Mr. Carter Glass and unanimously adopted by the board:

"Whereas, the pastoral term of Rev. A. Coke Smith, D. D., at Court-street church will expire in a few days by the law of limitation, and

"Whereas, it is desirable to place upon the official records of the church the high estimate which the congregation puts upon Dr. Smith's worth and upon his services as preacher and pastor,

"Therefore, be it Resolved, by the Board of Stewards of Court-street church, That we contemplate the termination of Dr. Smith's pastorate with feelings of deepest regret, and we but reflect the sentiment of the entire congregation when we declare that his ministry has been to the church as great and as opportune a blessing as God has ever vouchsafed His people here. Thankful for the four years of personal intercourse and spiritual communion with this honored priest of Christ's church, we desire to follow him with this token of our affection and assurance of our prayers for himself and those dearest to him."

Dr. Smith responded in a feeling manner, expressing the pleasure he had in serving the congregation for four years as pastor, and spoke of the kindness he had received at the hands of the membership, for whom he would always entertain the tenderest feelings of affection and love.

The Quarterly Conference was called to order and presided over by Dr. Paul Whitehead, P. E. The questions usually propounded at the fourth Quarterly Conference were answered as far as possible, some being left to fill up at the adjourned meeting to be held next Monday night.

All of the assessments of this church were reported met, and a considerable surplus on some, notably those of foreign and domestic missions.

The pastor reported the spiritual state of the church improving, the Sunday-school never in better condition, but now having reached the maximum of membership until more space is provided.

Captain Adams, chairman of the New Church Committee, was asked to report. It was stated that about 150 members of the church had subscribed \$25,843 50; that one gentleman, not a member of the church, had volunteered a subscription of \$250, and another business man, an Israelite, had contributed voluntarily \$100. The canvass will be pressed as rapidly as possible, and every member of the church requested to contribute. It is expected that the first Quarterly Conference of the new Conference year will authorize work to be begun on the new church.

Before adjourning the following resolution, offered by Dr. W. B. Hatcher, was unanimously adopted:

"Resolved, That the Quarterly Conference most respectfully requests Bishop Wilson to return Dr. Paul Whitehead as Presiding Elder of the Lynchburg District for the ensuing year, believing him to be the right man in the right place, looking well to the interest of the church.—Lynchburg News.

MORMONS IN CONFERENCE.

The Mormon elders laboring in Virginia held an annual meeting at Lee Camp Hall, extending over Sunday and Monday. There were three services Sunday and two Monday. They were fairly well attended, and the elders said that many of those present were Mormons. The startling statement was made by one of the preachers that the sect is gaining from 1,500 to 2,000 converts in Virginia every year.

There are forty-four missionaries laboring in Virginia. They always go in pairs. They do not have an easy time of it. Governor Tyler has comparatively recently received letters from Mormon preachers asking protection from the people among whom they are trying to secure proselytes. In Rockbridge county recently they came near feeling the full weight of the public indignation. The missionaries receive no pay, and expect to receive free lodging and board. It is said they often get pretty hungry. It is generally right difficult to secure a washerwoman.

The chief address delivered during the conference was by Elder Ben E. Rich. It was an exposition of Mormon doctrine and a defence of polygamy. He declared there was no practice of polygamy since it had been made illegal by Federal enactment, but just as emphatically decided that all good Mormons believed that polygamy was right.

The speaker declared that the fight against Roberts, the polygamous Congressman from Utah, was inspired and led by Republicans, Roberts being a Democrat. The speaker said he was a delegate-at-large from Idaho, to the Republican National Convention at St. Louis in 1896, but that he followed Teller when he bolted the convention, and believed now that the free coinage of silver was essential to the temporal salvation of the people.—Richmond Dispatch.

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The fourth Quarterly Conference of Queen-street M. E. church was held in the pastor's study at 8 o'clock Monday night, with Rev. W. H. Edwards, the presiding elder, in the chair, and a full attendance of members.

The reports from the various departments of church work for the present Conference year were submitted, and showed the finances of the church to be in excellent condition. All of the assessments have been met and a handsome sum paid on the church debt. The year has been a remarkably successful one along all lines, and the spiritual condition of the membership is most encouraging. It is the unanimous desire of the official body and the congregation that Rev. S. C. Hatcher be returned as pastor for another year.

A resolution was adopted uniting with Cumberland-street in asking that the next session of the Virginia Conference be held in Norfolk. This resolution will accompany the reports to be handed in at Petersburg next week by the presiding elder.—Virginian-Pilot.

—o—

At the Norfolk Real Estate Exchange yesterday Mr. T. F. Rogers, auctioneer, sold to Mr. George A. Frick, special commissioner, the piece of improved property at the southwest corner of Cumberland and Freemason streets to Mr. Frank Dusch for \$7,000. This is

considered a good price, but the interest which attaches to the purchase lies in something else rather than the amount.

Sometime ago the Landmark forecasted this purchase and the purpose of it. At the time the whole story was denied, not by the parties most in interest, but but by others, but it now looks as if the publication was correct. It was then stated that Mr. Dusch would after the purchase, turn the property over to the Cumberland-street M. E. church, and that on the site there would be erected a new house of worship by the congregation to cost in the neighborhood of \$50,000.

Whether or not this will be done Mr. Dusch, who was seen last evening, declined to say, but as it is supposed that he bought the property with this object in view, there is reason to believe it will follow. There are many in the congregation who favor a change of site, but this sentiment is not unanimous.—Norfolk Landmark.

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The Methodist ministers held their regular weekly meeting this morning. The principal topic of discussion was the report of the committee appointed to advise what steps should be taken, if any, in regard to the election of Mormon Elder Roberts to the United States House of Representatives and the dissemination of Mormon literature throughout Virginia and elsewhere in the South.

The discussion was lengthy and very interesting. It was decided, however, that none of its details should be made public, and further that the text of the committee's report should be withheld from publication.

The following resolution was adopted:

"Resolved, That as pastors and representatives of a membership of more than 800 people in the cities of Richmond and Manchester, we are unalterably opposed to the seating of E. H. Roberts as a member of the United States Congress, and we hereby warn our people against efforts now being made to propagate Mormonism in these cities.

and elsewhere."—Dispatch.

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Rev. Dr. W. G. Starr, president of Randolph-Macon College, has been selected orator on the occasion of the laying of the corner-stone of the Central Methodist church, of this city. Dr. Starr has not notified the Church that he will accept, but it is thought he will. The day has not been set yet, as the work on the foundations has not advanced far enough.—Dispatch.

MEMORIAL TO THE

GENERAL CONFERENCE.

The General Conference was memorialized by the Rock River Conference to remove the time limit from the pastorate; to make the presiding eldership elective; to limit the office of the bishop to eight years; to define more specifically the duties of general secretaries and agents. There was no discussion of the memorials and little interest in them. They were passed, almost unanimously, as instructions for the delegates, lay and ministerial.—Baltimore Methodist.

—o—

VA. CONF. DEPOSITORY.

The Depository will be unable to have a stock of books on hand at the next session of the Conference, at Petersburg, as has been the custom. However, my son, W. S. Brown, Esq., will be on hand during the sessions of Conference to receive orders, collect accounts, and render any information to patrons that may be desired.

ALEX. G. BROWN, Gen'l Supt.

—o—

Exceptionally striking and strong articles make up the contents of the Missionary Review of the World for November. Nearly all of them are well illustrated, and are of every present interest and importance. "The Little Republic at Freeville" is first described by pen and picture, an ideal form of missionary work for children of the

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These Pills are very mild and harmless in their action upon the Liver and Bowels, and where persons are suffering with any Bilious Affections, Headache, especially Sick Headache, Costiveness, Dyspepsia, or any disease of the Liver or Stomach, they should always have a box of them near at hand, and take them by directions found on the box.

The verdict of everybody that has taken Dr. David's Liver Pills is, "They are the best and most pleasant Pills I ever took." All sufferers should give them a trial. Price 25 cents a box; five boxes for \$1.00. For sale everywhere. Ask for Dr. David's Liver Pills, and have no other. Sent by mail on receipt of price.

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slums. The Mormons are next arraigned in a powerful article by A. T. Schroeder, of Salt Lake City, who replies to an article by Theo. W. Curtis (brother-in-law of B. H. Roberts), quoting largely from Mormon literature to show Mormon animalism and degradation. There is also a stenographic report of Dr. Storrs' address on "The Permanent Motive in Missions," and a description of the experiences of the noble but much persecuted "Donkhorbs n Russia and Canada." The Missionary Digest Department is made up largely of brief articles on South America, etc., and the International Department consists of a symposium on "Exceptional Peoples at Work."

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AN APPEAL FROM BISHOP WILSON.

(CONCLUDED FROM THIRD PAGE.)

and offering show our gratitude. We want, of course, first of all, a more intense and entire devotion of ourselves to Christ. To present our bodies living sacrifices, holy, acceptable to God, is the first and, indeed, only reasonable service in recognition of His mercies. Always conceding and insisting upon this, it is quite in agreement with it that the General Conference should beg you to provide for that need which is most urgent and most glaring. End this century by inducing your people to make an educational offering that shall give your schools and colleges freedom of movement for the next hundred years, and insure the training of a generation that shall do for Christ and His kingdom a work far in advance of any that we can do.

Commending this great movement to your care, I am, my dear brethren,

Yours in Christ,

A. W. WILSON

THE SUNDAY SCHOOL.

LESSON VIII, FOURTH QUARTER, INTERNATIONAL SERIES, NOV. 19.

Text of the Lesson, Neh. viii, 1-12. Memory Verses, 1-3—Golden Text, Neh. viii, 3—Commentary Prepared by the Rev. D. M. Stearns.

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1. All the people as one man spake unto Ezra, the scribe, to bring the book of the law of Moses, which the Lord had commanded to Israel. When the wall was built and watches appointed, Nehemiah gathered nobles, rulers and people, that he might ascertain by the register of the genealogy who were truly of Israel (chapter vii, 1-6), and some who professed to be what they were not had to be put away (vii, 64). It was after that they gathered as one man to hear the Word.

2. And Ezra, the priest, brought the law before the congregation upon the first day of the seventh month. Ezra was a ready scribe in the law of Moses and had prepared his heart to seek the law of the Lord and to do it and to teach it in Israel, and the hand of the Lord his God was upon him (Ezra vii, 6, 10). The seventh month was in some respects the greatest month in the year to Israel, as on the first day came the feast of trumpets, on the tenth day the annual atonement, and on the fifteenth day began the feast of tabernacles (Lev. xxiii, 24, 27, 34). The feasts, whether made of silver or ram's horns, suggested atonement, and there are no names written in heaven, nor is there any real love for His

Word, without atonement.

3. They had long sessions, for from morning until midday he read therein before all who could understand, and they were all attention. Then day by day, from the first day unto the last day of the feast of tabernacles, he read to the people from the book of the law of God (verse 18). I am not surprised at their interest, for I see hundreds of people come together at all hours of the day, 10, 10:30, 11:30, 2, 2:30, 3:30, 4:30 and 7:30, and sit unwearying to listen to simple Bible readings lasting an hour or an hour and a half, and nothing in the form of a solo, duet, quartet or special music of any kind to entertain them. The same interest manifested by rich and poor in our great cities of New York, Philadelphia, Baltimore and Washington as in smaller and less busy cities, for the Word of God reaches and satisfies the heart.

4. There were 13 men beside him as he stood before the people, six on his right hand and seven on his left hand, a double perfect number in all, bearing perfect testimony to a perfect word, but the most important person in all the gathering was He who said, "Certainly I will be with thee" (Ex. iii, 12; Joshua i, 5; Judg. vi, 16), and long afterward He said that wherever two or three would gather in His name He would be in the midst (Math. xviii, 20).

5. As he opened the book all the people stood up and in that way manifested their reverence for Him whose voice they were about to hear through the mouth of Ezra. Thus also did the congregation when Solomon blessed them (1 Kings, viii, 14).

6. With heartfelt responses, uplifted hands and bowed heads the people worshiped the Lord. He looks for those who will worship Him in spirit and in truth (John iv, 23, 24), and all else is vain. He speaks of those who draw nigh with their mouth and honor with their lips, while their heart is far from Him and their fear toward Him taught by precept of men (Isa. xxix, 13), but all such are abominations to Him. A life that is a continual "Amen" to God is a life of true worship and is very Christlike. Math. xi, 26.

7, 8. Here are again 13 names of men who with the Levites caused the people to understand the law. Believers should never manifest any superstitious fear of this honorable number. It was as Israel compassed the walls of Jericho the thirtieth time that the walls fell. It suggests "strength made perfect in weakness," for seven is God's strength or perfection and six is man's weakness (Isa. xl, 29; 11 Cor. xii, 9). The word of God is plainly written (Deut. xxvii, 8; Hab. ii, 2), so that any one who believes it may run in God's ways, and the way to understand it is simply to believe it and receive it with meekness (Heb. xi, 3; James i, 21). Dear Mr. Wilkinson says, "If the plain, obvious sense makes good sense, seek no other sense," and another has said, "The Bible was not made for wise men, but for fools," and if we are simple enough to believe it all just as we read it we will certainly be counted foolish by the wise of this world. Let it be so, and let us be glad to be fools for Christ's sake. I know no better rule for good reading than this eighth verse.

9. "This day is holy unto the Lord your God: mourn not nor weep." As they heard the words of the law they wept, for the Spirit wrought, convincing them of their sin before God, and where there is true repentance there is comfort from Jehovah, for there is forgiveness with Him and plenteous redemption. His own words are "Comfort ye, comfort ye, my people; cry unto her that her iniquity is pardoned" (Isa. xl, 1, 2). See also Isa. xliii, 25.

10. "The joy of the Lord is your strength." Not only are we to rejoice in the Lord (Isa. lxi, 10; Hab. iii, 18; Phil. iii, 2), but we are to have the joy of the Lord (John xv, 11; xvi, 24; xvii, 13). This was not a joy in circumstances or feelings, but in God Himself, even as when He said, "I delight to do Thy will, O my God," and "Even so, Father, for so it seemed good in Thy sight" (Ps. xl, 8; Math. xi, 25-26). He delighted to give by the sacrifice of Himself the grace of God to all who would receive Him.

11. "Hold your peace, for the day is holy; neither be ye grieved." Not hold



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your peace from giving good testimony, but from mourning and weeping when you ought to be rejoicing and giving thanks. He chose us in Christ before the foundation of the world that we should be holy and without blame before Him in love and hath blessed us with all spiritual blessings in Christ that we should be to the praise of His glory (Eph. i. 3, 4, 12).

12. "Great mirth, because they had understood the words that were declared unto them." Mouths are filled with laughter and tongues with singing when we consider how great things the Lord hath done for us (Ps. cxxvi. 2, 3). There is no joy and peace like that which comes by believing (Rom. xv. 13). A letter received only today from a member of one of the Bible classes contains this testimony: "Sometimes it seemed I must shout aloud for joy over the verses you gave us, and after I left the class time and time again I felt as though I had been on the uplands and breathing the very air from heaven."

EPWORTH LEAGUE.

Topic For the Week Beginning Nov. 19, "Liberty and Love"—Text, Rom. xiv. 1-23.

"Let not then your good be evil spoken of."

Most questions and practices, like most objects, have many sides and can be seen from more than one viewpoint. Most persons, however, see all these from but one position, and this is rarely the same for any two individuals. Hence differences of opinions and practices arise. Things assume widely varying forms as we shift our position and relation to them.

Each one must use his own eyes and ears. He must see and hear and judge and act for himself. It is a tremendous responsibility and great danger is involved in it, but it is the demand of human nature and necessary to human development. Each one must go out into the world and take of its goods and use them to his advancement or detriment. Things are all good and valuable for some purposes and at some times. If wrongly used or at improper times, they work harm. Wisdom comes by use. As no one has long enough life or wide enough experience each should give the result of his testing to others as they need it. The danger in the path should be marked that the next traveler may be warned in time.

Our liberty is beyond price. We must at all hazards maintain our rights to think and act as our needs demand. We must have freedom to assert opinions and indulge right practices.

But more valuable still to our development is regard for our fellows. We must maintain fraternal feelings toward them even if we restrict our liberties. We can forego some freedom in expression and action if we can thereby help another or save him pain and harm.

We may see no wrong in a certain course for ourselves, but if following it will cause our fellow men to lose the straight path love demands that we take the road safe for him to follow.

Love must rule. The strong must still help the weak and bear their infirmities till they become strong and not merely bear with them. Refusal to do so makes the strong one weak, and both are overcome in error. It is grand to be strong. It is grander to use strength so as to help and not hurt others.

Learning to Eat.

There is a science and an art of eating. Not everything edible is nutritious. Not all palatable things are wholesome. Some attractive fruits are poisonous. Some articles are good only when prepared in special manner, others only when eaten in a particular way. The range of a baby's diet is restricted. Growth and age enlarge the

limits. Civilization increases the bill of fare and brings the foods of many lands to the table.

Our spirit life is no less peculiar. There is a science and art of right living. Growth in heart and moral qualities necessitates knowledge of the things right for belief and action. Sincerity is not enough. To believe a falsity makes it no less false and no less dangerous. Not only is man, as Carlyle says, "the born enemy of lies," but lies are ever the deadly enemies of men. Stones are no less stones because we think them to be loaves of bread. The delusion may not harm them, but it may starve us. It is not enough to love to satisfy the soul. We must find the worthy, the lovable, and then learn how to love worthily.

This is where the Bible is constantly needed. It is the illustrated catalogue of the garden of life, picturing fruits good and bad, and showing their effects upon men. Here lies the value of Christian testimony in showing how others have grown strong or where they have made failure.

How are you growing in the graces of the Christian life? What methods do you use to overcome your natural propensities to evil and strengthen the appetites for goodness and spiritual beauty? Do the years find you improving in soul health and power?

Missionary Vows.

Every Methodist has taken them. Every Methodist should keep them. Not the vow to preach or teach, to go to foreign lands or even to become a missionary in home fields, but to support the home church and the benevolent enterprises of the church, according to one's ability. Some do not fully realize the meaning of this promise and it should be made more clear to them. Every Epworth Leaguer should give regularly and in some fixed proportion of his income to these benevolent causes. We are pledged to support our missions at home and abroad. This obligation is becoming more clearly recognized, and it is encouraging to find our young people especially alert on the subject.

One of the best aids in awakening interest and deepening that already awake is to arrange monthly services in which the different fields where our church is working are treated. Sunday evening once a month can very profitably be spent in giving information by addresses and lectures and receiving collections.

Thanksgiving.

For our harvests safe ingathered,
For our golden store of wheat,
For the cornlands and the vinelands,
For the flowers upspringing sweet,
For our coasts from want protected,
For each inlet, river, bay,
By Thy bounty full and flowing,
Take our praise this joyful day.

For the dangers to the nation,
Warded hence by sovereign love;
For the country, strong and hopeful,
Songs arise to God above.
Never people called and chosen
Had such loving kindness shown
As this people God defended,
Therefore, praises to the throne.

For our dear ones lifted higher
Through the darkness to the light,
Ours to love and ours to cherish
In dear memory beyond sight;
For our kindred and acquaintance
In Thy heaven who safely stay,
We uplift our psalms of triumph,
Lord, on this thanksgiving day.
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 28, 29, Lunenburg, Fletcher Chapel
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 5, 6, 7 p. m., G. H. Church, P. E.

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Oct. 21, 22, 11 a. m. Windsor Shloh.
 22, 3 30 p. m. East Suffolk
 22, at night, Suno
 28, 29, 11 a. m. Suno's.
 29, night, 30, Ebenezer
 Nov. 3, 5, at night, Suitfield
 4, 5, 11 a. m. Isle of Wight
 12, 13, 14 a. m. Hampton, West End
 12, 13, at night, First Church.
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Our debt to the dead is unspeakable. For good or ill, the world is largely ruled by the dead.—Rev. B. Fay Mills, Evangelist, Boston.

Ethical Life.

Ethical life implies the election of motives other than selfish. In our age who will dispute this—selfishness has been apotheosized as the one rule of conduct?—Rev. Dr. E. G. Hirsch, Hebrew, Chicago.

Highest Freedom.

The highest freedom is not that which is won at the point of a bayonet at a Yorktown, a Gettysburg or a Santiago, but that which comes from the surrender of ourselves to God.—Rev. George B. Vosburgh, Baptist, Denver.

Work and Dignity.

Work is, the ground on which all men meet. To work is man's highest dignity. Equality, in the commonly accepted meaning of that term, never did, doesn't and never will exist.—Rev. R. S. J. Burke, Reformed Church, Holyoke, Mass.

Two Gospels.

This age of ours must have its two gospels, one form for the sinner and another form for the saved, thus leading the world unsaved to Christ and the world saved into the fullness and absoluteness of Christ.—Rev. M. A. Matthews, Presbyterian, Jackson, Tenn.

Personality.

Personality is proved not in terms of time and space, but in the discovery of intelligent, progressive law, leading not man alone, but all created life, slowly upward from one stage of achievement to another.—Mrs. Celia Parker, Woolley Memorial Chapel, Chicago.

Revelations of Bible Seers.

The Bible seers reveal a spiritual world seen with spiritual senses, touched and opened for the purpose; a world peopled with men and women who have passed from earth and live in the enjoyment of every faculty and sense and power, though in spiritual and not in natural bodies.—Rev. L. P. Mercer, Swedenborgian, Chicago.

Meaning of Salvation.

There can be no sundering of that which belongs to the soul from that which belongs to the body, for both are one for God's purposes, the body in all its functions and occupations becoming only the instrument or minister of the soul. This is what we are to understand by the term salvation.—Rev. Lester Bradner, Episcopalian, New York.

Usefulness in Affairs of the World.

Our usefulness in this world's affairs will largely depend on our habit of cherishing the loftiest ideals while judging our fellow men and all great affairs from the point of view of what man has been, has done and has attained unto in the past and what he may reasonably be expected to be, to do and to achieve in the future.

The system of organized charity now in operation in most of the large cities of the country is not right. The stress on organized charity is another example of the sophistries which the scholar needs to expose. I am in favor of real charity, but that charity is misnamed which compels a man to turn his soul inside out to charity officials before he can get a crust of bread; that charity is misnamed which forces a woman to give her history before she can get a garment to clothe her naked child.—Rev. George C. Lorimer, Baptist, Boston.

Heaven a Perfect Place.

Heaven is a real place, a real condition. It is a perfect place, something that cannot be said of even the best in the world. It is perfect, with a seven-fold perfection. There, as depicted to us in the book of Revelation, is perfect holiness, for there shall be no curse therein; there is perfect government, for there is the throne of God; there are perfect obedience and perfect vision, for they shall see his face; there is perfect identity, for his name shall be upon all foreheads, and no man can be mistaken in another; lastly, there are in the heavenly kingdom perfect day and perfect glory.—Rev. Dr. George C. Needham, Presbyterian, Philadelphia.

Christian Life.

The provisions and promises of God are equal to his purposes. If failure comes at any point, it is not because God has been surprised by anything for which his resources are not adequate. He wants us to lead lives that will bring us happiness. Any other kind of life ends in tragedy, no matter what may have been the attractions belonging to some of its periods and phases. It is here where God comes in with his intervention that he may make possible that which without his help would be impossible. God assigns us difficult tasks, but he can give us no other. They are the doorways for our entrance into large and glorious possessions. If we join together with God, we can make a conquest of the Christian life.—Rev. Dr. E. G. Thurber, Presbyterian, Paris.

Culture of Our Faith.

The broadening sphere of knowledge is bringing the whole race of man to a better understanding of God. The reason why there is such a wholesale acceptance of the vital truths of religion in these latter days is because experience has revealed the fact that they meet our demands. Through the increasing efficiency of our works faith is gradually becoming the property of the universal mind. Men are accepting such parts of the Christian system as they have been convinced are for the betterment of their condition, and whenever the whole system is so revealed as to be clearly understood, when vital truths are made so manifest as to form abiding conviction, then the whole world will accept them. This is what the world wants and what all men are seeking after.—Rev. T. M. Hartman, Presbyterian, McKeesport, Pa.

A QUEER BOY.

He doesn't like study: it "weakens his eyes,"

But the "right sort" of book will insure a surprise.

Let it be about Indians, pirates, or bears, And he's lost for the day to all mundane affairs;

By sunlight or gaslight his vision is clear.

Now isn't that queer?

At thought of an errand he's "tired as a hound,"

Very weary of life, and of "tramping around,"

But if there is a band or a circus in sight

He will follow it gladly from morning till night.

The showman will capture him some day, I fear,

For he is so queer.

If there's work in the garden his head "aches to split,"

And his back is so lame that he can't dig a bit;"

But mention baseball, and he's cured very soon,

And he'll dig for a woodchuck the whole afternoon;

Do you think he "plays 'possum?" he seems quite sincere.

But— isn't that queer?

—Selected.

Communications are cut off this week by the Conference proceedings and appointments.

VA. ANNUAL CONFERENCE. Proceedings.

The Virginia Conference of the Methodist Episcopal Church, South, convened in its 117th annual session in the Washington-street church, at 9 a. m., Wednesday, the 16th.

Devotional exercises were conducted by Bishop Alpheus W. Wilson, who read the 10th chapter of St. Luke.

The 210th hymn, "And Are We Yet Alive," was sung and the bishop offered a prayer for the spread of the gospel over all lands and the establishing of His Kingdom over all the earth.

The Sacrament of the Lord's Supper followed, the bishop being assisted in the administration by the following elders: Revs. William F. Bain, W. C. Vaden, Thomas H. Campbell, and Dr. W. E. Judkins.

The business session of the Conference began at 10:15 by the secretary of the last Conference, Rev. Dr. Paul Whitehead calling the roll of clerical and lay delegates.

When the name of lay delegate E. G. Moseley, of Danville, was reached, his presiding elder, Rev. W. P. Wright, reported that Mr. Moseley was present early this morning, but a telegram announcing the total destruction of his tobacco factory last night, necessitated his enforced absence from the session today.

Rev. Paul Whitehead, D. D., was selected secretary of the conference and on his nominations, Rev. S. S. Lambeth, D. D., and Rev. George F. Greene, were elected assistants.

On motion of Rev. Geo. W. Wray it was decided to assemble at 9:30 a. m., and adjourn at 1:30 p. m. daily.

Rev. Thomas H. Campbell announced that Rev. Joseph H. Riddick, presiding elder of the Farmville district, would not be present on account of his feeble condition and had requested that he represent his district for him.

Rev. Asa Driscoll was appointed postmaster for the conference.

The following standing committees were announced:

Sunday-school Board—C. D. Crawley, Dr. G. Anderson, L. W. Lane, Jr., W. H. Riddick, G. L. Hunter, C. F. Comer, Charles Forbes, James T. Minor, T. J. Wray, J. W. Parish, P. J. Amiss, John O. Moss, E. T. Dadmun, R. B. Hartley, T. O. Edwards, W. H. Vincent, George H. Spooner, E. J. Whitehead, George W. Jones, I. W. Price.

Publishing Interests—J. S. Wallace, L. M. Dance, E. H. Rawlings, Richard Irby, W. M. Hayes, R. O. Peatross, J. Q. Rhodes, W. J. Kidd, W. A. Christian, D. J. Evans, S. H. Johnson, Dr. E. Williams, T. McN. Simpson, H. E. Barrow, W. T. Green, Dr. A. W. Ely, W. G. Boggs, J. B. Harrison, R. H. Bennett, J. R. Griffith, W. P. Wise.

On Memoirs—J. J. Lafferty to write the memoir of Rev. George E. Booker, D. D.

Rev. B. S. Herrink to write Rev. John McClelland's.

Rev. D. W. Reed's by Rev. J. C. Reed.

Rev. W. A. Robinson's by Rev. Joseph H. Amiss.

Rev. James A. Riddick's by Dr. Whitehead.

Rev. W. R. Smithey's by Dr. W. W. Royal.

Rev. Dr. Sledd's by Dr. Whitehead.

Rev. John K. Clayton's by Rev. W. Asbury Christian.

Public Worship—The presiding elder and the pastors of the Methodist churches in the city and Ettrick.

Church Extension—C. L. Bane, T. N. Potts, L. Cockerell, J. W. Bledsoe, J. W. Shackford, M. S. Elliott, R. H. Mullen, C. H. McGehee, J. W. Nicholson, W. H. Gregory.

Conference Records—G. H. Wiley, C. W. Leftwich, A. C. Berryman, W. A. S. Conrad, B. E. Ledbetter, G. F. Greene, R. B. Blankenship, Paul Bradley, R. M. Maxey.

Rev. J. T. Mastin, submitted the following question for the bishop to answer:

"What are the powers and duties of the Conference Board of Colporters (page 404 of the discipline), and how far is the constitution under which the Virginia Conference Board has worked since 1889 now operative?"

The bishop replied that this was purely a conference question.

The following was offered by Revs. C. L. Bane and J. T. Mastin:

"Resolved, That all communications from our connectional officers go to the proper boards without being read before the conference, and if, in the opinion of the boards or committees, there is anything that ought to be especially read before open conference it be done by the boards or committees."

The resolution was put and lost.

Communications from the Publishing House Sunday-school Board, Epworth League Board of Missions, Church Extension, and Board of Education were read and referred to the proper committees.

The report of the Sunday-school Editor showed the following literature issued by the department: Sunday-school magazines, 41,000, gain 10,000; Children's Visitor (weekly) 45,600, gain, 5,100; Children's Visitor (monthly), 13,100, loss, 15,900; Senior Quarterly, 302,000, gain, 3,000; Intermediate Quarterly, 7,000, gain, 1,000; Intermediate lesson paper, 140,000, gain, 5,000; Our Little People, 210,000, gain, 10,000; Old picture cards, 35,000, gain, 5,000; total gain in circulation, 39,100. Loss on Monthly Visitor, 15,900. Net gain, 23,200. Total circulation, 1,098,700. During three years this relative result has been recorded.

Total number of teachers and scholars, 939,187; decrease, 16,436. This decrease was in twenty-two conferences. In the remaining nineteen conferences there was a gain.

The communication from the Board of Missions says that last year was one of unusual prosperity in nearly all the mission fields, while the home church reports a falling off in membership and a decline in many of its interests. The foreign mission fields aggregate a gain of more than five per cent. in membership and a corresponding advance along the line. There have been several additions to the working force during the year. China has received four additional missionaries, Japan one and Cuba two.

A request that Rev. Edward M. Jordan be taken from the superannuated list and placed on the active list was referred to the Committee on Conference Relations.

The Church Extension Report showed the collections on the sixteenth assessment to be \$57,717.09, being \$1,519.79 less than on the fifteenth assessment. Of the forty-four contributing

the payments, while twenty-four paid less. On the assessments of \$7,000 the conferences paid \$4,131.54, which is \$425.44 more than the preceding year. The net increase of the loan fund for the year is \$15,739.04, making a total of \$173,921.54.

The names of Rev. A. G. Brown, D. D., Revs. R. B. James, John T. Moore, Joseph H. Riddick, and J. Carson Watson were, by request, referred to the Committee on Conference Relations for superannuated relations.

The bishop was requested to appoint a nominating committee of three to recommend a committee on conference relations and admissions.

Question 18 was called: "Who are superannuated?" and the following were called and their characters passed, and were referred to the committee on that relation: J. F. Brannin, A. M. Hall, Herbert T. Bacon, William F. Bain, William A. Daughon, Thomas J. Bayton, John L. Clarke, John W. Cridder, William A. Crocker, R. N. Crooks, John P. Woodward, John B. Dey, Jas. E. Gates, James R. Waggoner, Charles H. Boggs and W. T. A. Haynes.

Question 17 was called: "Who are supernumerary?" and the following passed in character and referred for continuance in that relation: Revs. William H. Camper, Thomas H. Early and Joseph A. Proctor.

The presiding elders were called and gave interesting accounts of the progress of the work, spiritually and financially, in their districts, and passed in examination of character.

The bishop then called the 20th question: "Are all the preachers blameless in life and official administration?" and the following preachers gave reports from their several charges and their characters were passed: W. G. Starr, J. T. Mastin, J. T. Sewell, C. L. Bane, L. C. Shearer, W. B. Beauchamp, J. T. Routten, George E. Booker, Jr., J. C. Reed, J. S. Wallace, C. D. Crawley, W. L. Jones, H. J. Brown, W. E. Moore, E. A. Potts, J. E. McSparran, W. E. Bullard, George H. Wiley, D. G. C. Butts, Asa Driscoll, J. N. Latham, L. J. Phaup, B. F. Lipscomb, M. S. Colona, A. G. Brown. The reports of Dr. Starr, Revs. C. L. Bane and B. F. Lipscomb were most encouraging.

During the session Rev. W. S. Campbell, secretary of the Virginia Bible Society; Rev. W. H. Joyce, of the Baltimore Conference, and Rev. H. W. Battle, D. D., of the First Baptist church, of this city, were introduced to the conference.

By request of Dr. A. Coke Smith, Friday, at 11 o'clock, was fixed for hearing the report on education.

The opening sermon was preached before the conference by Rev. W. W. Lear, of Market-street church, an immense audience being present. His text was, John xii, 24-25. Subject, "Self-Renunciation the Law of Reproduction, and also the Law of Self Preservation." The speaker handled his theme in an able manner, holding the undivided attention of his hearers from beginning to close.

SECOND DAY.

The conference reassembled pursuant to adjournment at 9:30 a. m., Bishop Wilson in the chair. Devotional exercises were conducted by Rev. R. B. Badles, of the Norfolk circuit, Portsmouth district, who led in prayer.

Rev. W. J. Young, D. D., read the report of the General Committee on Conference Orphanage. After giving a minute account of the meetings and proceedings of the sub-committee, the report stated that a site had been selected for the building of the orphanage in the northern section of Richmond, in what is known as Highland Park, with ten acres of land, and that the Methodists of Richmond had obligated themselves to materially assist in the erection of said structure. The report recommended that a bill be presented to the Virginia Legislature for the incorporation of the orphanage by the Virginia Conference, and that the incorporations and first board shall be as follows:

"And that no one shall be a trustee unless he be a member of the Methodist Church and continue as such."

Trustees—J. W. Bledsoe, W. J. Young, J. T. Mastin, A. Coke Smith, F. M. Edwards, L. B. Betty, J. W. Shackelford, W. B. Beauchamp, E. H. Rawlings, W. H. Vincent, C. E. Vawter, S. S. Lambeth, Jr., C. W. Hardwicke, John P. Branch, T. F. Goode, P. T. Barrow, J. P. Pettyjohn and John W. Bradbury.

The report was unanimously adopted without discussion.

A motion by Rev. James Cannon, Jr., to rescind the resolution passed at the last conference, requiring churches in stead of charges to make out statistical reports, provoked considerable discussion, and was lost.

The bishop designated Rev. J. W. Bledsoe, D. D., and Revs. H. M. Hope and J. E. Deshazo as the committee to nominate the Committees on Conference Relations and Admissions.

Rev. B. F. Lipscomb read the following:

"Whereas, The Committee of the Joint Board of Finance, appointed to arrange for the purchase of a home for the superannuated preachers have reported to the board that they deem the plan not practicable; therefore,

"Resolved, That we request the Annual Conference to recall its instructions to the board in that matter and that the board be allowed to invest the money loaned by the conference to Rev. Dr. A. G. Brown, and collected by us from him, amounting to \$1,741.08, for the benefit of the claimants on its care according to some plan approved by the board itself."

The reading of the above provoked much adverse discussion and it was finally laid on the table for the present.

When the name of Dr. Saunders was called he gave an interesting account of the work of instruction in the Randolph-Macon Woman's College. He stated that there were 52 day scholars and 162 boarders, and that those students were connected with the following churches: Methodists, 102; Episcopal, 21; Presbyterian, 20; Baptist, 11; Disciples, 5; Lutheran, 1; Roman Catholic, 1; Jewish, 1.

Twenty-three of this number are non-communicants, and a special effort is being made to bring them to Christ. There is a well-organized Sunday-school, and all of the boarding students are members of it. Daily religious services are held every morning and evening. The Bible Study Committee has arranged for a course of devotional readings, and the classes meet weekly.

The Mission Committee has charge of a class for the special study of mission fields. This committee raises from the students each session \$40, to be used in educating a Chinese girl in one of our Mission Sunday-schools in China. Much is done for the relief of the poor. The headquarters of the International Young Woman's Association for the Division of Virginia and West Virginia is at the Woman's College. The college on the whole is making most encouraging progress.

Rev. Hampton H. Smith, a local preacher of the Eastern Shore district, was, on the recommendation of his presiding elder, Rev. Dr. W. E. Judkins, elected to receive deacon's orders.

Rev. Dr. Pilcher, of the Baptist Church, was introduced and created some merriment in the large audience by saying in regard to Brother Irby's remark in a former discussion that certain people should be furnished with literature on the subject of infant baptism. Dr. Pilcher, who is secretary of the Baptist Sunday-school and Bible board, said that he was in the business circulating just such literature and would be glad to furnish the Conference with just as much as they desired.

Mr. C. P. Ryland, a young Baptist preacher, was also introduced to the Conference. In the course of his remarks he referred to the fact that his twin brother is a Methodist and that he himself is as near a Methodist as one can be not to be a Methodist.

The bishop suggested that the young divine add some Methodist fire to his Baptist water and get up steam.

The bishop then called the class of the first year, as follows: Thomas S. Leitch, student at college, continues in class of first year; William L. Jones not before the committee; Wilnot C. Stone, not before the committee, asks to be discontinued; L. Hunter Early, continued on trial and advanced to the class of the second year; James E. McCulloch, continued at the Vanderbilt University; Daniel T. Merritt, continued on trial and advanced to the class of the second year; Robert L. Busby, continued on trial and advanced to the class of the second year; William L. Murphy, continued on trial and advanced to the class of the second year; J. Franklin Cary,

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continued on trial and advanced to the class of the second year; H W Dunkley, continued at college; William G Burch, continued on trial and advanced to the class of the second year.

Question 12 was asked: "What travelling preachers are elected elders?" and the following were returned in answer: Lloyd T Williams, H F B Martin, G E B Smith, Graham H Lambeth, P H Clements, Charles E Blankenship, Alexander L Franklin, John D Hosier, W L Ware, R L Wingfield, and T E Johnson passed in examination of character and were elected to elders' orders, except G E B Smith, J D Hosier, W L Ware, R L Wingfield and T E Johnson, who failed to pass the literary examination, and G H Lambeth, who was not before the committee.

The committee appointed to nominate the Committee on Conference Relations submitted the following names:

Committee on Conference Relations—J W Shackford, N J Pruden, R F Gayle, W G Hammond, W W Lear, J N Lathan, E E Harrell, W H Gregory, G H McFaden, N B Foushee, J W Nicholson.

Committee on Admissions—J T Whitley, Ernest Stevens, H J Brown, W H Riddick, D J Traynham, J T Bosman, W W Royall, A C Berryman, R B Scott, C W Cain, and J L Pribble.

What local preachers are elected deacons? and Hampton H Smith, from the Eastern Shore district, and A B of Randolph-Macon college, was elected.

The following transfers were reported by the bishop: W J Willey, from the North Carolina Conference, W G Hammond, from the Baltimore Conference; Dr. S A Steel, from the Southwest Missouri conference; E J Harper, from Los Angeles; W A Cooper, from the Kentucky conference; F E Shipp, from the Florida conference, J C C Newton, from the Japan Conference.

Then the call proceeded on the question, "Are the ministers blameless in their life and official administration?" and West Richmond, Charlottesville, and Rappahannock districts were heard from.

The Rev Mr Campbell, of the Virginia Bible Society, addressed the conference on the work of the society. More than 16,000 copies of Scripture were circulated during the past year. It made an appropriation for keeping the Word of God at the penitentiary and in all the prisons in the State. Many Sunday-schools were found not having Bibles in them apart from the lesson papers and magazines.

The following were introduced to the Conference: The Rev. Mr Cook, of Kentucky; the Rev Dr Rice, of South Carolina; the Rev L N Nash, of North Carolina; and the Rev G G Smith, of the Georgia conference. Mr Smith expressed his gratification at being present on this occasion and said:

"The last time I was in this pulpit I crawled into it with a gaping hole through my neck, the result of a wound received on the field of battle. My grandfather, Isaac Smith, joined the Conference in 1793, before there was a Virginia conference and before the Methodist church was organized. About 50 miles from this place my great-grandmother, Mary Bayless Howard, was converted under the preaching of LeRoy Cole before 1773, and was the

first Methodist in the great Howard family.

"I once had the misfortune to write a book, and when a man writes one book he nearly always writes another. Bishop Wilson is no exception to this rule. Sometimes he gets his book published at a royalty, but sometimes, as in my case, he must publish his own books, for we generally get so deep in debt with the first book that we publish another to get out again, and we can't always be like our friend, Captain Irby, make a fortune out of one book. I have here with me some copies of my 'Boy in Gray, a delightful fellow who was my comrade; and some copies of the life of the greatest men in Methodism, Bishop Pierce and Bishop Asbury, and if they are not good books they are certainly cheap ones. To some of my preacher brethren I have sold books.

"All that have got any money have already bought them, and those who haven't got any money don't want them, so I am dependent on my lay friends for purchases. I have been charged with a good many things in my life to which I plead guilty; one charge was that I talked too much, which I think is probably true.

"I have been charged with being rich; now the fact is, I know the history of my family since 1620, and they have always been poor. I was born poor and have held my own remarkably well. But I am not as poor as you think I am, for I have a comfortable home in Georgia and many things to be thankful for. A cow, some chickens, and a St Bernard dog. But I must sell my books. I borrowed \$3 from Lafferty, who always supplies my wants, and I must pay him back. The fact is, it is a groundhog case, so I hope you will come down stairs and let me supply your wants."

At 1:30 the Conference adjourned.

The largest congregation that has assembled in Washington-street M. E. church since the conference met in Petersburg, eight years ago, gathered there tonight to hear the sermon of Rev. Dr. J. J. Tigert, editor of the Southern Methodist Quarterly Review. Many in the audience had to content themselves withstanding room during the service. His text was, "If ye know these things, blessed are ye if you do them." It was a strong, helpful sermon.

A business meeting of the Virginia Conference Brotherhood was held after the conclusion of Dr. Tigert's sermon, with the president, Dr. J. J. Lafferty, in the chair.

Rev. W. P. Wright, secretary and treasurer of the Brotherhood, reported that eight deaths had occurred since the meeting of the Brotherhood at the Portsmouth conference, as follows: Revs W R Smitheys, George E Booker, W A Robinson, W D Reed, J K Clayton, R N Sledd, John McClellan and J A Riddick.

The total amounts received and paid out so far on the above deaths was over \$6,000, and with other assessments yet to come in, the amount would be swelled to about \$10,000, which would give to the heirs of each beneficiary over \$1,000. He reported the total receipts this year, including the amount on hand last year of \$592.54, to be \$6,565.80. He reported the condition of the Brother-

hood as highly encouraging, both in the prompt payment of assessments and the addition of beneficiary and non-beneficiary members.

It was decided to hold the anniversary of the Brotherhood at 7:30 o'clock Saturday night, when a number of addresses from prominent members will be made and the annual election of officers will take place.

THIRD DAY.

Conference assembled at 9:30, Bishop Wilson presiding. Devotional services were conducted by Dr. Bledsoe, chaplain of the Miller Institute, Albemarle county.

The second question, "Who remain on trial?" was called. The committee reported that R H Marks, W R Evans, J D Langley, and Francis B McSparran had passed satisfactory examinations in character and studies. They were advanced to the class of the third year.

Frank Burruss, J C Harvey, William E Moore, John T Sewell, and Edward Brooks passed in the examination of character, but not in studies, and were continued on trial in the second year.

Rev. B F Lipscomb, chairman of the Joint Board of Finance, presented the following question of law to be decided by the Bishop:

"When a travelling preacher dies in his active work, do the claims of the widow and orphan upon the conference fund begin from the time of the preacher's death, or from the next session of the conference?"

The bishop replied that the question had already been decided. It begins at the time of the death of the minister.

Question: "Who are admitted on trial?" was called, and John W Lillaston, L C Moore, J K Halloman, T W Ogden, W A Jeffries, R B Lumpkin and H H Smith having passed the necessary examination before the committee, and their characters being approved, they were admitted into the conference on trial.

The following paper, offered at Thursday's session, was, on motion, taken from the table:

"The Joint Board of Finance reported that in its opinion it was not advisable to undertake to provide homes for superannuated ministers at this time, and asked that the money which was in the hands of Rev. A. G. Brown, D. D., to be used for colportage, and which by action of the last conference was paid over to the board to be used by said board to purchase homes for superannuated preachers, be invested and the interest used to aid our superannuated preachers, their widows and orphans.

There was considerable opposition to the resolution, and Rev. J. T. Mastin offered the following substitute, which was adopted by a decided majority:

"Resolved, That the amount of \$1,741.08, which was raised for colportage purposes, and which is now in the hands of the Joint Board of Finance, shall be invested by said board in reliable securities and the annual interest of same be reported to the conference, to be used for the distribution of literature among our people."

The order of the day—the report of the Board of Education—was announced.

Rev. James Cannon, Jr., read the

secretary's report, showing that \$30,281.37 had already been secured on the Twentieth Century Thanksgiving Fund, although only a very partial canvass had been made.

The following is a tabulated report of the contributions to the Twentieth Century Fund by districts:

Richmond district,	\$ 2 162 00
West Richmond district,	2 394 00
Rappahannock district,	195 00
Charlottesville district,	1 352 00
Lynchburg district,	6 899 50
Danville district,	1 368 00
Farmville district,	9 196 35
Petersburg district,	514 00
Portsmouth district,	1 285 00
Norfolk district,	1 593 00
Eastern Shore district,	688 00

\$27 636 85

The subscription from other sources brings the amount to the statement in the body of the report, \$30,281.37.

Rev. A. Coke Smith, president of the Board of Education, followed with a report, setting forth the grounds of the appeal for this thank offering. The report spoke of the blessings of God upon the church in the South, showing that here Methodist began on this continent, and that here it had found its most congenial soil. Appeal was made to the preachers to lead the people with wisdom and zeal and to keep the Southern Methodist church in line with the other branches of Methodism throughout the world.

The report closed with the following resolutions, which were adopted:

"Resolved, That a subscription be now taken up under the terms of the action of the General Conference, said subscriptions to include all previous subscriptions made by the members of the conference.

"2. That it be made the duty of the preachers in charge of every station, circuit and mission in the conference to present this cause to his charge in harmony and co-operation with the plans of the Board of Education, and to seek to secure a thank offering from every member.

"3. That the presiding elder of each district, together with two preachers and two laymen, to be nominated by the Board of Education, in arranging the canvass of the districts.

"4. That the publishers of the Richmond Christian Advocate, the organ of the conference, be requested to give one page of the Advocate to the work of the Twentieth Century Fund, the

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THURSDAY, NOVEMBER 23, 1899.

matter for publication to be furnished by the general manager of the canvass.

"5. That the Board of Education be instructed to turn over to the treasurer of the Board of Missions five per cent. of the cash collections on all subscriptions made from the time of the passage of resolution, to be used for the educational work of the church in the foreign fields."

Rev. W. G. Starr, D. D., president of the Randolph-Macon College, was introduced to the conference. He delivered an address on the great importance of a thorough christian education. His remarks were punctuated with brilliant flashes of wit and humor.

Dr. W. W. Smith, chancellor of the Randolph-Macon System of Education, followed in an able address, replete with valuable information and wise suggestions. He said that the Twentieth Century Fund was already an assured success.

A subscription was called for from the members of the conference, and about \$18,000 was subscribed in sums ranging from \$10 to \$1,000 by the preachers.

Rev. W. E. Edwards, D. D., Professor in Randolph-Macon College, preached an able sermon to an overflowing congregation at Washington-street church tonight. Dr. Edwards was former pastor of this church and is greatly esteemed in Petersburg, the scene of his boyhood days, and of his father's early ministerial labors.

A mass meeting in the interest of the Epworth Leagues of the Conference was held at Market-street church last night, the building being filled beyond its seating capacity. Addresses were delivered by Drs. Young and W. G. Starr. Both speeches were characteris-

tic of the speakers, eloquent and instructive.

The anniversary of the Virginia Conference Brotherhood was held in Washington-street church, Dr. J. J. Lafferty, president, in the chair. The meeting was opened with devotional exercises, conducted by Rev. H. E. Johnson, D. D., of Cumberland-street, Norfolk. The secretary and treasurer, Rev. W. P. Wright, read his report. It stated that the Brotherhood was organized in 1881; that 64 deaths had occurred since that time, and that benefits had been paid to 64 beneficiaries. Eight members had died since the last meeting, and benefits had been paid as follows to their beneficiaries:

Deaths.	Benefits.
W. R. Smithey, ———	\$931 67
G. E. Booker, ———	765 38
W. A. Robinson, ———	727 37
D. W. Reed, ———	742 38
J. K. Clayton, ———	748 37
R. N. Sledd, ———	737 38
Jno. McClellan, ———	725 37
J. A. Riddick, ———	682 38

\$6,660 30

There is \$150 yet in hand to be divided pro rata between the beneficiaries, which will swell the total to \$6,210.30. The president was requested to appoint a committee of three members to present to the Brotherhood at its next meeting some plan by which those unable to pay each assessment when it falls due may be carried until the meeting of the next conference.

On motion of R. A. Compton, the secretary was requested to publish in the conference minutes, under his own signature, the names of those who have died, with the amounts paid their beneficiaries.

Several motions were offered providing plans for the payments of the assessments of delinquent members, but failed to pass.

Dr. Johnson suggested that a collection be now taken up to meet the sixteen unpaid assessments, amounting to \$48, and in a short time raised in cash \$51.87.

The auditing committee, through its chairman, Rev. James O. Moss, reported the books and accounts of the secretary and treasurer to be correct.

The secretary was instructed to print the names of all members who have died since the organization of the Brotherhood in the constitution.

Five hundred copies of the constitution were ordered printed for distribution among the members.

The following officers were elected:

President—Dr. J. J. Lafferty.

Vice President—Rev. R. A. Compton.

Secretary and Treasurer—Rev. W. P. Wright.

Assistant Secretary—Rev. W. W. Royall, D. D. Adjourned.

FOURTH DAY.

Conference convened in the fourth day's session at 9:30 o'clock this morning, Bishop Wilson in the chair. Religious services were conducted by Rev. H. E. Johnson, D. D.

On motion of Rev. B. F. Lipscomb, the hour of 7:30 p. m., Tuesday, was fixed for the service in commemoration of the ministers who have died since the meeting of the last Conference. Dr. Lambeth moved that the service consist of singing, prayer and reading of memoirs,

with no remarks. Adopted.

The report on "Education, which was read Friday and partially acted upon was taken up and adopted.

Rev. J. T. Mastin, from the committee, read the report from the Colportage Board. It begins by saying, "With profound sorrow your Board reports the extreme illness of our Colporter, Rev. A. G. Brown, D. D. He lies helpless by the gates of death. There, with perfect assurance of his acceptance with God, he waits to enter into eternal rest. He was a tower of strength among us. His business capacity and devotion to the work have given us one of the best depositories in Southern Methodism and he has put us in a position to inaugurate a system of colportage which will enable us to put our literature into the homes of all our people."

The report further says: "The colportage system of today resembles only in name the system of ten years ago. Only a decade has passed since, at a conference held in Richmond, a motion was adopted that your present agent be recommended to the presiding bishop for appointment to the colportage agency. He consented to serve the board with the distinct understanding that it should not interfere with his work in the regular itinerant ministry (as was the case with the previous agent). This was the beginning of the present system. To appreciate the real state of development, from a financial standpoint, that the colportage work has experienced during these ten years, your attention is called to a few items of the report of 1888-9:

Funds contributed and raised for the work,	\$3 869 18
Salary and travelling expenses of agents,	1 435 50
Volume of business	3 089 76

From the above statistics the following facts are obtained: To do the work that the depository was established to do it required an expenditure of \$1,435.50 for running expenses, exclusive of office expenses. This amount and more was raised in our churches for the use of the board in the pursuit of its good work. In the year 1889 the new plan of colportage was inaugurated and the same year your present agent was selected to attend to its affairs. It differed mainly from the old plan in that no salary or expense was to be allowed the agent and no money was to be contributed for maintenance. The capital upon which the business was to be conducted was much less than that of the previous year, and was composed of the following:

Books,	\$ 734 31
Cash,	1 190 35

Total capital, \$1 924 66

This amount was inefficient to conduct a credit business, as the Sunday-school Literature Department of the Publishing House is conducted on a cash basis, the same policy was found necessary to be pursued with the patrons of the depository. This rule, however, has not been strictly enforced. Upon a capital of \$3,111.10 the depository has sold books and Sunday-school literature to the amount of \$8,621.19. An average monthly payment of 519.10 has been made by the depository to the publishers with whom it deals, and of this amount \$496.12 has been paid to Messrs. Barbee and Smith for goods gotten from them.

It appears that the amount due Dr. Brown is as follows:

For books which went into his hands	\$ 734 31
For cash at different times from different sources,	1 190 35
	\$1 924 66

The committee agreed, on account of the unsalable condition of many of the books, a deduction of twenty five per cent should be made, which amounts to \$183 58, leaving \$1,741 08 due by Dr. Brown, which Dr. Brown agrees to pay in money in the near future, not later than the next session of the Virginia Annual Conference.

The following preamble and resolutions were offered by the committee, was added to the report and the paper and then adopted:

"Whereas, it appears that the law of our church does not provide for a board colportage; therefore,

"Resolved, That the Board of Colportage of the Virginia Conference be and the same is hereby dissolved.

"2. That a committee of three be appointed, said committee to consider and report what action, if any, it is expedient for this conference to take to aid the book agents in putting our literature in the homes of our own people."

Rev. Dr. Tigert, editor of the Southern Methodist Quarterly Review; Rev. Dr. Pritellett, missionary secretary of the Board of Missions, M. E. Church, South, and Rev. Dr. S. A. Steel, recently transferred to the Virginia Conference, were introduced to the body.

The bishop called question IV., "Who are admitted into full connection?" and the following were reported as having passed satisfactory characters and examinations, were admitted into full connection and elected to Deacons Orders: R. H. Mailes, W. R. Evans, Joseph D. Landey, F. B. McSparran and R. C. Garland.

The young ministers were called before the bishop, who, before propounding the usual questions necessary to their ordination, delivered an earnest and impressive address to them. They gave the bishop close attention.

Rev. Dr. W. E. Judkins presented a resolution of sympathy for Rev. A. G. Brown, D. D., in his illness, and also for his family. It was unanimously adopted.

The nomination by the Publishing House of Dr. Brown, as colporter for the

Sterling Silver!

Diamonds,
Watches,
Fine Repairing. Jewelry.

Mail Orders Have Careful Attention.

Manufacturing
Lumsden & Son,
Jewelers and Opticians,
731 Main Street, Richmond, Va

THE JUNIOR RECORDER.

RICHMOND AND BLACKSTONE, VA., NOVEMBER 23, 1899.

THE SUNDAY SCHOOL.

LESSON X, FOURTH QUARTER, INTERNATIONAL SERIES, DEC. 3.

Text of the Lesson, Neh. xiii. 15-22.
Memory Verses, 15-17—Golden Text,
Ex. xx. 8—Commentary Prepared by
the Rev. D. M. Stearns.

[Copyright, 1899, by D. M. Stearns.]

It would seem that Nehemiah, after being 12 years at Jerusalem (compare chapters ii, 1, and xiii, 6), returned to Babylon, and during his absence from the holy city much evil was wrought by the enemies of the Lord. The rulers forsok the house of God, Tobiah was permitted to occupy a chamber therein, the Jews intermarried with Ashdod, Ammon and Moab, and the Sabbath day became greatly desecrated (verses 4, 5, 11, 23). Our lesson today has special reference to the last of these.

15, 16. The ordinary work of farm and vineyard and the buying and selling of fish and other victuals and all manner of ware were common events in Jerusalem on God's holy day, notwithstanding that Jehovah had said, "Ye shall keep my Sabbaths and reverence my sanctuary; I am the Lord" (Lev. xix, 30; xxvi, 2), and those who read the law knew that one reason for the long captivity through which they had just passed was their disobedience in the matter of the Sabbath (Lev. xxvi, 43; II Chron. xxxvi, 21). When God gave the Ten Commandments from Mount Sinai from the midst of the fire, the people answered, "All that the Lord hath said will we do and be obedient" (Ex. xxiv, 3, 7), but Moses had not been absent six weeks from them before they are seen worshipping a golden calf (Ex. xxxii, 4, 8). See proof upon proof that the carnal mind is enmity against God, that it is not subject to the law of God, neither indeed can be (Rom. viii, 7). In the lesson record both people of Judah and men of Tyre took part in the Sabbath breaking, and today both Jews and Gentiles seem to vie with each other in committing this same sin. Every year sees an increasing amount of business and amusement on the Sabbath day, and it has actually come to this: There are ministers in so called evangelical pulpits who think it no harm to indulge in recreation on the Sabbath afternoon and teach the people so. The men of Tyre would not have continued to bring their wares to Jerusalem on the Sabbath if the men of Judah, God's professed people, had refused to buy on that day. How much sin the professed people of God are responsible for in this world today God only knows. There is one thing that each individual believer can do, and that is see that one's own life is right before God in this matter of keeping holy God's Sabbath day, for every life made right will help to right others.

17, 18. "Then I contended with the nobles of Judah." He contended with them about forsaking the house of God (verse 11) and about breaking the Sabbath, reminding them of the evils that had come upon city and people because of former sins. When it came to the matter of strange wives, he not only contended with them, but cursed them and smote them and made them take an oath before God that they would stop this sin (verse 25). When he found Tobiah occupying a chamber in the house of God, he simply cast forth his household stuff and

cleansed the chamber. He did not deal with the son-in-law of that man who chased him from him, and thus he cleansed the people from all strangers (verses 3, 9, 28, 36). He was God's witness, a comfort to Jehovah, and he dealt with sin with a firm hand. Some Nehemiahs are needed today.

19. "I commanded that the gates should be shut and charged that they should not be opened till after the Sabbath." Thus he took definite and very decided action and appointed some of his own servants to see that his orders were carried out. I do not know any better, more full or more simple instructions as to Sabbath keeping than those set forth in Isa. lviii, 13, 14, which give no permission for our own words or ways or pleasure, but require the day to be wholly given up to God, assuring us that if we do this then we shall delight ourselves in the Lord. In Ps. xxxvii, 4, it is written, "Delight thyself in the Lord and He shall give thee the desire of thine heart."

20. "So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice." If the servants of Christ were always as persevering as the servants of the devil, there might be more accomplished for our blessed Lord. If believers were fully yielded to Christ and zealous only for His glory, He might accomplish more through them. When in Calcutta two years ago, I heard of an old lady who once lived there who always saw something good in every one. Some children one day asked her if she ever saw anything good in the devil. She replied, "Well, children, he is very persevering." If we were as persevering for the good as he is for the evil, it would be well.

21. "From that time forth came they no more on the Sabbath." He testified against them and threatened to lay hands on them if they came again, and that stopped them. If a wrong thing comes under our notice that we have the power to stop or at least testify against it, and we do nothing or say nothing, our silence may make us partaker of the evil. The Spirit through John says that if any one comes bringing not the doctrine of Christ and another should give him greeting, that one becomes partaker of the evil doctrine (II John ix, 11). Nehemiah was not a partner in Sabbath breaking.

22. "And I commanded the Levites that they should cleanse themselves and that they should come and keep the gates to sanctify the Sabbath day." Only the clean can help to make clean. Those who bear the vessels of the Lord must be clean. In the ordinance of the red heifer it required a clean person both to gather up the ashes and to use them in sprinkling the unclean. In II Cor. vi, 14, to vii, 1, if we would know what it means to be sons and daughters of the Lord Almighty and to have God as our Father we are told that we must cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Nehemiah looks to God alone for his reward and says, "Remember me, O my God." See also verses 14, 31. Unlike former governors, he did not take from the people that which he might have taken, but from his own means he cared for many (chapter v, 14-19). He might have said with Paul, "I have kept myself from being burdensome unto you," and he might have added, "Forgive me this wrong." (II Cor. xi, 9; xii, 13.) We may rest assured that no labor for God is in vain or shall be unrewarded (I Cor. xv, 58; Mark ix, 41).

EPWORTH LEAGUE.

Topic For the Week Beginning Dec.
3, "Until He Come"—Text,
I Cor. xi, 23-28.

"As often as ye eat this bread and drink this cup ye proclaim the Lord's death till He come."

"The great memorial" we may well call the Lord's supper. Nelson's monument in Trafalgar square, London, does not so fittingly commemorate the deeds of that great commander and the debt of the British nation to him as this simple service shows the gift of God in Christ and our constant dependence upon Him.

From earliest times men have devised many schemes to perpetuate their own names and the fame of their achievements. Inscriptions and pictures on rocky cliffs, tablets of stone, clay and metal, buildings, statues, columns, pyramids, books and pictures, all are charged with the same purpose of transmitting to coming generations the story of the former times. A few survive the hatred of men and natural decay. The most part perish and are forgotten.

It is well it is so, for few have anything to tell of value to the race. The Christ story is worthy to be remembered. It has value for every one of humankind. Its importance is vital for well being to all on earth and all who shall come after these and for all ages in all changes and through all worlds. The message of redemption, the offer of salvation and eternal life, needs an adequate memorial. No writings or material constructions are sufficient to preserve and propagate it. What ceremonial can be devised of universal fitness for all men at all times and in all places and circumstances?

The Christian meal is an entirely appropriate and adequate memorial of the work of Jesus Christ on earth. All must eat and drink frequently to sustain bodily life. In doing so there is the active use of one's own powers in taking the food which only God could cause to grow. We receive what we cannot produce. We appropriate and use what no one could force upon us. So we grow and thrive. In spiritual life it is similar. God provides all gifts and graces ready for use, but all are valueless and dead until we appropriate and use and make them our own. The bread of life must be fed upon to produce life in us. In trusting and loving service we feed upon the Spirit of God as truly as in eating we feed on material provisions. This is fellowship with God.

Fellowship with men is another element in the ordinary meal. The family sits at the same table, and all eat of the same food to be strengthened for their common work. Their interests are united. So in the Eucharist the whole family of Christ meets to receive the same spirit and be fitted for united work. Christ, though invisible, is truly pres-

(CONTINUED ON EIGHTH PAGE.)

EVERY DAY RELIGION

STRENGTHENING THE WORKER'S HANDS.



WELL, sir, it's remarkable," said the Man-Who's-a-Christian-on-Sunday, "how much we business men are pestered and annoyed by solicitors for this thing and that thing in the name of the church or some charitable object. It's really too bad the way they keep after us. I pay for my pew in the church without a whimper, and I've got one of the highest priced ones, too, and I give a little to the missionary societies, so the preacher won't have to preach so many sermons on the subject, but what I give there doesn't seem to make a bit of difference. There's always some one running in here and bothering me during the week to give to something else. It's too bad!"

"Yes," said Uncle Bez, with a dry little smile, "it's a pity about you. You've prospered in business, you've built yourself a comfortable home, you have your sons and daughters settled down in life, and now you begrudge the little you are asked to give now and then to help carry on the Lord's business, to help build up the Lord's houses, to help take care of the souls of the Lord's children."

"But I do give," said the Man-Who's-a-Christian-on-Sunday. "I never whimper about what I give to my own church. It's these extra demands that weary me."

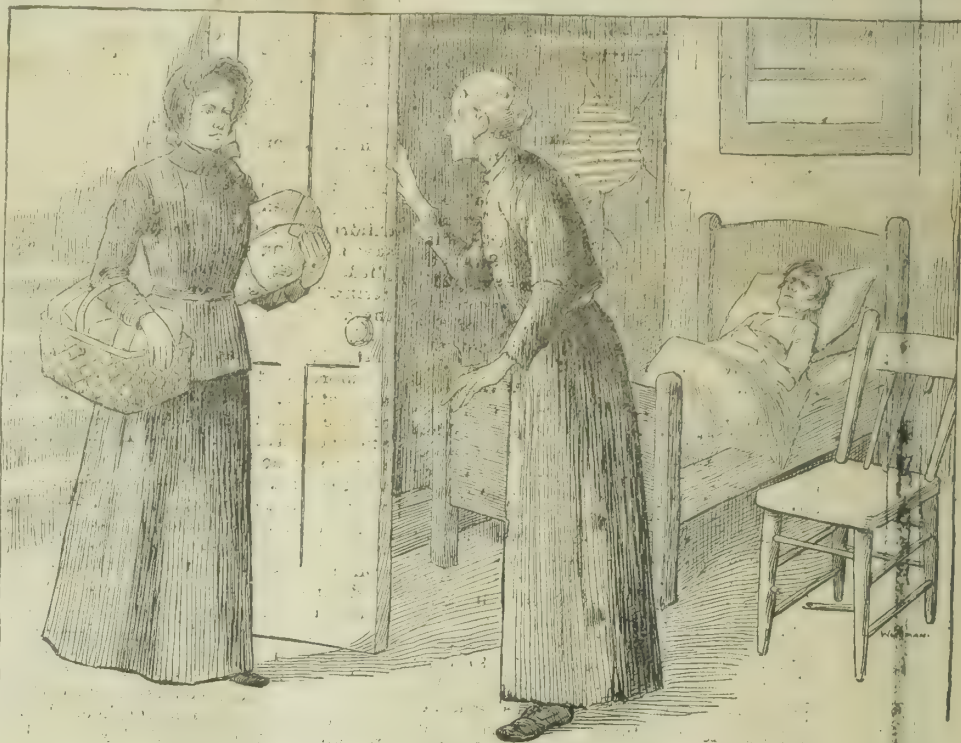
"No," replied Uncle Bez, "but what you give to 'your own church,' doesn't really count for a great deal. It is as you say, 'your own church.' You're one of the owners of the property. You want a nice building that you can be proud of, a nice pew in which you will be comfortable, and you're willing to pay for them. You like to say that such and such a church on Fashion street is 'your church,' don't you? I'm not saying that you'd be excused if you didn't contribute to the support of the church in which you worship; I'm only pointing out that you've no right to expect that contribution to relieve you from helping to carry on God's work elsewhere."

"A Christian," Uncle Bez went on, "is supposed to be chiefly concerned in promoting God's Kingdom. We hear a good deal in these days about 'promoters'; they have syndicated about everything under the sun; they have organized everything into a trust excepting fresh air and sunlight, and they've even shut off the supply of those from some of the women and babies they keep in back alleys and dirty tenements. Well, it's time some of us

church people are doing a little 'promoting,' too. The church ought to be a gigantic trust embodying every known method of promoting the cause of Righteousness and of building up God's kingdom. I say that ought to be the chief end and aim of every Christian's life. No, no, I don't mean that we all ought to be preachers; I don't mean that every man ought to turn from his plow and his forge, his shop and his office and go tramping about the country or sailing across the seas in search of heathen to convert. Not at all. You remember when Cyrus, king of Persia, issued a proclamation for the rebuilding of the temple at Jerusalem, he didn't send back the whole people to do the work, but called for volunteers. And all 'whose spirit God had raised' went up to Jerusalem to build the house of the Lord. Well, those who didn't go—what did they do? They strengthened their hands with gold and silver and goods and

much or little we can do our share in gold and silver and goods to strengthen the hands of them that go up to build. And I think we are called to do this, besides the free-will offering that we always make. We can't lay back and wait for the millionaires to do it, either."

"And you know," Uncle Bez continued, "you and I don't always know just how God is working. He uses many means of advancing His cause. We may not be able to see that Zerubbabel is working in just the way that we should work; we may not fully agree with some of the things that the children of Shephatiah do; we may not just approve of all the methods of work employed by this or that division of the army that goes up to build the house of the Lord, but, before we begin to condemn and to pull down their hands, and to have them called off. Let us be sure that we know enough about it to be qualified to judge. It was they whose 'spirit God had raised' who went up to Jerusalem. Let us be sure that we do not oppose those whose spirit God raises. We ought to be willing to trust the great Overseer to see that no harm comes to the structure; We can rest assured that He will not allow His kingdom to be injured. Let us leave some things with God, and do our part, as best we can, in strengthen-



"WE CAN STRENGTHEN THE HANDS OF THEM THAT GO."

beasts and precious things, besides, mark you, my brother, besides all the free-will offering. Now then, Cyrus was a heathen king of a heathen nation, but he gave God's people a chance to build the Lord's house. Today, the world is ready and willing to give the church a chance. There was never so little real resistance to God's cause from governments of the world, as there is today. Cyrus has given us the chance, my brother. You and I can't do active missionary work. You can't visit the slums, you can't go to Asia or Africa; God never called either of us to do that, but He has given us all something—some of us much, some of us little—but be it

ing the hands of those whom He has moved to do His work."

"Well," said the Man-Who's-a-Christian-on-Sunday, "I suppose you're right. How much do you think I ought to give to that mission down in the slums?"

JOHNSTONE MURRAY

PERSONAL—Good News—A good man obtaineth favor of the Lord. Prov. 12:2.

WANTED—HELP—If God be for us, who can be against us? Rom. 8:31.

NOTICE—HOME—In My Father's house are many mansions. I go to prepare a place for you. John 14:2.

FIVE MINUTE SERMONS

XLVI. RAISING THE DEAD

IF the pastor had consulted either his collar or his comfort, he would have found a cool spot and have stayed at home. As it was, when he returned from his round of calls, the one was wilted, and the other much disturbed. He threw himself into his chair, saying: "I am sick to death of this kind of thing. I just wish I was working at a trade!"

"What's the trouble, John?" asked his wife, his never-failing comforter.

"Oh, it's nothing new, my dear. My first call this afternoon took me down to Mrs. Hardly's. She was mad because I failed to shake hands with her one Sunday; as near as I could tell, it was when I was trying to see some converts. And she has laid it up against me that I have not shaken hands with her since, although she makes a point of going out at the other door.

Then I went to Bro. Bailey, found him in his shop. He had been reading an article on Theosophy, in the local paper. He had allowed that scrap, hashed up by some ignorant scribbler to upset all the patient teaching of the past five years, and he said that he had about made up his mind that we were all wrong.

"Then the next call was on Mrs. Flint, but she only just opened the door to me and told me that she wanted nothing to do

with a church that was always dunning people for money. On my way home, I saw the treasurer, and he told me that he had sent a quarterly statement to Mrs. Flint, showing that she had pledged 25 cents a week, and had paid 35 cents in the three months. He said, too, that Mrs. Hardly had withdrawn her subscription, and that there had been quite a falling off in receipts since I preached that sermon on worldly amusements. He thought I ought not to offend our best supporters."

"Well, John, this is no new or strange thing. In the Master's service we don't expect much better treatment than He had."

"I know it, but I never felt just as I do today. I walked home with Harry Danner: I met him just as he was picking up

his kit of tools and leaving the house he has been building for Dr. Purdy. He was so pleased to think that his job was finished, and he stopped several times to view it from different points. Then he told me that the doctor had been down and had paid him just as he put the last stroke on the house. It all made me wish that I was working at my old trade. I had something to show then for my labor; now, it's hard to see that anything has been accomplished. I worked ten hours a day then, for regular wages; now, I work sixteen and am made to feel that I am an object of charity. After all, what does all my work here amount to?"

"There, there, hush, my boy, you are

now dark night. He found himself at the graveyard and, suddenly, there was a Shining One at his side, who said, "Raise the dead."

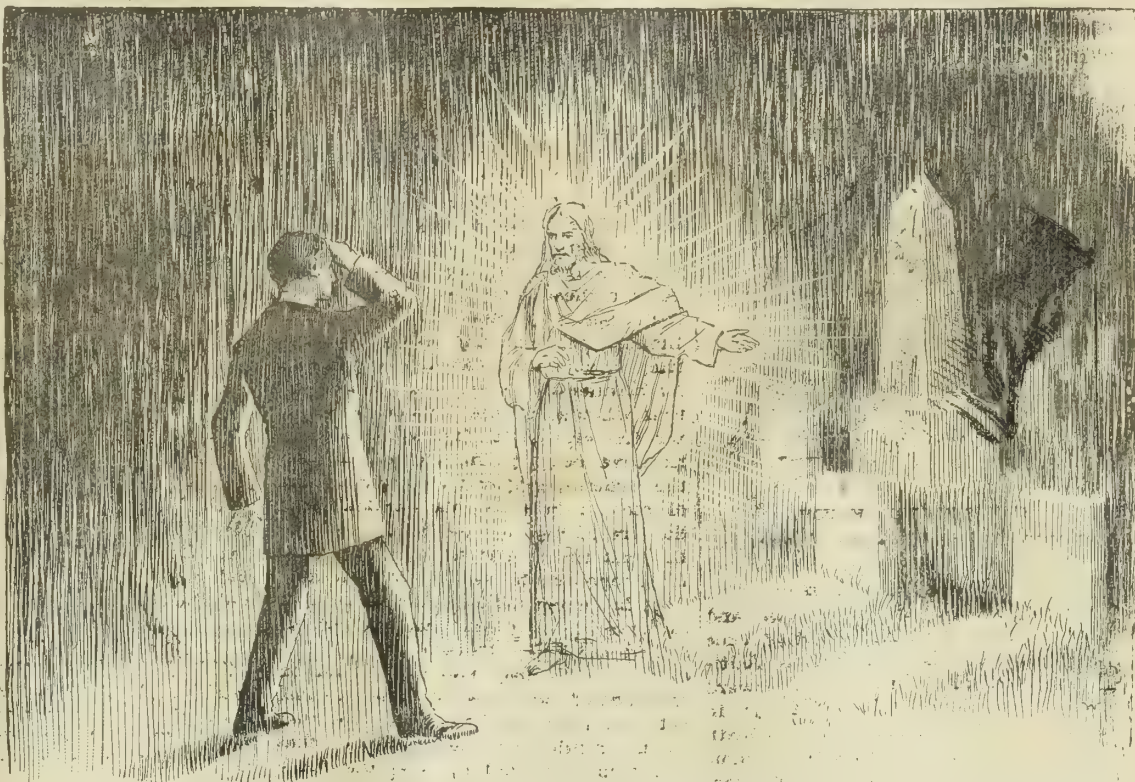
"I cannot," he answered.

"Do you desire to see them raised? If you do, then speak but the word from your heart, and it shall be done."

Then he cried, with the fervor of a great longing, and filled with the grandeur of such a possibility, "Oh, all ye that have lain in the dust so long, ye severed parents and children and lovers, ye who would fain live life again, ye who died without hope, all ye who are sleeping the eternal sleep of death, arise, arise!"

And, lo, the ground was heaving like the sea, and soon the whole enclosure was filled with men and women, parted friends re-united, and many who were praising the power that gave them the opportunity of living another and a new life.

The pastor, still thinking of his afternoon's experience, said: "This is a work indeed! Oh, that God would let me do something like this all the time!"



"THERE WAS A SHINING ONE AT HIS SIDE WHO SAID, 'RAISE THE DEAD!'"

tired. I will draw down the shades, and you must rest awhile."

Whether it was the weariness from his walk or the cool touch of that magic hand on his forehead, he does not know, but the pastor fell asleep. Yet he knew it not. He thought that he lay there awhile, thinking still of his wasted efforts and then he got up and walked out into the cool air of the

And that One answered: "Have you forgotten Tom Seager and Harry Burns and Nancy Connor and scores of others in Somno, who were dead in trespasses and in sins, but who now live in Christ? Do you not preach the life-giving word to them? What of those young ladies on last Sunday evening? Go tell the dead to come."

HENRY F. COPE

TOBACCO IN ITS RELATION TO ALCOHOL

Dr. J. H. Kellogg in Modern Medicine

THE Smoker finds himself suffering from dryness of the throat, thirst, general depression of spirits, perhaps slight giddiness, and some cerebral anemia. It requires but a single experiment to convince him that beer, wine or whisky, or alcohol in some form affords very prompt relief from these distressing symptoms, hence the very natural association of cigars with wine or beer. * * * Has not the time fully arrived when those who recognize in alcohol a race enemy and one of the most potent causes of race deterioration, which at the present time is becoming so painfully evident, should also recognize in tobacco the strongest and most active ally of alcohol?

EPWORTH LEAGUE.

CONTINUED FROM FIFTH PAGE.

ent in spirit to each one who sincerely looks for Him.

It is also a prophecy of the Lord's return. He has gone to prepare a place and has promised to return and receive His church unto Himself. He is preparing a home for His bride. The church is preparing herself for His coming and her new home. The Lord's supper keeps ever in memory the mutual pledge of fidelity until His return and gives inward grace and love to endure to the end.

Bishop Beverly Waugh.

His life of service covered the first half of the century. He was born in Virginia in 1789 and died in the city of Baltimore in 1858. He was buried in Mount Olivet cemetery, Baltimore, near Bishops Asbury, George and Emory. He



BISHOP BEVERLY WAUGH.

was converted at 15 years of age and at 20 entered conference. He filled some of the most important charges in Baltimore conference. He was afterward made book agent at New York and in 1836 was elected bishop. On the death of Bishop Hedding in 1852 he became senior bishop. He was for 49 years abundant in labors. His travels before the age of railroads were very extensive, and in 22 years of service he was never absent from one of his conference sessions as bishop. His death was sudden, from an affection of the heart. He was dignified, simple in manner, kind hearted and of sweet disposition.

Select the Best.

It is a pleasing perplexity which comes each year with the Christmas holidays, this selecting presents for the loved ones. What memories of the past and plannings for the future! What consultations and secrecy! What making and buying! We wish to give each one the best and most appropriate present possible.

So should it be with our gifts to Christ. Shall we give less thought to Him and His claims than to these lesser friends and their pleasure? Give Him your best—the best moments of the day in heart devotion, the best words and smiles and songs and deeds. Select with greatest care your daily gifts for Him, for He has given you heaven's best.

FIGHTING ALCOHOL.

WAR AGAINST RUM SPREADING OVER EUROPE.

Everywhere Recognized That in the Race of Life Those Who Drink Intoxicants Fall to the Rear—influence on Surgery.

Archbishop Ireland, addressing the Catholic Total Abstinence union at Chicago, spoke as follows:

"It is a delight for me to meet my fellow soldiers in the great battle against the vice of intemperance. God bless this union! God bless its workers, old and young! Angels alone could portray the good that has been accomplished. One of the most honorable records in the history of the Catholic church since the year 1872 is that which is written in the life and work of your union. I do not know of any movement during those 27 years that has done more honor to the Catholic people of the United States than your own association.

"During my travels through Europe recently I have discovered that the war against alcohol is spreading through every country on that continent. There is not a single country in Europe today that does not have its annual congress of antialcoholic workers, and these congresses are made up of the best physicians and the leading thinkers of each and every country. They understand that alcohol poisons the bladder. A remarkable surgeon of Brussels told me that surgery is set at naught, with all its discoveries and all its advances, by the use of alcohol; that when a subject is brought to him for the exercise of his surgical skill the first thing he does is to examine the bladder, and if he finds any sign of alcohol in it, as he unfortunately does in 75 per cent of the cases, then he feels that his skill has met an almost insuperable obstacle.

"It is recognized everywhere that in the race of life those who use alcohol fall in the rear. They have not that quick intelligence, they have not that precision of muscular power, they have not that long life, that those who do not use alcoholic liquors have.

"I was permitted to meet here and there throughout Europe men and women in every position in life, who said: 'No, we do not take wine. Our physician has told us we should not, and we feel better without it.' And, thank the Lord—I say this for my own satisfaction and for your pleasure—wherever I went, in the presence of persons the highest and the lowest, in palaces and courts and everywhere, I said, 'I have taken the pledge, and I am a teetotaler.' And I received honor for it that would not otherwise have come to me, because men said: 'That man means to do something. He is in earnest, and he can practice a little self denial for it.' It was mighty little I thought of myself, and yet they said it. What was said of me will be said of all of you.

"Every one who meets you and hears you say, 'I have taken the pledge,' will say of you, 'That is a man (or woman) that is capable of self denial. He (or she) has an interest in humanity.' Words are easy, and words are cheap,

and words tell very little. You might go around your villages and parishes and talk from midnight to midday against intemperance, and it is a question whether people will believe you are sincere or not, but just say, 'I have taken the pledge,' and the electricity is infused into your words, and the people say, 'He is in earnest.' Do something. Do not lose your time merely talking. Put some act in with your talk, and the act will give authority to the talk that it would not otherwise have had, and you will have the blessing of God in time and in eternity.

"Total abstinence strengthens the body. Just look at our venerable friend, Mgr. Besonies. I read this morning that he is 84 years of age. Ninety-five per cent of the men who have reached 84 could not get out of their chairs, and yet here is a man who has come from Indianapolis to Chicago and staid with you during your convention. What is the explanation? Total abstinence. Now, if you want to see a green old age and be strong in that old age, keep the pledge. It aids you in your health, it aids you in your self respect, it adds to your honor and does good to your soul.

"We are, after all, Christian soldiers, made to fight for God, to fight in order to gain a reward through eternity, and you might ask me, What shall we do? I know men say I will do this charity or that. I remark that they usually select a charity that does not demand any sacrifice or, if it does, merely the sacrifice of a few dollars. And it is very easy to make the sacrifice of a few dollars, but the sacrifice that God wants, the sacrifice the making of which speaks of nobility of character, is the sacrifice of one's own self. Yet you are called to give it in keeping this pledge.

"Go forth from this convention more devoted than ever to the holy cause of Catholic total abstinence in America, and you have the blessings of the earth and the blessings of heaven upon you."

New York's Tea Saloon.

The United States Church Army has established at 76 Allen street, New York, the former location of a famous dive, a "tea saloon." This is, it is announced, the first of a large number of similar places to be opened in an effort to counteract the evil of the drink traffic. Colonel H. H. Hadley is at the head of the work and is supported by many influential public men. As an adjunct to the "saloon" there is a savings bank feature, and accounts will be opened for any and all who wish to save the difference between the cost of tea and the money that they have been spending for beer.—*New Voice.*

\$2 WORTH OF PRESENTS.

For 50 cents worth of work. We are giving away watches, bicycles, sewing machines, guns, etc., etc., to introduce our paper, PASTIME, a high-class illustrated family paper of from 16 to 32 pages; 64 to 128 columns of Choice Good Stories, Literature, Art, Humor, Letters of Travel in Foreign Lands, &c., &c. And all you have to do to get \$2 worth of presents is to get 20 subscribers at 10 cents each. Send 10c in stamps for full particulars long list of presents and our paper, PASTIME for six months.

THE PASTIME CO.,

Louisville, Ky.

conference, was unanimously endorsed.

W. T. Haynes, John E. White, Joseph Oyler, E. L. Peerman, I. B. Lavender and Lewis C. Shearer passed on examination of character and were continued on trial.

Rev. James Cannon, Jr., secretary and treasurer of the Board of Education, reported the total subscription to the Twentieth Century Fund as \$37,364.37, to which amount one hundred and fifty preachers had subscribed \$11,359.

Dr. Tigert addressed the conference ably in the interest of the Southern Methodist Quarterly Review. He said it was born in Petersburg at a session of the General Conference, in November, 1848.

Dr. Pritchett, missionary secretary of the M. E. Church, South, spoke on the subject of missions. He said the work in the foreign mission fields was hopeful and reviewed what had been accomplished and what was needed to further the work of the board.

LIST OF APPOINTMENTS.

RICHMOND DISTRICT.

Presiding Elder—J P Garland
Richmond—Broad-Street—W B Beauchamp; Trinity, G H Spooner; City Mission, G H Wiley; Union-Station, C D Crawley; Hasker Memorial, L C Shearer; St James, R H Bennett; Denney-Street, J T Routten; Fairmount-Avenue, F E Shipp.
Manchester—Fifth Street, J S Wallace
Seven Pines—F W Proctor
Henrico—McDaniel Rucker.
Charles City—W E Moore
New Kent—E J Potts
West Point—W L Jones
East King and Queen—A A Jones
Williamsburg—John O Granbery Jr
York—L J Phaup
Fox Hill—J O Moss
Hampton—First Church, J T Whiteley.
West End—J D Langley
Newport News—Washington Avenue
George W Wray
Chestnut Avenue—M S Colonna Jr.
Grace—J W Lillaston
Smithfield—J K Jolliff
Benn's—M S Colonna, Sr
Isle of Wight—C C Wertenbaker
Colporter for Virginia Conference—Alex G Brown

WEST RICHMOND DISTRICT.

Presiding Elder—W V Tudor
Richmond—Centenary, S A Steel;
Clay Street, L B Betty; Park Place, J T Bosman; Laurel Street, R F Gayle;
Epworth, G E B Smith; Asbury, R M Maxey; Highland Park, E A Potts; Barton Heights, J S Peters;
Manchester—Central, J C Reed;
West End Memorial, A C Berryman
Asbury—J T Green
Hanover—CW Leftwich.
West Hanover—N A Page
Caroline—J E McSparran
Goochland—T E Johnson
West Goochland—R L Wingfield
Cartersville—J G Lennon
Chesterfield—Oscar Littleton
West Chesterfield—W H Riddick
Powhatan—To be supplied
Editor Richmond Christian Advocate—J J Lafferty

RANDOLPH-MACON DISTRICT.

Presiding Elder—J H Amiss
Ashland—W H Atwill

Ashland Circuit—E M Jordan
King William—P Hardy
Gloucester—D G C Butts
Gloucester Point—A Driscoll
Mathews—J E Deshazo and R P Lampkin.

West Mathews—J L Pribble
Middlesex—J M Anderson
King and Queen—R E Bentley
Essex—W B Jett
Bowling Green—W F Hayes
Spottsylvania—J W Heckman
King George—T J Wray
Montross—H H Smith
Westmoreland—W F Davis
Wheaton—W. L. Ware
Richmond Circuit—W G Burch
Bethany—J W S Robins
Heathsville—J G Hammond
Lancaster—J O Babcock
Whitstone—C R James
President Randolph-Macon College—W G Starr.

Professor of Moral Philosophy Randolph-Macon College—W E Edwards.
Principal Southern Seminary—E H Rowe

CHARLOTTESVILLE DISTRICT.

Presiding Elder—J D Hank
Charlottesville—C L Bane
Belmont and Rose Hill—J H Moss
Albemarle—T G Pullen.
Scottsville—L T Hitt
Batesville—T H Campbell
Nelson—R W Watts
North Nelson—T W Ogden
Rockfish—L H Early
Amherst—E V Carson
West Amherst—R T Clark
Mt Pleasant—N J Pruden
Milton Mission—W A Jeffries
Fluvann—A S J Rice
Louisa—J Q Rhodes
Gordonsville—C F Comer
Orange—E F Hall
Greene—W A S Conrad
Madison—J M Burton
Woodville—B F Smith
Culpeper—E Stevens
Culpeper Circuit—A B Sharpe
Rappahannock—R Ferguson
President Central Female Institute—J T Payne
Agent Conference Orphanage—J W Bledsoe

LYNCHBURG DISTRICT.

Presiding Elder—Paul Whitehead
Lynchburg—Centenary. W A Christian; Court Street, W J Young; Memorial, J W Stiff; Trinity, W R Evans;
Cabell Street, L T Williams.
South View and Providence—R O Payne
Madison Station—S W Day
Bedford City—W T Williams
Bedford Circuit—J W Shackford.
North Bedford—T S Leitch
Bedford Spring—B E Ledbetter
Middle Bedford—W A Tompkins
West Bedford—C H Williams
Staunton River—R C Garland
West Campbell—J W Parrish
Campbell—D J Traynam
Concord—H Galloway
Appomattox—P M Bell
West Charlotte—W J Williams
Instructor in Randolph-Macon Woman's College—R M Saunders

DANVILLE DISTRICT.

Presiding Elder—W P Wright
Danville—Main Street, T McN Simpson; Floyd Street, S J Batten; Cabell Street, B M Beckham; Mt Vernon, T N Potts; Calvary, T J Taylor; Washing-

ton Street, C E Blankenship
Danville Circuit—W A Cooper
Chatham—E F Garner
South Pittsylvania—R L Busby
Ridgeway—F Burruss
North Pittsylvania—T P Duke
Rocky Mount—J L Bray
Franklin—J C Harry
East Franklin—H F B Martin
West Franklin Mission—W C Pace
Henry—W T A Haynes
Martinsville—H C Cheatham
Patrick—S R Drewry
Meadows of Dan—J B Lavinder
South Boston and Houston—E E Harrell
Halifax—M S Elliott
East Halifax—J B Askew
Student in Randolph Macon College—H M Dunkley
Student in Vanderbilt University—E L Peerman

FARMVILLE DISTRICT.

Presiding Elder—W H Edwards
Farmville—J S Hunter
Prince Edward—A L Franklin
Prospect—Bascom Dey
Charlotte—R H Marks
West Buckingham—L L Banks
Buckingham—W E Grant
Cumberland—W W Sawyer
Amelia—A C Jordan
Burkeville—R S Baughn
Crewe Station—G H McFadden
Blackstone—R A Compton
Lunenburg—John O Moss
West Lunenburg—P H Clements
Mecklenburg—B S Herrink
North Mecklenburg—R H Mullen
South Hill—W L Murphy
Boydton—J B Winn
Chase City—W W Royall.
Clarksville—J E Oyler
South of Dan—A L Carson
Hyco—E P Parham
President Blackstone Female Institute—James Cannon, Jr
Student Vanderbilt University—J E McCulloch

PETERSBURG DISTRICT.

Presiding Elder—R T Wilson
Petersburg—Washington Street, B F Lipscomb; Market Street, W W Lear; High Street, E T Dadmun; Wesley, W B Eggs; Blandford, Floyd C Moore; West Street, L W Guyer
Ettrick—G F Greene
Motoaca—F B McSparran
Dinwiddie—C W Turner
East Dinwiddie—W E Bullard
West Dinwiddie—J D Forkner
Nottoway—J R Sturgis
Prince George—R H Younger
Wakefield—C H Green
Sussex—H J Brown
Greensville—M A Davidson
South Brunswick—J E Riddick
Brunswick—C E Hotday
West Brunswick—J B DeBerry
Surry—W B Moore
South Chesterfield—M L Williams
Windsor—J A Thomas
Suffolk—W T Green
East Suffolk and Magnolia—J H Kabler.

Associate Editor Richmond Christian Advocate—H M Hope

PORTSMOUTH DISTRICT.

Presiding Elder—W C Vaden
Portsmouth—Monumental, E H Rawlings
Central and Central Mission—R F Bedals and D B Austin
Wright Memorial—G E Ilooker

Owens Memorial—R T Waterfield
Park View—J N Latham.
Port Norfolk—J F Carey
Norfolk Circuit—N H Robertson
Churchland and West Norfolk—V W Bargamin
Norfolk—McKendree—W R Proctor
Trinity—G W Jones
Lambert's Point—John W Carroll
Berkley—Chestnut Street—J T Mastin
Liberty Street—Paul Bradley
Oaklette and Gilmerton—J W Baker
East Norfolk—W R Crowder
Jaygood and Lynhaven—J T Sewell
South Norfolk—C E Watts
Princess Anne—R B Scott
South Princess Anne—J W Nicholson
Ebenezer—J C C Newton
Whaleyville and Somerton—W E Allen

NORFOLK AND EASTERN SHORE DISTRICT

Presiding Elder—W E Judkins
Norfolk—Cumberland Street, H E Johnson; Epworth, A Coke Smith; Queen Street, S C Hatcher; Centenary, R M Candler; L Kies Memorial, G H Lambuth. Hammersville—D T Merritt
Capeville—A B Blankenship
Cape Charles—R E Barrett
Franktown—G H Ray
Bele Haven—A A Whitmore
Keller—W G Bates
Wachapreague—W J Twilley
Pungoteague—W H Gregory
Onancock—F M Edwards
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Atlantic—J E Potts
Bloxom—J R Gill
Pocomok—J D Hosier
Wicomico—O L Martin
Salisbury—R H Potts
Berlin—J E White
Cambridge Station—S S Lambeth.
Cambridge Circuit—C W Cain
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THE SUNDAY SCHOOL

LESSON IX, FOURTH QUARTER, INTER
NATIONAL SERIES, NOV. 26.

Text of the Lesson, Prov. xxiii, 29-35—Memory Verses, 29-32—Golden Text, Prov. xx, 1—Commentary Prepared by the Rev. D. M. Stearns.

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29. "Who hath wee?" The world is full of sorrow because of sin, but the sorrows are greatly increased by strong drink and opium. I have often wondered why the last great promise in the Old Testament, that the earth shall be filled with the knowledge of the glory of the Lord, should be immediately followed by the words, "Wee unto him that giveth his neighbor drink, that putteth the bottle to him (Hab. ii, 14-15), unless it be that this is one of the greatest hindrances to the coming of the kingdom. Among the six woes of Isa. v two refer to those who are given to wine or strong drink (verses 11, 22), and it is added, "They regard not the work of the Lord, neither consider the operation of His hands; they have despised the word of the Holy One of Israel." The only deliverance is found in Him who allowed the sins of the world to be laid upon Him, who became sin for us, wounded for our transgressions and bruised for our iniquities (1 John ii, 2; II Cor. v, 21; Isa. liii, 5, 6). His wounds were indeed without cause, that our wounds with cause might be healed. Let the drunkard and the opium fiend and every sinner see Him suffering for their sins, and His love will break the hard heart.

30. "They that tarry long at the wine." Every form and phase of self indulgence, whether in eating or drinking or business or pleasure, whatever makes self and self interest the center rather than Christ and His interests, are on the same line as those who tarry long at the wine. When those who are given to any form of intemperance (lack of self control) seek to rescue others from their phase of intemperance, the work might be more successful if Math. vii, 1-5, were well considered and acted upon. The beam in one's own eye is a great hindrance to getting the mote out of a neighbor's eye. Christ at the center is the only remedy for a self centered life. His love is better than wine (Song i, 2). He has saved some of the worst, and He is able to save to the uttermost and evermore all who come unto God by Him (Heb. vii, 25). See in I Cor. vi, 10, 11, some samples of those who have been saved and who therefore can be saved. Let those who can truly say, "The Son of God loved me and gave Himself for me" (Gal. ii, 20) tell others of Him.

31. "Look not thou upon the wine when it is red." If the woman had refused to look upon the tree concerning the fruit of which the Lord had said "Thou shalt not eat of it," she would not have received such perverted vision as to make her think that the fruit of the tree was good for food, pleasant to the eyes and a tree to be desired to make one wise (Gen. ii, 17; iii, 6).

32. "At the last it biteth like a serpent." There are ways the end of which is heaviness and death, and there is a way the end of which is peace and glory (Prov. xiv, 12, 13; Ps. xxxvii, 37, 38; Math. vii, 13, 14). The reaping shall be life everlasting or corruption, peace or the whirlwind (Gal. vi, 8; Hos. viii, 7). Since it is certain that God shall bring every work into judgment, with every secret thing, whether it be good or evil (Eccl. xii, 14), how blinded by our great enemy must all those be who, like Esau, regard not the future because of some present gratification. What a contrast is seen in Moses, who for the sake of the future renounced all the pleasures of sin (Heb. xi, 24-26).

33. "Thine eyes shall behold strange women, and thine heart shall utter perverse things." See Samson and Delilah (Judg. xvi, 1, 19) and consider Samson's strength when he was a Nazirite, wholly for God, and his helplessness and suffering when he allowed this love to come between him and God. The Church, the

Body and Bride of Christ, is spoken of as a chaste virgin (II Cor. xi, 2) and as a woman arrayed in fine linen, clean and white (Rev. xix, 8), but the apostate church is compared to a woman on a scarlet colored beast, arrayed in purple and scarlet, decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness. Believers who are asleep, as Samson or Jonah or Simon Peter, are liable to see and to say strange things.

34. "Yea, thou shalt be as he that lieth down in the midst of the sea or as he that lieth upon the top of a mast." Either of these situations are suggestive of the words of David to Jonathan when Saul sought his life. "Truly as the Lord liveth, and as thy soul liveth, there is but a step between me and death." One is apt to think of this when out at sea. I often thought of it in passing over the 20,000 miles of ocean last year and the 19,000 of the year before, as well as on former ocean voyages, but it is equally true in traveling by rail or in the quiet everyday life at home. We know not what shall be on the morrow, therefore it becomes us to say, if the Lord will, we shall live and do this or that (Jas. iv, 14, 15). A saved person may well go on in perfect peace, for with the assurance of sins forgiven, that to die is gain, and to be with Christ is very far better, the step that would usher him into the presence of the Lord is not to be dreaded (Isa. xliii, 25; Phil. i, 21, 23; II Cor. v, 8). But how an unsaved person, knowing that the next step may be out of this world, and that means torment and cut off from God forever, can go on at all in an unsaved state is not easily understood except we remember that the god of this world hath blinded the minds of them which believe not (II Cor. iv, 4).

35. "When shall I awake? I will seek it yet again." The insatiable flesh that can never get enough says, "We will fill ourselves with strong drink, and tomorrow shall be as this day and much more abundant" (Isa. lvi, 11, 12). They neither feel nor see the hand of the Lord stretched out in mercy to them; they regard not His chastenings nor heed His entreaties. If they do well a little while, they soon turn, like the dog to his vomit and the sow that was washed to her wallowing in the mire (II Pet. ii, 22). This makes us think of another, ii, 22, in Isaiah, where the vanity of man, his utter nothingness apart from God, is strikingly stated. So full is the natural man of sin that, "though thou shouldst bray a fool in a mortar among wheat with a pestle yet will not his foolishness depart from him." (Prov. xxvii, 22.) If only he would allow the Lord to awaken him and show him his danger and the only remedy that he might seek the Lord and his strength.

EPWORTH LEAGUE.

Topic For the Week Beginning Nov.
26, "Our Return For the Lord's
Benefits"—Text, Ps. cxvi, 12-19.

"What shall I render unto the Lord for all His benefits toward me?"

If we received only what we earn and deserve, how much less most of us would get than we now have! It doesn't take long thinking, if one is honest with himself, to become convinced that we all have much to be thankful for. We do not need to compare our lot with those more highly favored or less happily circumstanced than ourselves to get a just estimate of our obligations to gratitude. A little consideration of our comparative inefficiency and helplessness by ourselves and the assistance we receive from others and the conditions by which we are surrounded will force home upon the dullest the fact that we have much cause for thankfulness.

It is a wondrous blessing to have life and as good health as most people have. It is a beautiful one, and one which is adapted to our needs and pleasures, this world we live in. Society, with all its faults, is of greatest benefit to us. On every side we have institutions, public and private, elevating to us in a hundred ways and ministering to our well

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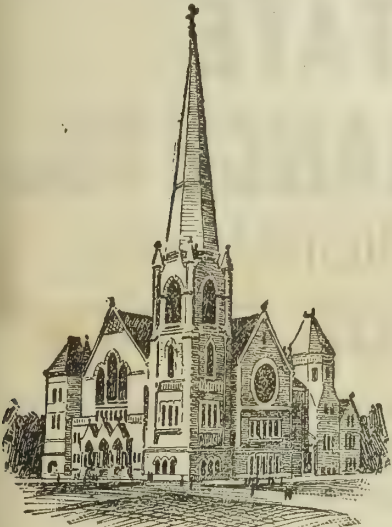
Harvests of all lands help feed us daily; looms and toilers in many trades far and near clothe us and house us. Liberties are secured us for which men paid their lives; we have paid nothing. Greatest of all gifts, we have knowledge of God and offers of salvation through Christ and the power of the Holy Spirit. The promise of the present and the life to come are all ours. Have we not cause for thankfulness? And, if we are full of thanks, should there not be giving of thanks with lips and hands and feet?

Count up a few of the benefits you have received this present year and let deep praise to God fill the soul and breathe through all the doings. As God lives for us, let us live for God wholly.

Trinity Church, Denver.

Nothing can emphasize the progress of Methodism in America more strikingly than the contrast between old John Street church, New York, and Trinity, Denver.

But a few years since the great plains stretching east of the mighty



DENVER METHODIST EPISCOPAL CHURCH.

Rocky mountains were the home of the bison in herds innumerable and the only human population was the roving Indian tribes.

Exploration came, then gold prospectors, emigrants, pony express, overland mail, Pacific railroad and tides of commerce and settlement followed.

What was unbroken wilderness at the close of the civil war now has six great centers of population. The bison and Indian are gone and the mining camp is now the great city with all appliances of highest civilization.

Methodism has ridden on the "prairie schooner" and pioneered the mining camp with the earliest comers. Now when wealth from mine and herd comes to the toiler his church shares his prosperity. Denver has built not for pride, but in erecting one of the finest Methodist churches of the land she has honored herself. All the great west is full of the spirit of advance. Her influence is powerful on the progress of the world. In the church she plans broadly and executes boldly. The region unknown to Wesley and Asbury has caught their spirit and will raise sons and daughters who will not shame their ancestral line.

The Value of Perfume.

Odors have a powerful effect on health. Some are poisoners and give violent headache, other are soothing and beneficial.

It is probable that the perfume of flowers plays an important part in the

purification of the air for animal use. It has long been believed that the colors of flowers and their perfumes are of great importance in attracting bees and other insects and affecting the fertilization of the plants. But odors are also disinfectants of air. They do not merely overcome the foul smells, but seem to work a change in the chemical combinations and actually purify the atmosphere.

Is it possible that the uncounted blossoms which fill the swamps, cover the fields and trees and robe the bushes of the roadside in beauty in early spring are actually censers of incense to purify the world as the miasmatic vapors rise from the earth, so that plants and men may both live on the earth? Innumerable blooms disperse perfume, and their smell gives health as well as pleasure of smell.

So do good deeds and words in this world of wicked actions keep things habitably sweet. But for them life would be an uninviting desolation of violence and fraud. Keep your censor swinging. Keep things sweet.

That wheat can and should be grown by every farmer in the south, especially enough to furnish flour for his own family, is nothing but simply going back to conditions that existed before the war between the states. At that time almost every family had wheat of its own raising. Conditions that existed after the war, when cotton was selling at a good price, have changed, and now the time has come when farmers must raise their own supplies again and not depend on cotton to buy everything that is consumed on the farm.

The time to sow in Georgia, in my opinion and from my experience with other grains, is from the 15th of October to the 1st or not later than the 10th of November. Owing to our spring and summer droughts we must grow more of the winter crops if we expect our farms to become self sustaining and to become a prosperous country, says a writer in Home and Farm.

Onions in Louisiana.

In south Louisiana onion seed is sown in September and October, transplanted to rows 12 to 18 inches apart and well cultivated. The onions are ready for the market in April. In north Louisiana the seed may be sown in January or February in drills, thinned to a stand and cultivated. By the 2nd of spring or early in summer the crop may be gathered, stored or sold.

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Blackstone, Va.

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RELIGIOUS THOUGHT.

**Gems Gleaned From the Teachings
of All Denominations.
Prayers.**

Prayers are the tales of the heart,
and we should always try to pray right.
—Rev. Dr. A. B. Simpson, Christian
Alliance, New York.

Loss in Prayer.

We lose much prayer for the want of
two things—specificness of object and
intensity of desire.—Rev. William
Ward West, Baptist, Pittsburg.

Imitating Christ.

To imitate Christ means that we
must be pure, loving, long suffering,
helpful and merciful.—Rev. Paul C.
Curnick, Methodist, Cincinnati.

Faith.

Faith is not only expectation. There
is a faith that counts the thing that it
asks for as having been given.—Rev.
Dr. R. A. Torrey, Congregationalist,
Chicago.

Love.

Remind us not of the love of yester-
day, for the saddest part of yesterday
is its pleasure that has departed, but,
to be a joy, love must be born again
each day.—Dr. Frank Crane, Methodist,
Chicago.

God's Plan For Men.

Whether triumphant in the struggle
of life through Divine grace or down
in the sloughs of iniquity, for all men
God has a wonderful and beneficent
plan.—Rev. Dr. E. G. Thurber, Pres-
byterian, Paris.

Salvation's Key.

The key to salvation is the human
will. Many people ask to which faculty
shall we appeal—to head or heart. The
answer is we should appeal to the whole
man.—Bishop S. M. Merrill, Methodist,
Lake Bluff, Ills.

Power of Christ's Grace.

The world darkens the soul like ink
poured into a cup of clear water, but
the grace of Christ brightens it, as
quicksilver will the cup of inky water
when poured into it.—Rev. Dr. E. P.
Davis, Presbyterian, Montgomery, Ala.

Life's Best Time.

You frequently hear men say youth
is the best of life. That is not the
teaching of the Bible. The further the
better is its great truth. Neither youth
nor manhood is the best time. "The
best is yet to be."—Rev. Dwight L.
Moody, Evangelist, New York.

Value of Rectitude.

It is better to be right than sorry,
better to walk on hard rock than on
quicksand, better to hold yourself be-
yond the price of purchase than to sell
yourself for the largest sum that was
ever paid for a soul.—Rev. George H.
Newporth, Congregationalist, New
York.

Culture's True Ideal.

The true ideal of culture is the crea-
tive ideal. It aims at a new manhood.
It is thoroughly regenerative in its re-
sults to the receiver. It emancipates
and enfranchises manhood. It gives vi-
tality to a man's perception, imagina-

tion and judgment.—Rev. M. W. Ever-
hart, Methodist, Carlinville, Ills.

Eye of Faith.

What the world needs is the eye of
faith to see through the fog and smoke
and dust and shadows of this world of
sin and behold the other world of light
and glory and immortality, where "the
King in his beauty liveth and the king-
dom of God abideth forever."—Bishop
Wesley John Gaines, Methodist, At-
lanta.

Life's Greatest Blessing.

The greatest blessing in life is that
in every experience within the material
event is a great spiritual truth, upon
which your soul should dwell. If it
does, then the great purpose of life will
be fulfilled, and your character will
grow as God would have it grow. If
you have the spiritual possession, you
have the highest, the noblest and most
enduring thing that God can give you.
—Rev. Dr. W. Robson, Notman, Chi-
cago.

Rational Optimism.

Christianity is a rational optimism.
It is faith seeing the harvest field; it
is the soul looking at the sunrise which
is sure to come, gilding the clouds on
the mountain peak or driving the vap-
ors from the lowly valley; it is the
spirit looking through delay and
through defeat to final victory and be-
holding even in the sunset the dawning
of life on other and distant spheres.—
President John Henry Barrows, Oberlin
University.

Wings of Service.

Men can rise above their present state
only on the wings of service. They im-
prove their baser condition only by ren-
dering to the world what they owe.
they become the more happy and hope-
ful as they serve the more earnestly and
unselfishly; they become more useful
and indispensable to the world as they
shoulder her burdens and responsibili-
ties. Man in the home, in society and
in the nation can find the fulfillment of
his highest mission only as he travels
the highway of service.—Rev. F. C.
Aldinger, Christian Church, St. Louis.

Power of Common Things.

The common things of life must lead
you into the presence chamber of God,
and until you have done this your life
is a rod without power. God is still
saying to men everywhere, "What is
that in thy hand?" By these things he
does his work. God would make the
common things of this life helpful to
you in lifting you up out of this world
toward him. In all these things there
is power if you use them not by your
own strength, but with the aid and for
the service of their Maker.—Rev. Dr.
Thomas Gordon, Presbyterian, Wash-
ington.

Churches and Young Men.

Give the young men a chance in the
councils and hard work of the church.
They will crowd the churches. It is
not so much what the churches can do
for the young men, but how much the
young men can do for the churches.—
Rev. J. H. O. Smith, Christian Church,
Chicago.

VIRGINIA ANNUAL CON- FERENCE PROCEEDINGS.

(CONTINUED FROM LAST WEEK.)

[The following report of the Confer-
ence proceedings is taken from a num-
ber of dailies and weeklies, and is a
composite reprint.—ED.]

Rev. J. Sidney Peters rose and said
that he desired to get expunged from
the records of the conference of Novem-
ber, 1895, the action of the body at that
time in the Bennett-Cannon-Lafferty
case. His resolution to expunge had
incorporated in it the resolutions passed
at that session. It reads:

"Whereas, on the 19th day of Novem-
ber, in the year 1895, the following re-
port was submitted to the Conference:

Your committee appointed to investi-
gate the questions between R. H. Ben-
nett and James Cannon, Jr., on the one
part and J. J. Lafferty on the other, beg
leave to report:

After an honest, prayerful and thor-
ough investigation we find that Dr.
Lafferty in the late unhappy controver-
sy has made statements the truth of
which has not been sustained before us.
We desire to say—

First. In our judgment Dr. Lafferty
has not had the intent to injure the
good name of the late Dr. W. W. Ben-
nett.

Second. In our judgment the unveri-
fied statements of Dr. Lafferty are due
not to a willful and deliberate design to
misrepresent facts, but to the promi-
nence of self in his mental habit, and to
the fact that the glory of self is the
medium through which, without mean-
ing to injure others, and without con-
scious dishonesty, he views the history
of his connection with the Richmond
Christian Advocate and the questions
that have arisen out of it.

Third. We condemn the irritating ut-
terances which have marked his con-
duct of the controversy, and for this rea-
son, and by reason of the utter unprof-
itableness of such personal controversy as
we have had conducted in public and its
liability to engender bitterness and pro-
voke harsh expressions, the Virginia
Conference should, and does hereby re-
quire of him that all such matters of
personal controversy be excluded from
the columns of its organ in its issues,
regular or extra.

We desire to add that in our judg-
ment R. H. Bennett and James Cannon,
Jr., under provocation, have made intem-
perate personal utterances in print
which are open to reproof, and we
would require of them not to introduce
such personal matters hereafter into the
columns of the Methodist Recorder, the
organ of the Farmville and Lynchburg
districts.

Finally, we recommend that in the
matter of inquiry committed to us no
further proceedings are necessary.

(Signed)

W. V. TUDOR,
T. M'N. SIMPSON,
W. J. YOUNG,
RICH. FERGUSON,
W. F. TILLET,
L. B. BETTY,
J. CARSON WATSON,
J. M. BURTON.

In which, from the said report, on the
same day and year last mentioned, was
adopted by the Conference and recorded
as the act and judgment of that body,
and as such now remains upon the re-
cord thereof. Now, therefore,

Resolved, That the said report and
the record of the adoption thereof be
expunged from the records and that the
secretary be and is hereby directed to
execute this resolution.

J. SIDNEY PETERS,
T. N. POTTS.

J. S. Peters spoke in favor of the mo-
tion to expunge. He said that he did
not believe the purposes of the action of
that committee have been accomplished.
He declared himself the friend of Dr.
Lafferty, but no less a friend to the other
parties to the controversy. He wanted
it understood that the rumor that a reso-
lution would be offered this morning re-
flecting on the position of these brethren
and excusing the others is entirely
groundless and wanted the whole mat-
ter expunged. He argued, too, its con-
stitutionality. He said that he took this
action for "the relief and comfort of
those who have been involved in this
matter."

At this point, James Cannon, Jr.,
arose to a question of personal privilege,
and stated that the language just used
implied that J. S. Peters was speaking
as a representative of all the parties; he
was not speaking for R. H. Bennett or
James Cannon, Jr.

J. S. Peters continued and said his
reasons for expunging the record were
that the proceedings were (1) illegal; (2)
inconsistent with the action in subse-
quently passing the character of the
parties involved; (3) all the parties were
embarrassed in their ministry because
of this record.

In concluding, he called on Dr. Tudor,
the chairman of the committee, to make
a speech. Dr. Tudor then addressed the
Conference. He said:

"Some two or three weeks ago I was
praying in my room, and after finishing
I leaned on the mantle and thought
what part of my work I ought to do that
afternoon. As I leaned there, there
seemed to come almost an audible voice,
saying: 'Consult no one, but on your
own responsibility rise on the floor of
the Conference and move to expunge

the whole record in the Lafferty-Cannon-Bennett controversy.' Soon after this Brother Peters came and talked with me about it. He said: 'How would it do to propose on the floor of the Conference that record?' I said: 'Brother Peters, it is a strange coincidence that I have been moved by the same thought.'

He said: 'Will you sustain me if I move it?' And I told him I would let him know later. I referred the whole thing to the guidance of Providence. I have only waited. On yesterday when Brother Peters approached me with the resolution, I said I would support it. I desire this reflection on my brethren to be removed."

B. F. Lipscomb opposed the resolution. He said that this was the most remarkable proposition he had ever heard on the floor of the Conference in his 23 years of membership. The proposition was professedly in the interest of peace, but if it were taken it would produce strife. It was the reopening of an old sore that it was hoped had been closed; the report of the committee which it was now proposed to expunge was not a hasty action, as had been charged; this matter had been referred to a committee of nine men—one of the strongest committees ever appointed by the Virginia Conference; they had reached their conclusion after days of prayerful and judicious investigation; a great mass of documentary evidence had been carefully sifted, and the report represented the conclusion they had reached; the report was accepted by all the parties concerned without a word of dissent and the Conference had adopted it unanimously; now it is moved to expunge this record without a line of new evidence being offered or any reason to prove that the report of this committee was not correct; the report is there, and is burnt into our record in letters of fire, and could never be erased by any simple motion to expunge the record.

At this point, James Cannon, Jr., again arose to a question of personal privilege, and stated that he wanted to make one point clear to the members of the body. Up to the time that Mr. Peters had presented this motion he had not mentioned this matter to R. H. Bennett or himself.

R. H. Bennett also tried to obtain the floor, but was unsuccessful, the bishop saying: "If you brethren are misrepresented, you can state your point later on."

W. P. Wright arose to speak, but yielded for a motion to be offered by W. W. Royall, that the motion to expunge be referred to a committee of one from each presiding elder's district, and that their report should not be reversed except by two-third vote of the Conference. The resolution was promptly carried, and then Mr. Wright proceeded with his speech, which was a brief argument in favor of the motion to purge the record.

At the close of his speech, while a number of brethren were seeking to secure the floor, notably one or two members of the committee, R. M. Candler secured the floor and moved the previous question. R. H. Bennett again tried to secure the floor on a question of personal privilege but was ruled out by the bishop.

By a vote of 155 to 49 it was decided to take a yea and nay vote.

The roll was called and by a vote of 143 yeas to 82 nays it was ordered that the record be expunged.

When the name of J. M. Burton was called he asked to be excused on the ground that, although a member of the committee, he had not been allowed to explain his vote. The motion being put, the Conference refused to excuse him. Bro. Burton declined to vote, however, on the ground before stated.

FIFTH DAY.

Conference convened at 9:30 o'clock—Bishop Wilson in the chair. Devotional services were conducted by Rev. W. E. Edwards, D. D.

The minutes of Saturday's session were read and approved.

On motion, it was ordered that members of the Conference who were not present on Saturday when action was taken on the resolution offered by J. S. Peters be allowed to record their vote.

James Cannon, Jr., offered the following, which was admitted to record:

"We, the undersigned, hereby enter our solemn protest against the hasty action of the Conference taken Saturday morning, November 18th. We protest against this action because, after we had been publicly accused on the floor of the Conference by J. S. Peters of the unchristian conduct of breaking our pledges, made to this body four years ago, and of holding old grudges in our hearts, and after we had stated that we had been misrepresented and had demanded a hearing, and after we had been told by the presiding bishop that we could make our statement later, we were cut off from any statement and denied the right to reply to these statements of J. S. Peters by the call for the previous question. We protest against this hasty action as, in our opinion, unjust to us and as calculated to destroy brotherly relations among the members of this body.

"JAMES CANNON, JR.,

"R. H. BENNETT."

Paul Whitehead moved that a committee of three be appointed by the bishop to reply to the above.

The bishop appointed as the committee J. S. Peters, W. W. Lear, and J. Wiley Bledsoe.

G. D. Moses, an undergraduate of the North Carolina Conference, who was transferred to this Conference, passed approved examination in the course of study, and was reported as transferred back to the North Carolina Conference.

Paul Whitehead presented the application of R. O. Payne, for admission into the full connection of the Conference. He was formally a member of the Virginia Conference, but had joined the Ohio Conference, M. E. Church. The Conference voted to grant his application, upon condition that he subscribe to the ordination vows.

Rev. J. W. Rosebro, pastor of Tabbs-street Presbyterian church, and Rev. H. L. Derby, rector of the Good Shepherd Memorial Episcopal church, Blandford, were introduced to the Conference. Dr. G. G. Smith, of Georgia, bade farewell to the Conference. He said that this would probably be his last visit to the Virginia Conference, but though he might never meet with them again his heart would ever overflow with love for his brethren of Virginia.

A resolution signed by Paul White

head, H. M. Hope, and R. H. Mullen, expressing the appreciation of the Conference of the annual visits of Dr. Smith, and bidding him God-speed and inviting his presence among the body whenever it shall please him to come, was adopted.

W. E. Edwards and B. F. Lipscomb were appointed a committee to send a fraternal greeting to the General Baptist Association of Virginia, in session at Richmond.

The call of the twentieth question, "Are all the preachers blameless in their life and official administration?" was resumed and completed.

A. Coke Smith offered a resolution that a historical roll be made of the members of the Virginia Conference, with the amounts they have contributed to the Twentieth Century Fund, for publication in the Minutes of the Conference. Adopted.

W. Asbury Christian offered the following, which was unanimously adopted.

"Firmly maintaining our belief in the sanctity of the institution of marriage taught by the Word of God, and as upheld by the law of our land, and believing that any influence or movement that tends to lower the standard of marriage, or in anyway threatens its existence, strikes at the foundation of our society, and in consequence at the life of our Church and our Government: and believing that to have a confessed polygamist a member of the chief legislative body of our country will be a menace to the divine institutions of monogamy and that every lawful effort should be made to prevent this calamity to our Christian institution, we, citizens of Virginia and members of the Virginia Conference,

"Resolved, 1. That we enter our protest against the seating of J. W. Roberts, the representative-elect to Congress by the Mormans.

"2. That we urge our Representatives to use all lawful means to prevent the said Congressman elect from being seated in that body.

"3. That a copy of these resolutions be sent to each of the ten Congressmen from Virginia.

"W. ASBURY CHRISTIAN,

"G. H. McFADEN,

"F. M. EDWARDS,

"T. H. CAMPBELL,

"J. C. REED,

"E. P. PARHAM."

Richard Ferguson offered the following:

"To the Virginia Annual Conference, M. E. Church, South, Petersburg, Va.:

"We, the undersigned members of the Conference, do hereby most respectfully enter our solemn protest against the hasty and unjust manner in which the majority expunged from the records the action of the Conference of 1795 in the Lafferty-Cannon case, whereby, through use of the previous question, a number of the members of the Conference, and among them all the members of the committee in the case except one, were denied the opportunity to express their opinion and explain their votes.

"RICHARD FERGUSON,

"W. J. Young,

"T. McN. SIMPSON,

"J. M. BURTON,

"L. B. BETTY."

And forty-five other signers.

When objection was made to the word "unjust," these words were substituted: "In a manner hasty, and as we believe, unjust to the minority." Then the paper was admitted to record.

It was ordered that the committee of three appointed to reply to the former protest, offered by James Cannon, Jr., and R. H. Bennett, be requested to reply to the above.

The Preachers' Relief Society, through its Secretary and Treasurer, W. W. Vicar, reported the work of the society for the past twelve months. The assets were reported as \$34,002.78, an increase of \$895.68 over last year.

The report recommended the following as the directors of the society for the next Conference year: J. Carson Watson, James C. Reed, F. M. Edwards, C. V. Winfree, W. J. Kilby, E. G. Moseley, E. V. White, S. Q. Collins, and W. W. Vicar. The report was adopted and the board nominated was confirmed by the Conference.

Thomas H. Campbell read the report of the treasurer of the Rosebud Missionary Society, as follows:

	Dues, etc.	Sem'y Fund.	Totals.
Richmond—	\$306 20	\$ 71 44	\$377 64
West Richmond—	268 56	164 21	432 77
Rappahannock—	293 17	54 66	347 83
Charlottesville—	174 28	93 29	267 57
Lynchburg—	201 82	143 13	344 95
Danville—	197 62	141 86	339 48
Farmville—	219 57	134 34	353 91
Petersburg—	231 77	81 06	312 83
Portsmouth—	292 16	48 22	341 38
Norfolk—	237 47	23 95	261 42
Eastern Shore—	241 60	94 11	335 71
Miscellaneous—	65 79	4 50	70 29

Grand total, \$2,734 10 \$1054 77 \$3,788 89

Summary—	
Dues	\$2,391 93
Seminary Fund—	1,054 77
For relief of yellow fever sufferers—	208 36
Rosebud Thank-offering Fund	91 00
To repair cyclone damages to Institute Laurens—	17 80

Total receipts during year— \$3,788 78

Cash in bank and on hand Nov. 10th, 1898— 1,345 06

Grand total— \$5,133 84

Disbursements from Nov. 10, 1898, to Nov. 10, 1899, inclusive:	
Institute Laurens—	
Salary of principal and assistant—	\$1,200 00
Salary of teachers—	600 00
Expenses of students in Seminary dept.	250 00
Expenses of an orphan in Primary department—	122 00
To repair damages caused by cyclone—	75 00
Incidental expenses—	2 00
	\$2,269 00

Donations forwarded for use of yellow fever sufferers in Monterey— 208 36

Taxes on San Luis Petosi property and transferring same— 19 30

Seminary Dept. Plan—

Printing and mailing 13,000 leaflets 39 23

Pin-penny cards, etc. 22 55

61 78

Home Office—	
Salary of General Secretary and assistants—	\$300 00
Office desk & chair—	27 10
Stationery, printing, postage, etc.—	69 59
	\$ 396 69

Total disbursements for the year—	\$2,955 13
Cash in bank and on hand Nov-10, 1899—	2,178 71
Grand total—	\$5,133 84

New Societies organized—	20
Life memberships—	8

T. J. Taylor read the report of the Sunday-school Board. Among other matters it urged the Sunday-schools to purchase their periodicals and Sunday-school literature from the Publishing House in Nashville, Tenn. The report, with the Treasurer's report, were adopted. Following is the Treasurer's report:

Balance on hand last year—	\$ 376 66
Received from W. W. Vicar, Treasurer Joint Board of Finance—	1,108 20
Total—	\$1,484 86

Miscellaneous Disbursements—	
To Treasurer Conference School Board—	\$ 188 33
To Treasurer Virginia Conference Board of Education—	188 33
To Chairman Executive Committee Virginia Conference Sunday school Board for stamps and stationary—	2 50
To Secretary and treasurer for checks, stamps, etc—	4 50
Total—	\$ 383 66

W. W. Royall and R. F. Beadles were granted leave of absence.

An offer from the Chautauqua-by-the-Sea organization to deed to the Conference an auditorium and five acres of land, upon condition that the Conference hold an annual religious service there, after some discussion, was referred to a committee of five to report at this session.

H. M. Hope asked that a subscription be taken among the members of the Conference for Rev. John T. Moore, who is in very bad health and whose physician has advised him to take a trip to another State where the climate would be more beneficial to him. The amount contributed was \$210.

After several announcements had been made the Conference adjourned with the doxology and benediction by Bishop Wilson.

MISSIONARY MASS MEETING.

A missionary mass-meeting was held in Washington-street church at night, an overflowing audience being present. Dr. W. E. Edwards presided and the devotional services were conducted by Rev. W. B. Beauchamp.

Rev. L. B. Betty, secretary, read the report of the Board of Foreign Missions. It was an elaborate and carefully prepared document.

The board elected Rev. W. E. Edwards, D. D., president, and Rev. J. C. Reed, vice-president. The following resolution was passed by the Board on the 10th inst.:

"We recognize the great loss which in the providence of God we have sustained in the death of our beloved brother, R. N. Sledd, D. D., for so many years the efficient chairman of the board, and remember the great service he rendered to the Church by his untiring, zealous, wise labor in behalf of missions."

The following resolution passed by the board was commended to the pastors for their favorable consideration:

"Resolved, That we give our approval to the efforts of the Epworth League Board to unite the forces of the League to assist the pastors in disseminating missionary instruction and in raising the regular missionary collections assessed by the Conference. The report closes by wishing to give emphasis to the request of the General Board of Missions that the collections be sent in early in the year."

After the reading of the report, able and instructive addresses were made by Rev. Dr. J. C. C. Newton, late missionary to Japan, and Rev. Dr. J. J. Tigert, of Nashville, Tenn., on the work in Japan and China.

SIXTH DAY.

Conference assembled at 9:30 a. m. Rev. R. T. Wilson called the Conference to order, in the temporary absence of the bishop.

Devotional services were conducted by Rev. R. W. Watts, at the conclusion of which the bishop entered and assumed the chair.

The following telegram was received from the Virginia Baptist Association: Richmond, Va., Nov. 20, 1899.

Rev. Messrs. F. M. Edwards and B. F. Lipscomb, Petersburg, Va.

The General Association cordially reciprocates greeting of Conference. We rejoice with you in your great work, and bid you God-speed.

HUGH C. SMITH, Secretary.

The Committee on Conference Relations submitted their report, recommending the following for the superannuated relation: "J. F. Brannin, A. M. Hall, H. T. Bacon, W. F. Bain, W. A. Laughon, John W. Crider, W. A. Crocker, R. N. Crooks, T. J. Bayton, John L. Clark, J. P. Woodward, J. B. Dey, J. E. Gates, J. R. Waggener, C. H. Boggs, J. T. Moore, Alex G. Brown, J. H. Riddick, J. C. Watson, R. G. James, C. S. Wamsley, W. P. Jordan, H. C. Bowles; and the following for the supernumerary relation: T. H. Early, W. H. Camper, and J. A. Proctor. The report was adopted.

F. M. Edwards, chairman, read the following report which was adopted:

"The Committee on Temperance beg leave to report as follows:

"The cause of temperance continues to command support in our bounds, though we regret that many of the organizations heretofore so active for the suppression of the temptations to dissipation have comparatively ceased to operate. The Church and her pulpit however, we hope, have not failed to declare the duty of the Christian citizen in the matter. The danger of our young people arising from the system of legalized commerce in the destructive intoxicant is recognized by the thoughtful and pious. It seems acknowledged that the only remedy for the great evil is to be found in prohibition. To educate the public mind up

to the enactment of such a law as will take away the authority of the State to the bar-room, seems the call of philanthropy. Surely the love of souls—the controlling motive of all true Church activity—must make the ministry and laity of our Conference see duty and privilege combined in the measures that must be tributary to the safety of the people from so vicious a temptation as that of rum.

"It is plain that if sin is chargeable upon the person who offers the intoxicating draft to his neighbor, it must be wrong to vote for license to be given for such offering. It is equally clear that non-action is equivalent to favoring the traffic. To fail to prohibit a wrong is to connive at a wrong whenever the authority for action in the premises belongs to the individual. Your committee hence urge upon pulpit and pew the importance of continuing to cry aloud and to spare not, in view of our youths's peril from the wine cup.

"The paper referred to your committee from the Virginia Christian Missionary Society has been considered, and we recommend the endorsement by this Conference of the petition of the said body to the Legislature of Virginia for a law on the subject of teaching the nature and effects of alcohol in the public schools."

The following recommendation, which accompanied the report, was also adopted:

"That two delegates be elected to attend the Anti-Saloon League, to be held in Chicago, Ill., in May, 1900, and that one member of the Board of Directors of said League be chosen."

F. M. Edwards and Richard Ferguson were elected delegates, and James Cannon, Jr., was chosen as one of the directors of the League. James Cannon, Jr., was elected as an alternate delegate.

R. T. Wilson was substituted for J. Sidney Peters, at the request of the latter, on the committee to reply to the protests of yesterday.

A paper from the George Washington Memorial Association was read to the Conference, asking that the Conference take some steps to commemorate the death of George Washington, and the paper was referred to the Committee on Public Worship for consideration.

J. W. Bledsoe submitted the report of the Committee on Church Extension. The report says that the amount raised during the present year for the cause is \$4,548.02—an increase of \$419.47 over last year. The board has had at its disposal \$2,274.01—50 per cent. of the whole amount raised—and \$1,244 brought over from last year. The report calls attention to the noble work the Woman's Parsonage and Home Mission Society is doing. Two parsonages have been assisted, five boxes of clothing and other articles sent to needy preachers in the West, and the society has raised for all purposes \$1,832.14—an increase of \$45.43 over last year.

The Committee on District Conference Records submitted the following report which was adopted:

"Your committee to examine District Conference records beg leave to report that all the records have been brought up; and are now being carefully

kept, with the single exception of the Danville District. The Recording Secretary failed to have an official roll, and also failed to state who occupied the chair of the first session. Neither were the Minutes signed by the chairman or secretary."

Thomas H. Campbell offered a resolution expressive of the high appreciation of Bishop Wilson's presence, but it was withdrawn at the bishop's request.

W. Asbury Christian, chairman of the Committee on Publishing Interests, presented the following report:

"The annual report of the Book Agents for the fiscal year ending March 31, 1899, has been received with satisfaction. It shows the total assets to be \$911,688.20, a gain in assets for the year of \$40,144.19. We regret, however, that notwithstanding the large yearly gain for some reason there was no distribution of funds as heretofore to the widows and orphans and wornout preachers.

"Despite the distraction incident to war, the terror of pestilence, and the extensive destruction by rain and frost, when the settlement for the year was made there was found to be a large balance in favor of the House. This was due to the loyalty of the Methodist people to this great consecrated institution. We as individuals should recognize our obligation as best we can to serve the Church through this medium, and to make this year one of large increase in the volume of the business of the House. We shall receive with joy the news of the establishment, when the time is propitious, of our missionary publishing house in Shanghai, China, believing that it will prove a great instrument in the hands of God in winning the people to the Lord Jesus Christ.

"We note with pleasure the good work done by Dr. A. G. Brown through our book depository at Ashland, in distributing the books and periodicals of the House.

"We are glad to know that the Sunday-school literature has reached such a standard of excellence as to commend it to all of our people. The steady growth of improvement of the Epworth Era is a source of gratification, and we trust that the day is not far distant when it will be entirely self-supporting.

"The Southern Methodist Review, the Christian Advocate and the Review of Missions are publications which are worthy of our great Church, and we commend them to our people.

We also call attention to the Methodist Magazine, which, though not a publication of our House, is well worth the attention of every Methodist.

"Noticing the improvement in the Richmond Christian Advocate, we present it to our people, and offer the following resolution:

"Resolved that the bishop be requested to appoint the Rev. Dr. J. J. Lafferty and the Rev. H. M. Hope editor and associate editor of the Richmond Christian Advocate.

"As regards the Publishing House Claim, the position of this Conference of last year we reaffirm, and add thereto these resolutions:

"Resolved, 1. That so far from being

SOUTHERN METHODIST RECORDER.

A Weekly newspaper devoted to the spread of scriptural holiness.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." "Abstain from every form of evil, and the very God of peace sanctify you wholly."

REV. JAS. CANNON, Jr., Editor.

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THURSDAY, NOVEMBER 30, 1899.

NOTICE.

The District Stewards of the Farmville District will meet at Burkeville, Dec. 5, at 12 o'clock. A full attendance is desired.

W. H. EDWARDS, P. E.

Editorial.

CONFERENCE 20th CENTURY MEETING.

Education Day at the Conference was a day of encouragement and joy to the workers in the educational field. The cheering report of the offerings already made, amounting to \$30,000, told in advance that the \$100,000 spoken of as the minimum for our Conference would be far exceeded when all the offerings by all the charges of the Conference had been made. The report of the President of the Board, Dr. A. Coke Smith, the address by Dr. Starr, President of Randolph-Macon College, and the appeal of Dr. W. W. Smith, the manager of the canvass, followed each other and gave reasons from every standpoint for the movement and for its success in the Virginia Conference. At the close of Dr. W. W. Smith's address a subscription was taken and over \$18,000 was subscribed by members of the Conference and persons present. This amount is being increased daily by subscriptions of our preachers, and the total amount will be over \$20,000. The largest subscription was that of Dr. W. W. Smith, who gave \$1,750, showing that he is not only giving his voice to the cause, but also his money. Other subscriptions by laymen, and members of the Conference of over \$100 were, C. V. Winfree, and J. P.

Branch, \$1,000 each; J. P. Pettyjohn, R. S. Paulett, Dr. J. M. Williams, and Judge W. E. Holmes, \$500 each; G. L. Neville, \$350. Two other subscriptions of \$1,000 each have been made by E. M. Tilley, of Berkeley, and Col. C. M. Walker, of Farmville, neither of whom were in attendance at the Conference. Subscriptions by preachers of over \$100 were, James Cannon, Jr., \$1,100; Bishop Granbery, \$700; Dr. Starr, \$500; R. H. Bennett, \$500; E. H. Rowe, \$250; R. F. Beadles, \$200; W. P. Wright, \$250; R. A. Compton, \$125; J. F. Mastin, \$150; A. Coke Smith, \$225; W. J. Young, \$250; J. O. Moss, \$125; W. W. Royall, \$130, and a large number of \$100, \$75, \$50, and \$25 contributions.

We are fortunate enough to be able to have an accurate report of the address of Dr. W. W. Smith, and hope to give later report of Dr. Coke Smith and a portion at least of the address of Dr. Starr.

Dr. W. W. Smith spoke as follows:

"This is a pivotal, not to say a critical, day for the cause of Christian education in the bounds of the Virginia Conference. Ten years ago the Conference gave its endorsement and promised its support to the notable advance inaugurated by the trustees of Randolph-Macon college and followed by enterprising leaders in the Farmville District, whereby the educational institutions belonging to our Church have been developed from one plant and endowment worth \$175,000 with 130 students to five institutions whose students aggregate nearly eight hundred, and whose plants are worth \$700,000. It was then the deliberate purpose of the Conference, a purpose several times reiterated, to make a general and thorough canvass of all our churches for funds to thoroughly establish those institutions, but the exigencies of the situation have from time to time postponed the general effort, and the \$500,000 which has been secured in the decade for this important work of the Church, has been given by a few persons in response to personal appeals. The localities most interested have been appreciative and generous, but the great body of our people have not been appealed to as was proposed. This delay has left our enterprises incomplete and our Boards of Trustees hampered, if not seriously embarrassed, by obligations incurred in the work. The Twentieth Century Movement has come to our Conference just at the time when the long deferred effort for its own educational work was about to be made. It gives special occasion and authority for a universal presentation of our cause and promises to solve the problem and remove the difficulties of our educational situation, and to greatly increase the patronage influence and usefulness of our institutions. It comes at a time of real and acknowledged prosperity and of abundant hope. If we do not now carry our long deferred canvass to success we cannot hope to retrieve the disaster by any subsequent effort. Success depends now only on the real interest and zeal of our preachers. What they decree concerning this matter will be done. Hence upon the action of this Conference here assembled to day will depend in large measure the future of our educational work.

"But the day is pivotal also with regard to the standing of our Conference

in the great organization with which we are connected. The great Methodist communion looks with just confidence to our Church, its second largest organization in the world, to line up with world-wide Methodism in this notable, yes, this providential movement, and it certainly becomes this, its oldest and next to its strongest, Conference to set a worthy example. For the sake of our influence and example we cannot decline our part in this impressive enterprise; for the concerted undertaking of six million of people all over the world to bring a special thank-offering of thirty million dollars to the treasury of the Lord on the dawn of the twentieth century is a spectacle which must and does impress the world, and which will convince gainsayers that Methodism is still 'Christianity in earnest.'

"The enterprise has now become a test of the efficiency of our organization. It has been deliberately undertaken by order of our highest and final authority. It has been commended by every official leader of our Church and has been formally and officially undertaken by this Conference. We have accepted our part and pledged ourselves to our sister Conferences and to our common Methodism to give it. We have done all this openly and are publicly committed in the sight of the world to do this thing. We cannot plead inability, and failure would be not only disorganizing, but disgraceful. If, with all the authority and all the helpful influences back of this movement, we should fail we can not expect hereafter to accomplish anything by concerted effort and must cease our glorying in the connectionalism of our Church. We are no longer an army moving under leaders to wisely chosen ends, but a mob moved only by impulses which may strike the popular fancy. To preserve our organization and enhance its power for usefulness we must carry this enterprise of the General Conference to full success. Loyalty to our Church demands this much of us.

"And do we not hear in this clarion call of R. W. Perks, which sounded in old England, has rung over sea and land to every division of the hosts of Methodism, something more than the summons of a noble leader to a heroic attempt? Is it not another manifestation of that interposition of the Captain of the Hosts who ever from the beginning of Methodism to this good hour has led us by ways we have not known and to enlargement we had not hoped? Is it not his voice saying that the work of our Church is not yet done, her mission not yet accomplished? Is He not Himself speaking unto the children of Israel that they go forward? See how he has brought His Church to the very verge of the promised conquest of the earth and let us hear His voice in this mustering of the division He has called to the van of His armies. The strongest of all motives with us should be that the Master calls for this thank offering and orders this great advance.

"And let the priests' feet be the first to touch the waters even ere they recede. Let all those who lead our Zion, those to whom we look for guidance, those who command our respect by their capacity and our love by their fidelity, preachers and laymen, now and here, give an illustration of their faith and love which shall be monumental among

the noble deeds of Virginia Methodism.

I said that this is a pivotal point in this great movement among us, and I am impressed with a deep sense of its serious importance. But though I present the matter now for your action with profound concern I do it also with confident faith. I have already tested your spirit towards this matter in the District Conferences and elsewhere where I have had the pleasure of presenting it and the noble responses already made justify my confidence in expecting your support today. I lay it, my brethren, on your hearts and consciences to give now and here that cordial support which you unanimously promised when you called me to this."

VIRGINIA ANNUAL CONFERENCE PROCEEDINGS.

(CONTINUED FROM THIRD PAGE.)

changed from our opinion expressed at our last session, the letter of the Book Committee has but strengthened our opinion that it is impossible to justify the conduct of E. B. Stahlman, and Barbee & Smith, and that their action must be repudiated by the highest body of the Church, the General Conference.

"Resolved, 2. That in view of all circumstances, we deem it the wise course to await the regular session of the General Conference, at which time we feel that this question should be given precedence, and the Church be entirely freed from the shame which has been brought upon her by her Agents."

Paul Whitehead moved that the resolutions relating to the Publishing House claim be stricken out.

Asbury Christian, James Cannon, Jr., B. F. Lipscomb, W. J. Young and W. P. Wright advocated the passage of the resolutions, and Joseph H. Amis, John P. Branch, A. Coke Smith, R. T. Wilson, Paul Whitehead and N. J. Pruden opposed them.

The Conference voted first on the resolution of Paul Whitehead, which was lost, and then the report as a whole was adopted by a vote of 117 yeas to 71 noes.

The Committee on Public Worship announced the appointee to preach the opening sermon at the next Conference as R. H. Bennett; C. E. Hobday, alternate; to preach the sermon at the ordination of elders, J. T. Mastin; T. N. Potts, alternate.

J. M. Burton came forward and said that, in reference to his action on Saturday, he allowed his temper to get control of him and had acted in a hasty manner. He deplored the fact that some thought he intended discourtesy to the bishop or the Conference. Aside from the mistake referred to, he had no apology to make.

The bishop asked if he meant to say that he would not comply with an order of the Conference.

Brother Burton replied that he would do all that an honorable man could be expected to do, and if that was not acceptable he would resign his credentials, which were very dear to him.

The bishop said, in reply, that he was only carrying out the decision of the Conference.

On motion of R. T. Wilson, the Conference by a unanimous vote rescinded

The Junior Recorder.

RICHMOND AND BLACKSTONE, VA., NOVEMBER 30, 1899.

THE SUNDAY SCHOOL.

LESSON XI, FOURTH QUARTER, INTERNATIONAL SERIES, DEC. 10.

Text of the Lesson, Mal. i, 6-11 and iii, 8-12—Memory Verses, 3-10—Golden Text, II Cor. ix, 7—Commentary Prepared by the Rev. D. M. Stearns.

[Copyright, 1899, by D. M. Stearns.]

In this last word to His people through the prophets, before He Himself should come, He tells them plainly what He saw in them that He did not like and urges them to return to Him that He may forgive and bless them. His first word is, "I have loved you" (verse 2), and this is always the burden of His plea. He chose them as a special people to Himself not because they were many or good, but simply because He loved them (Deut. vii, 7, 8). With an everlasting love He loved them, and with loving kindness He drew them, and when they wandered from Him He said that if they would only return to Him He would heal their backsliding and love them freely (Jer. xxxi, 3; Hos. xiv, 4).

6, 7. "O priests, that despise my name." He said to the priests, who were His messengers to the people (ii, 7), that they counted His service a weariness. They brought Him the torn and the lame and the sick and thus despised His name (verse 13). They showed Him no honor either as Father or Master. It has been said that God is not called Father in the Old Testament, but see, in addition to our lesson, Deut. xxxii, 6; Isa. lxiii, 16; Jer. xxxi, 9.

8. "Offer it now unto thy governor." It is actually true that people offer to God what they would not offer to their fellows. They offer Him the result of a misspent life, a worn out body, a half hearted service or that which they can give and never feel it, as some say. In the church or Bible class offering, which is supposed to indicate in some measure our gratitude to God, what does God think of the pennies that are sometimes found there by the hundred, while the donors profess to be so grateful for their privileges? I think I must have several pounds weight of mutilated coin which has accumulated from the Bible class offerings. If all the thousands in these classes were as grateful as the comparatively few who give me the thousands of dollars to pass on in His name, how much more might be accomplished.

9, 10. "I have no pleasure in you, saith the Lord of Hosts, neither will I accept an offering at your hand." The words seem to indicate that they only served God or professed to do so because there was some personal gain in it, as when Satan said, "Doth Job fear God for naught?" (Job i, 9.) The revised version seems to say that God would prefer to have the doors of His house shut rather than have them offer Him vain offerings.

11. Notwithstanding all formality and hypocrisy the kingdom shall come, and both Jews and Gentiles shall delight to honor His name. In all the world His name shall be great, "Far above all principality and power and might and dominion and every name that is named, not only in this world, but also in that which is to come." (Eph. i, 21.) All kings shall fall down before Him, all nations shall serve Him (Ps. lxxii, 11), and all nations shall send their representatives to Jerusalem from year to year to worship the King, the Lord of Hosts (Zech.

xiv, 16, 17). In all times of darkness a look at the kingdom and its glory is very cheering.

iii, 8, 9. "Will a man rob God? Yet ye have robbed Me." He gave them all they had, lands and vineyards and homes for which they labored not and which they did not deserve, and He asked them to give Him one-seventh of their time and one-tenth of all the increase which He gave them, not that they might enrich Him in any way, but that He might bless them the more, and they misjudged Him and were ungrateful and unbelieving and despised Him and robbed Him.

10, 11. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove Me now herewith, saith the Lord of Hosts." Let us not fail to believe that He means here just what He says, as He always does unless it is manifestly a figure, and that He is asking His people to return to Him His just portion, that He may bless them more abundantly. If a neighbor with a nice vegetable garden should send you some choice things from his garden in a quite attractive basket and your covetousness should exceed your gratitude and lead you to keep the basket, too, what should you think of yourself? If we fail to give the Lord at least a tenth of that which He gives us or enables us to earn, we are worse than the one who would keep the basket. Jacob gave the Lord a tenth, and some people would not like to be counted meaner than Jacob. Abram gave tithes to Melchisedek. Christians are the seed of Abraham, and the Lord Jesus is our great King Priest, to whom we owe all (Gal. iii, 29; Heb. vii, 1, 2). There is that scattereth and yet increaseth; there is that maketh himself poor, yet hath great riches (Prov. xi, 24; xiii, 7). God so loved that He gave His only begotten Son. The Son of God loved me and gave Himself for me. If His love does not constrain me to give cheerfully to Him, what do I know of it or Him? I was led to see my privilege in this matter while pastor of a church in Boston from 1880 to 1886. I had no stated salary, but accepted as my portion that which was left after all current expenses were paid. Living on the tithes of others and giving all my time to the Lord and having nothing superfluous in my income, I tried to persuade myself that the Lord did not require a tithe from me, but one day in the early spring of 1884 Num. xviii, 26, took hold of me, and from that day to this I have by His grace been obedient in this matter and have known something of the blessedness thereof and earnestly desire it for all.

12. "All nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of Hosts." This is yet to be true of Israel when the Lord of Hosts shall dwell in their midst forevermore, and the name of Jerusalem shall be Jehovah-shammah—the Lord is there (Ezek. xliii, 7; xlviii, 35). But national promises are oftentimes true for individuals (Job xxxiv, 29), and every believer who becomes obedient in this matter will know increased blessedness and have the consciousness of being a delight to the Lord as well as of delighting in the Lord as never before. "The Lord taketh pleasure in His people. He will beautify the meek with salvation." (Ps. cxlix, 4.) Instead of being content to be saved by Him and have the assurance of a place in heaven as our great ambition, let us yield so fully to Him and live so wholly for Him that we shall be to the praise of His glory all the way home.

EPWORTH LEAGUE.

Topic For the Week Beginning Dec. 10, "The Indwelling Presence." Text, Col. i, 21-29; Gal. ii, 20.

"I live; yet not I, but Christ liveth in me."

It is clear to the least observing that some folks are different from others and that the same persons are different at times. People change. Some who were vicious and impure become gentle and virtuous. Opinions and practices have been altered. The whole appearance is transformed. We can see the outward difference, and they often speak of the inward change in themselves.

In our own personal experience each one is conscious of inclinations to evil and also of impulses to good. At times an ugliness of spirit seems to take possession of one. The very gentleness and excellence of others arouse contrariness and dislike to them in us. We feel ourselves impelled by passions rather than led by reason. Argument only irritates. We know we are wrong, but take malicious delight in persisting in it. It makes us unloving, miserable and dissatisfied, and all the more because we know the fault to be our own and unnecessary and unreasonable. To some extent all have had such experience as this. With some it becomes confirmed and permanent in disposition.

Others, recognizing its wrong and wickedness, strive against it and finally find escape. They find themselves drawn out in affectionate regard toward others, wishing to help them in trouble, sympathetic and sorrowful for their misfortunes and deeply solicitous for their good. Weariness is forgotten in helping others. Cares and personal needs give way before the greater burdens and wants of others. Love replaces all sense of enmity and jealousy. The enthusiasm of lifting others brings a deep joy and fixed determination.

The chief cause in all these changes is usually the sense of our obligations to Jesus Christ and His infinite love to us. We desire to please Him. Giving ourselves to His service, we catch His spirit and are sure He is in us.

The Secret of Happiness.

It lies in forgetting self. Many, if not the most, of us are too busy with ourselves to find true happiness. Our bodily aches and needs, our hopes and sorrows, our plans and ambitions, our opinions and disappointments, our likes and dislikes, jealousies and envies, all keep us very busy and never give any great satisfaction. It is a hard world for any one who is much given to self consciousness and sensitiveness. It never was made so as to run for our special individual benefit, and when we try to get it to run that way we get pinched and crowded.

The only way to find real enjoyment

(CONTINUED ON EIGHTH PAGE.)

WHY SATAN SMILED

Many of the churches in town will be closed during the heated term.—*Exchange.*

When church doors are locked the devil keeps open house. —THE RAM'S HORN.



LD Satan did not business shirk
When church bells ceased to ring.
"I know," he said, "that rush of work
This heated term will bring.
The moon, this sultry Sabbath night,
Looks down on vacant pews
And weak-kneed Christians take delight
In seeking worldly views.

"The heated term," his smile was broad,
"Is what I like to see,
For some who might have worshipped God
To me will bend the knee.
They can not join in sacred song
Nor hear the organ's peal,
And so my varied haunts they throng
And selfish traits reveal.

"The heated term," he smiled again,
"Gives me a pleasing thrill
For then I prove that erring men
Have what they term 'free will.'
The cooling streams, that preachers say
Are free for all to drink,
Are dry just now, but I've a way—"
And here he gave a wink.

"The heated term! I'm never still
Although I hide from view
And idle hands I quickly fill
When closed are book and pew.
The policy of 'Open Door'
I cheerfully indorse—
When victims reach Plutonian shore
What matters their remorse?

"The heated term," his laugh was loud,
"Is always my delight,
For then I have a smaller crowd
Of fearless foes to fight.
Some ask for rest. I search for souls
And heated term deride,
For while the languid summer rolls
I lure them to my side.

"My heated term will not begin
Till skies have rolled away
And those who now indulge in sin
Have had their little day.
The perseverance of a saint
Does not compare with mine,
For on the march he'll sometimes faint,
While I keep right in line."

—*Peoria Star*



A . LIVING . SAVIOR HOW JESUS BECAME A REALITY IN ONE LIFE

W. LINCOLN PHILLIPS

MARJE was a little waif who spent most of the day and the early evening on the streets selling newspapers and "lights." The newsboys and girls called her "Marje;" the corner policeman, and the cabbies that stood at the bridge near the railway station, knew her simply as "Marje," but in fact her name was Marjorie Drew. Marje's father was a drunkard who spent the most of what he occasionally earned for liquor; her mother was a very rough, boisterous woman who continually quarreled with her neighbors and added to that accomplishment by swearing and drinking. Marje had very early been pushed into the streets to "earn a penny," and often for weeks at a time was the sole support of her dissolute parents. There was something peculiarly attractive about the sweet little oval face, lustrous brown eyes and dark, tangled hair, and that attractiveness usually found a sale for papers and "lights" when others of her mates were unsuccessful.

Marje was accustomed to hard treatment, but occasionally her poor little heart would break down under the strain and, hiding away in some secret place, she would cry a little, feel better, and then after removing the last trace of sorrow from her face, go out into the street again.

One day, while feeling sorely the injury of some street companion, she started off to seek a secluded spot to weep over her trouble, but, as she passed down the street, her attention was attracted by a picture in the window of a shop, underneath which was the word:

"JESUS."

Marie had on several occasions stopped at the door of a mission down the street on Sunday afternoons and heard the children

sing "I am so glad that Jesus loves Me," but had never been able to fathom the mystery or understand who Jesus was. But now it was settled. "There!" exclaimed Marje to herself, as she stepped up close to the window and pushed her little nose close to the glass, "That's Jesus."

As the little girl gazed upon the picture, she forgot all about her troubles, and stood motionless, wrapt in thought and attention, looking into the face of Jesus. Sud-



"THERE! THAT'S JESUS!"

denly the spell was broken, she looked up, turned as if to start on her way, stopped, smiled, stood a moment in perplexed wonderment and then turned about toward the bridge. As she skipped along, her lips were audibly muttering:

"Jesus is good. Jesus is good." "I am so glad that Jesus loves me."

Many were the days that Marje found occasion to look into that window to see Jesus. She soon learned that by going to see Jesus all her troubles were taken away.

One Sunday afternoon, Marje stopped at the mission door and soon discovered a peep-hole in the doorway, and eagerly looked in, all the time listening eagerly to the happy voices singing within, and wishing that she might only "be inside." In her earnest attention she did not observe a kindly faced man step up close to her, and was not aware of his presence until a hand was placed upon her shoulder and a kindly voice said:

"Well, little girl, won't you come inside?"

Marje looked up somewhat frightened, but quickly replied:

"Yes, sir."

"All right, come in," said the man as he pushed open the door and led the way.

During the services that same kindly faced man spoke to Marje and inquired:

"Wouldn't you like to know Jesus, little girl?"

Marje did not answer for a moment, as her eyes were intently fixed upon a number of little boys and girls, kneeling at a bench in the front of the meeting, praying, but when the inquiry was again made, she replied:

"I do know Jesus, sir. He's up in Downey's shop window. I've seen him, often."

Taking the grimy hand of the little stranger in his, the man, with tears in his eyes, appealed:

"Yes, but Jesus will come and live in your heart if you will come and pray with the rest of these little boys and girls. Come along."

Marje made no objection and meekly followed him up the aisle and knelt down at the old bench. Some one prayed; a hymn was sung while everyone in the room was on their knees; another prayer was offered, this time by the man who had led Marje to the altar.

Suddenly the little mopsy head bowed over the bench was raised, Marje looked excitedly about for a moment, jumped to her feet, threw her poor grimy little arms about the praying man's neck and cried out: "Oh, sir! I've seen Jesus—and He's alive!"

DO SOME MISSION WORK AT HOME

After an enthusiastic missionary meeting, a young lady went to the speaker and told him that she would like to become a missionary. Looking at her earnestly, the missionary said:

"I suppose you have been working in the Sunday School, and seeking to win the scholars there for Christ?"

"No," answered the young lady, "I never felt called to teach children; I am not just suited for them. In fact, I cannot say that I have done any of this work at home, but if I went abroad I might be able to begin there."

"Believe me, my dear young lady, if you cannot work for Christ at home, you will not find it easier to do so abroad. We want as missionaries those who have proved themselves soldiers of the Lord Jesus."

A LITTLE WHILE.

By EMMMA A. McCracken.

- A little while since trees, all flower laden and blooming fresh 'neath summer dew and rain,
Were winter clad their pure, white robes arrayed in, but now they blossom fresh and green again.
"A little while," so said the blessed Master, His loved disciples' sorrow to beguile.
They felt but dark forebodings of disaster, and said, "We cannot understand His little while."
- "A little while I linger here among you, and then I go My Father's house to share,
Where there are many mansions, I have told you, I go a place for each one to prepare."
"A little while!" Not for those loved ones only our Savior spoke those passing words of cheer,
But for all poor and weary ones and lonely that in the future ages shall appear.
- A little while our loved ones with us linger, a little while of mingled joy and pain,
Then at a signal touch of Death's cold finger they leave us never to return again.
A little while, O lonely hearts that sorrow, through mists and tears Christ's face ye cannot see,
Within the future there's a glad to-morrow, when you with Him forever more shall be.
- A little while of darkness—then the daylight; a little time of trouble—then release;
A little while of sun blaze—then the twilight; a little while of struggle—then God's peace.
A little while of earth and earthly duty; a little while of earth and earthly toil,
Ere dawns the endless brightness of Heaven's beauty, the vast eternity of God's great while!



TALES TWICE TOLD.

THE EMBARRASSED STUDENT



R. SPURGEON used to tell a good story about one of his divinity students. It was his custom, in order to test the powers of the young men for speaking, to give them, as they were about to ascend the pulpit, a text to discourse about on their own plan and in their own words. This, of course, was not before an audience, but simply among themselves for practice. On the occasion referred to, he gave to a young man, who as yet had not tried the ordeal, the simple word, "Zacchaeus." The young man, trembling from head to foot, said:

"I will divide my subject into three parts. First, We read that Zacchaeus was small of stature, and I never felt smaller than at the present moment. Second, We read that Zacchaeus climbed a tree, which reminds me of my ascent into this pulpit. Third, We read that Zacchaeus made haste to come down—which accordingly I will now do."

Whether this man ever became a great preacher or not, we are not told, but he certainly showed that he possessed ready wit.

ABSORBED IN HIS WORK.

The late Prof. Philip Schaff, D. D., like his eminent friend, the historian Neander, was noted for his marvelous capacity for study. When devoted to his task he became utterly oblivious of everything else. Such complete absorption made him the subject of many humorous stories, his absent-mindedness being interpreted often as a lack of practical sagacity. One day as he went to his classroom, deeply engrossed in thought, his hat was suddenly removed by a clothes-line stretched across his path. He stopped and good-naturedly viewed the obstruction. After a moment's study of the situation, he deliberately took out his penknife and cut the line in two. Then, picking up his hat, he walked on as if serenely satisfied with this solution of the difficulty. On another occasion, so the story goes, he crossed a stream on horse-back. Instead of let his horse

rink on the way across, he rode to the opposite side, borrowed a pail at a farmhouse, went back to the stream, filled it and carried it to the horse.

ADMIRAL PHILIP IN SUNDAY SCHOOL.

Rear Admiral "Jack" Philip, the commander of the battleship "Texas," in the naval victory off Santiago, is beloved both in the navy and in civil life. Recently he addressed 1,200 boys and girls in the Sabbath School of the Nostrand Avenue Methodist Episcopal Church, in Brooklyn. Among other things he said:

"I am no speaker, and I did not come here to even attempt to make a speech. You know we old sea dogs are not educated to talk. But now I am here I am going to give a bit of advice to you boys. You all know the Ten Commandments. Now, these commandments are what we navy men call orders, and I would like to call your particular attention to three of them. The first is, 'Take not the name of the Lord thy God in vain.' The second, 'Remember the Sabbath day to keep it holy.' The third, 'Honor thy father and thy mother.' When you go to your homes get down your Testaments and read carefully the first, second and third verses of the sixth chapter of Ephesians. Let me read these to you—First, 'Children, obey your

parents in the Lord, for this is right.' Second, 'Honor thy father and thy mother,' which is the first commandment with promise. Third, 'That it may be well with thee, and thou mayest live long on the earth.'

"After you have read those three verses, I want you to ask your fathers to read the fourth verse and to remember it, too. Here it is: 'And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord.'"

INFLUENCE OF A MOTHER.

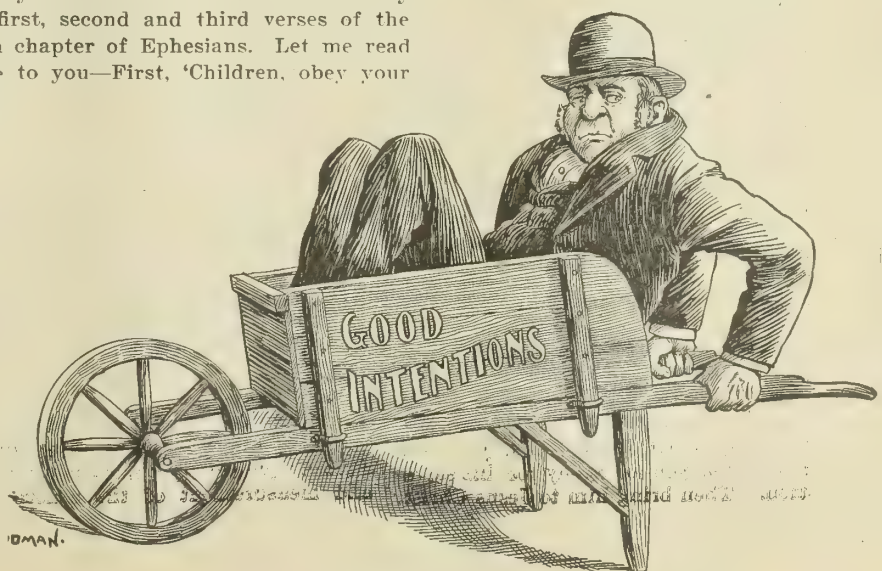
Mr. Cole, my neighbor, was a devout Christian says a writer in The Indian Witness. Many of us considered him somewhat of a bore, for he was always bringing something in about religion and the necessity of conversion. Mr. Cole came to my house one day and said: "I wish to have a talk with you, Mrs. Miriek." He looked serious, and I knew that he had come to confront me with my duty of being a Christian.

The old man sat down, saying: "Well, I will sit down here, and you can go on with your cooking. I will not disturb you. I have but little to say. It will not take me long to say it."

"I saw your daughter, Jessie, this morning, and I asked her to be a Christian. Do you know what she said? She said: 'My mother is not a Christian. I think she's a pretty good woman.' That is all I have to say to you."

With this, my old friend left, but the words he uttered did not leave, nor have they left me since. As soon as dinner was over, and I had time to be alone, I went by myself. I had thought I was a Christian. There was no practice in my life that would mark me as a sinner. But I had never made a public profession of Christ as my Savior, although I thought I trusted in Him. That day I settled the matter with God, and on the first opportunity united with the church. I had the joy of seeing my daughter, Jessie, converted and unite with the church that very winter.

My life has been changed from the hour that my neighbor told me how my daughter referred to me as an example of one who did not need to be a Christian.



GET OUT AND PUSH.

"This wheelbarrow is all right, and I don't see why I don't get along faster."

EPWORTH LEAGUE.

(CONTINUED FROM FIFTH PAGE.)

is to stop thinking so much about self and get interested in some one else, not some one as little and unworthy as ourselves, but the perfect and all good One.

Real joy comes in learning His will and carrying out His plans and in seeing how all things work together for good when He is supreme. If you want to be happy, let Christ come in and own you in all things. Love is self abandonment and devotion to another. Jesus is the highest object of love. True love is the highest condition of human bliss. Love Him and keep His commandments.

Social Life.

It is natural for young people to desire social life. Companionship is most attractive in those years when character is forming and life alliances are to be made. In after years social duties become burdensome to the tired business man after the work of the day is done and are often distasteful to the mother of the family. They prefer the quiet of the home and sometimes come to think that the young people need only what they relish in their older years. In fact, the young people need acquaintance of those outside the home circle. They can develop the best in them only by association with those of their own age, to some extent. They must together meet life's problems and duties. Recreation and amusement are not the chief ends of social life, but are rather incidental to it. Our young people should give a tone of helpfulness and moral worth to all their social functions. For this reason every church needs that, through the League or some other agency, provision should be made for frequent meetings of the young people, and all necessary appliances should be secured for the best intellectual, spiritual and physical development.

The New Reading Course.

Everybody reads. Most read too much of some kinds and not enough of other varieties. Every Leaguer should become intelligently acquainted with the matters of his own church. This can be most easily done by the use of the reading course. It is not necessary for each person to own all the books. The whole chapter can purchase a single set and let the members in turn read the volumes. An excellent way is to have some public meetings where the different books are reviewed. Spend a whole evening on a single one and have several members present essays or addresses on the different chapters. There is no better way to preserve the old Methodist fire than to read Methodist history.

Any Conversions Lately?

If not, why not? Are all the sinners saved or moved out of town? Perhaps they have become so refined that they don't look like old fashioned sinners. Do not be deceived. Sin is deadly, however you may paint it over. Men are lost, now and here, and must be saved. Whoever does not love God supremely and his neighbor as himself is a lost sinner and needs your help to get saved. Realize his condition, pray over it till the Holy Spirit burns it into your soul and gives you an agony for his salvation. Then bring him to Jesus Christ.

SCIENCE ON WHISKY.

EVIL EFFECTS OF ALCOHOL DESCRIBED BY DOCTORS.

Makes the Features Coarse and Destroys Comeliness—Causes Diseases of the Throat and Lungs—Weakens the Intellect.

Alcohol is bad both for beauty and comeliness of person. The face is greatly disfigured by it in regard to form, feature and complexion. It makes the features coarse, the skin unduly red, unsteadiness in facial feature and in time undue size and form of the body at large.—Sir B. W. Richardson, M. D., F. R. S.

Sore throat, so called colds, passive pneumonia, glandular disturbances and ulcerative lesions are ever present menaces which belong to the servant of the alcohol habit. Moreover, it may be claimed that chronic bronchitis is an almost invariable accompaniment to the vanities of the drunkard's cup.—Dr. E. G. Hope.

The effects of drink show themselves in the respiratory organs, the heart, the kidneys or the nervous system.—M. Joffrey, M. D.

The use of alcohol is found to be followed by a diminution of the carbon dioxide and all waste elimination.—T. D. Crothers, M. D.

Alcohol in any dose capable of producing an appreciable effect diminishes the function of the lungs in direct proportion to the quantity taken.—N. S. Davis, M. D., F. R. S.

During the presence of alcohol in the system there is an actual reduction of temperature, a diminution of the amount of carbonic acid gas exhaled from the lungs. Instead of the bodily forces being exhilarated, they show a corresponding depression and this in direct proportion to the amount of alcohol taken.—C. H. Newman, M. D.

Under the influence of alcohol there is a diminished output of carbonic acid gas, and this is due, certainly in part, to the action of the drug on the red corpuscles. Spectroscopic experiments by Dr. Kales have shown that the affinity of haemoglobin for oxygen is reduced by alcohol, and this must affect vital action throughout the body.—Medical Pioneer.

Alcohol causes kidney disease in several ways. It unduly excites the activity of the organs. By impeding oxidation it interferes with the proper preparation of nitrogen wastes, which are brought to the kidneys in an unfit state for removal. When more than a small quantity of alcohol is taken, some of it passes out of the body unchanged through the kidneys and injures their substance.—H. Newell Martin, M. D., F. R. S.

Tissue waste is necessary to the well being of the living organism. Constant molecular change must occur in living tissue, the dead, effete matter being removed to make room for the new living tissue which rebuilds and strengthens the system. Therefore alcohol as a food saver is like a man who rebuilds his sidewalk with rotten plank.—M. Willard, M. D.

The mistaken idea that small quantities of alcohol are harmless permits men to drink beer and stronger drink without question, yet a scientific study and measurement of the senses and

functional activity of the body show that 20 drops of alcohol interfere with the normal activity and are manifest in the diminution of the sense acuteness and brain activity. Alcohol also obscures the color sense.—T. D. Crothers, M. D.

It is now generally recognized that children should never take alcohol, which, according to the highest authorities, exerts an exceedingly deleterious action on rapidly growing tissues, interfering with their nutrition and preventing the development of their proper function.—G. Sims Woodhead, M. D.

Alcohol, even when diluted, as in wine, beer and cider, is a poison which changes pathologically the tissues of the body and leads to fatty degeneration.—August Forel, M. D.

Better Without Stimulants.

The late Sir Benjamin W. Richardson, one of the greatest of English physicians, said:

"I have worked actively while indulging in a moderate measure of alcohol daily. I have worked actively while abstaining altogether. In a word, I have made direct personal experiment on the subject, and I am bound to state that work that can be done during entire abstinence is superior in every respect—in respect to amount, quality, readiness of effort, endurance and mental ease and happiness—to that which can be done during times of even moderate indulgence."

No Virtue In Alcohol.

The medicinal value of alcohol is now settled beyond all shadow of doubt. It is worthless, and in lowered vital conditions alcohol in every instance lessens a patient's chance of recovery. Social wine or liquor drinking is going out of custom among self respecting people. They no longer question, "Am I my brother's keeper?" They realize that to a certain extent they are.—Banner of Gold.

Cause of Murder and Suicide.

During the past year there have been 43 murders in San Francisco and 158 suicides. This is a fearful record and can largely be traced to the liquor curse. When a man contemplates murder, he fortifies himself with liquor. Banish liquor, and murder and suicides will be reduced to the minimum.—California Voice.

Vienna Waking Up.

A total abstinence society has been started in Vienna by 120 members. Its programme includes abstinence from alcohol in every form for the benefit of the health and morals of the people and to show the absolute uselessness of alcohol.—Exchange.

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its action of Saturday and Mr. Burton was excused.

At 2:15 o'clock the Conference adjourned with the doxology and benediction by bishop Wilson.

MEMORIAL SERVICES.

A vast concourse attended the memorial services of the Conference at Washington-street church at night. In the absence of Bishop Wilson, who was holding a council of his presiding elders, Dr. W. E. Judkins presided and Dr. W. E. Edwards conducted the opening services.

Dr. Paul Whitehead announced the names of the ministers who had died during the year, and who were to read their memorials.

At the conclusion of the reading of the memorials, the report of the Committee on Memorials was adopted and the memoirs ordered to be printed in the general Minutes.

Rev. W. F. Bain offered the closing prayer, and the benediction was pronounced by Dr. Judkins.

SEVENTH DAY.

Conference met at 9:30 o'clock, Bishop Wilson in the chair. The devotional services were conducted by Rev. F. M. Edwards.

The following question of law was submitted by Dr. A. Coke Smith:

A school, encumbered with mortgages equal to what it is estimated the property would bring, if offered at public sale, having been deeded to trustees for the Methodist Episcopal Church, for certain uses, and having been accepted by said trustees, applying to the Board of Education for a share of the Twentieth Century Thank-offering Fund, to be devoted to the cause of education, the following questions of law are proposed to the presiding bishop for decision:

1. Is such a school the property of the Methodist Episcopal Church, South, within the intent of the act of the General Conference providing for the Twentieth Century Fund?

2. If not, what steps are necessary to be taken in order that such a school may become a beneficiary of said fund?

The bishop answered that a school became the property of the Church, when, upon recommendation of the Board of Education, it was accepted by the Conference.

W. J. Young read the following report:

"The committee appointed to consider the offer made by the Chautauqua-by-the-Sea to give to the Conference five acres of their property, upon condition that the Conference become responsible for the conduct of a camp-meeting and all other religious services at the assembly grounds, recommend the following resolution for adoption by the Conference.

"Resolved, That while we greatly appreciate the offer made by the Chautauqua-by-the-Sea, we do not think it feasible to accept it on the conditions laid down."

J. Wiley Bledsoe offered the following, which was admitted to record:

"We, the committee appointed to consider the paper submitted by James Cannon, Jr., and R. H. Bennett, also that presented and signed by Richard Ferguson, W. J. Young, T. McN. Simpson, J. M. Burton, L. B. Betty, and others, each protesting against the ac-

tion of the Conference on Saturday last in the case relating to J. J. Lafferty on the one side, and James Cannon, Jr., and R. H. Bennett on the other, and make reply thereto, beg leave to report that we have carefully and prayerfully considered the ground of protest as stated, and make reply to the same as follows:

"We dissent from the statement that the action taken by the Conference was hasty and unjust, as about two hours were devoted to its consideration, and several speeches made on the question."

"To the complaint that the right to reply to certain remarks alleged to have been made by J. S. Peters was denied by the call for the previous question—which remarks were about as follows: 'I fear that the action of the Conference has utterly failed to establish those fraternal feelings that should obtain among ministers of the Gospel of Christ and in suppressing public personal newspaper attacks upon the ministers of this Conference, in proof of which I might cite instances, but refrain'—we reply that we do not believe that the foregoing statement made by J. S. Peters in his speech before the Conference should be construed as accusing any parties of breaking their pledges or of holding old grudges in their hearts."

"The call for the previous question was made and sustained by a very large majority, and that after discussion had progressed at considerable length—the Conference exercising a right claimed and brought into requisition by deliberative bodies to put an end to needless and fruitless debate."

"To the statement that only one member of the original committee had the opportunity of being heard, we reply that the matter sought to be expunged from the record of the Conference having passed from the hands of the original committee and been acted on by the Conference, became the act and deed of that body, and each member of the Conference had an equal right to be heard and no superior or prior rights could be justly claimed by any."

"J. WILEY BLEDSOE,

"W. W. LEAR,

"R. T. WILSON."

Report No. 2 of the Board of Education was read by James Cannon, Jr. The resolution in regard to the Southern Seminary at Bowling Green was discussed at length. A substitute was offered by W. A. Christian that the matter be referred to a committee of five to take charge of this matter and report at the next conference. This substitute was opposed by A. Coke Smith, James Cannon, Jr., W. W. Smith, and J. T. Whitley. The vote was taken to refer to the committee and it was referred by 129 votes for to 61 votes against. The report, as amended, was adopted.

The Joint Board of Finance reported that the appropriation to the beneficiaries of the Conference would be five per cent. less than their claims; \$11,026.20 had been collected, and all this had been distributed except about \$600, held as a reserve fund. As the roll of beneficiaries was increased this year, the assessment was increased to \$15,600.

The report of the Mission Board was submitted. The Board is now organized as follows: W. E. Edwards, president; J. C. Redd, vice-president; L. B. Betty, secretary. The same were appointed delegates to the Ecumenical Conference on Foreign Missions, which meets in 1900.

In answer to proper minute questions the following statistical information was imparted:

Local preachers, 114; members, 88,739; infants baptized, 991; Leagues, 173; members, 9,674; Sunday schools, 779; teachers, 9,573; scholars, 61,549; societies, 7,481; houses of worship, 740; value, \$11,856,407; indebtedness, \$128,794; parsonages, 148; value, \$203,279; indebtedness, \$20,771; district parsonages, 4; value, \$10,300; indebtedness, \$250.

The total amount received by the treasurer for benevolent purposes of the Church was \$55,253.26, to which is to be added for their purposes the amounts collected by the auxiliary organizations, making the whole amount collected through the year in this Conference \$67,279.24.

The net increase in membership is about 160, while the increase in finances is more gratifying.

Joseph D. Langley was elected Assistant secretary to have charge of the statistical journal of the Conference.

E. H. Rawlings, chairman, read the report on Epworth League Board. It shows that since the last report 688 new chapters have been organized. The enrolled membership of the League in our connection is now 227,245, against 202,895 at this date last year, giving a net increase of 24,440 for the year. The report calls special attention to the Epworth Era, general organ of the League.

S. S. Lambeth offered the following, which was adopted:

"Resolved, That the thanks of the Conference be tendered to the people of Petersburg for their whole-souled hospitality; to the pastors and churches of the city for the use of their pulpits; to the transportation lines for reduction in rates, to the reporters of the press for their full, correct and impartial reports; to the secretaries of the Conference."

B. F. Lipscomb moved that when the Conference adjourn it adjourn to meet at 3:30 p. m.

The thanks of the Conference were tendered Mr. A. W. Burgess for his kindness in the way of delivering mail to the Conference, and to the Conference postmaster.

A collection was taken up for the benefit of the sexton of the church.

And then the Conference adjourned with the benediction by W. G. Starr.

AFTERNOON SESSION.

Conference met pursuant to adjournment, Bishop Wilson in the chair. The devotional exercises were conducted by Rev. Oscar Littleton.

The following committee was appointed to consider that part of the report of the Board of Education which referred to the Southern Seminary: W. Asbury Christian, W. F. Davis, R. T. Wilson, J. T. Bosman, and Herbert M. Hope.

The bishop appointed the following as the Joint Board of Finance for the new Conference year:

Clerical—George H. Spooner, R. F.

Gayle, J. M. Anderson, R. W. Watts, B. M. Beckham, W. W. Royall, B. F. Lipscomb, R. B. Beadles, S. S. Lambeth, J. W. Shackford.

Lay—O. D. Batchelor, M. A. Cogbill, Littleton Cockrell, F. T. West, Dr. J. M. Williams, R. S. Paulett, L. L. Marks, George L. Neville, W. W. Vi-car, C. V. Winfree.

The minutes were read and approved. The bishop then addressed the Conference and read the appointments.

And the Conference adjourned sine die.

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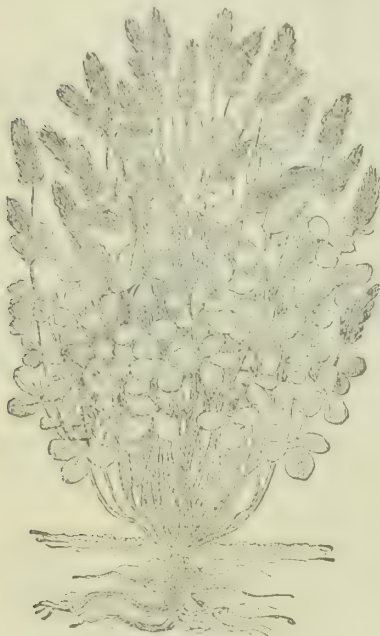
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FARM GARDEN

CRIMSON CLOVER.

It Thrives on Thin Soil—Regions in Which It Succeeds.

Crimson clover, also known as scarlet clover, German clover, Italian clover and carnation clover, is an annual plant native to southern Europe and has long been cultivated as a forage crop in the warmer portions of that country. It is an erect, tufted plant, one to two feet high, with soft, hairy stems and leaves and usually bright scarlet flowers in elongated heads. The root system is well de-



CRIMSON CLOVER PLANT.

veloped and penetrates deeply into the soil, and the plant is a vigorous grower. The seed is larger than that of red clover, oval in shape, bright reddish yellow when fresh, paler in the white flowered variety, and has a highly polished surface. The plants stool freely, many stems arising from a single root.

Crimson clover will not stand severe freezing, although it is one of the so called "winter annuals" and under favorable conditions makes much of its growth during the cool, moist weather of fall, winter and early spring. Its strong growing roots enable it to secure nourishment in many soils so poor and thin that red clover would fail entirely. While requiring a warm climate, it will not endure severe drought. It thrives best on rich, rather sandy loam, but when the conditions of moisture and temperature are favorable it gives good results on light, sandy soils as well as on clays, if they are not too stiff and cold.

Crimson clover has come into prominence in this country within comparatively recent years. It can hardly be regarded as a successful crop outside of the region from New Jersey west to the Alleghany mountains and south to eastern Tennessee and Texas. Good crops are often obtained in other sections, but cannot be depended upon year after year. In the middle and south Atlantic states this clover is one of the best crops that can be grown for forage and soil renovation. It has given good results in many portions of the gulf states, but many failures are also reported. In the colder sections of the country this clover is sometimes successfully grown as a summer crop, but it usually winter kills, being killed down in the autumn. At the experi-

ment stations in Rhode Island, New York, Ohio, Michigan, Illinois, South Dakota, Nebraska and other states in the north and west the general results of tests show that it is too tender for the climate and is less valuable than red clover. From results recently obtained at the Alabama experiment station it seems very likely that in many cases, especially in the south, failures with the crop are to be attributed to the absence from the soil of the tubercle forming organisms which are necessary for the proper appropriation of nitrogen by the plant. These organisms being supplied to the soil, excellent crops were obtained where without them the result was a failure. These facts are a contribution by Agrostologist S. W. Williams in circular No. 17 to the investigation of grass and forage plants which the department of agriculture is pursuing.

The amount of crimson clover seed, per acre recommended by Dr. Pieters, the seed expert of the department of agriculture, is about 15 to 20 pounds. A sample that will give 90 per cent of strong spouts will go further than one germinating less than 50 per cent. Seed in the husk is sometimes used and with good results in dry weather. When this is used, more seed is needed, say a bushel per acre.

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There are many advantages in keeping bees in a house. While there are many apiarists who use beehouses exclusively, the majority do not. There are also many different kinds and varieties of houses used. A beehouse need not be an expensive one, and almost any kind of house will answer the purpose. None is better than an old dwelling house, and two or more rooms are the more convenient, provided they have an outside face of one end or side, or both.

Perhaps a two room house with one partition is the best. Such a house with two ordinary sized rooms, say 14 feet square, will give 112 feet of outside surface, but take off 12 feet for doors, etc., and the 100 feet left will accommodate 50 colonies of bees by setting the hives two feet apart from center to center, which will give ample working room. The entrances are cut through to the outside and made to correspond to the entrance to the hives. The hives may be set directly on the floor, but I would prefer them set on the usual bottom boards, nailed to cleats at each end, that would raise the hive some four inches from the floor, this for the purpose of chaff packing in winter. Bees thus kept in a house are very easily prepared for winter, and the extra protection thus afforded brings them through the winter in prime order.

A very cheap beehouse and a very convenient one that I have used and which I make exclusively for bees is a small house 10 feet long, 6 feet wide and 6 feet high. This building accommodates 11 colonies, and the expense does not exceed \$1 per colony. This is no more than chaff hives will cost for each colony outside. Floor space



LATEST HIVES COMPLETE.

or the hives to rest on only is used, as ground floor in the center is preferred. The objection to a much longer house on the same plan is that it is not convenient to move, and also that bees become more or less confused where so many entrances are close together and all have the same appearance. This has always been the objection to beehouses, but small buildings such as these, located around at different places, overcome this objection.

In addition to the foregoing paragraphs by A. H. Duff of Kansas, The Farm, Field and Fireside illustrates the latest style of hives, with the statement that they are no man's private property, but about every beekeeper's furniture, used now almost exclusively by all specialists. No. 1 is a hive arranged for comb honey with two supers, each containing 24 one pound section boxes, thus saving a surplus capacity of 48 pounds. The brood chamber contains eight of the standard frames. Hive No. 2 is simply two brood chambers, the upper set of frames used for extracting honey.

Cutting Down Ensilage In the Silo.

Where a silo is so large that in feeding ensilage a layer cannot be removed daily to the depth of about three inches a Rural New Yorker writer recommends to feed from a portion of the

silo each day, instead of attempting to feed from the entire surface, especially in summer. During the winter it is probable that one would be able to feed from the entire surface without danger of having any of the ensilage spoiled.

A practicable way, he says, to secure a smaller surface from which to feed is to cut down a portion of the ensilage with a hay knife, just as one would cut down a portion of the haymow. The knife used for this purpose should be one with a serrated edge, and care should be taken that the knife is well sharpened. If the ensilage is cut down so that a smooth edge is left exposed, it will be impossible for the air to penetrate to any considerable extent, and it has been found in actual practice that there is no waste whatever.

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ESTABLISHED 1893.

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VOL. 7, NO. 48.

REV. JAMES CANNON, JR., Editor,
Blackstone, Va.

BLACKSTONE AND RICHMOND, VA., DECEMBER 14, 1899.

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RELIGIOUS THOUGHT.

**Doms Gleaned From the Teachings
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Contentment.

Christian contentment is the result of a trained and sanctified imagination.—Rev. Warren G. Partridge, Baptist, Cincinnati.

The Divinest Altar.

Home is the divinest altar, the sweetest resting place, on the way to heaven.—Rev. J. T. M. Johnson, Baptist, St. Louis.

Patience.

Patience is like the other Christian graces. It is progressive; it can grow only as it is cultivated.—Rev. L. C. Calhoun, Methodist, Mobile.

Worship.

Worship is more a temper of the soul than an act. This makes any such spot the gate of heaven.—Rev. Dr. William Tracy, Episcopalian, Philadelphia.

Ideal Man.

The ideal man is not he who has never had temptations, but he who has overcome them.—Rev. George H. Hepworth, Congregational, New York.

Light of Faith.

The light of faith, that glorious light, bursts through the dark clouds of doubt when once the face is turned to the will of God.—Bishop George H. Kinsolving of Texas, Episcopalian.

Opportunities.

Opportunities do not make men. They only reveal men. A small man does not embrace the opportunity, and a large man may wait till his death and not find the opportunity.—Rev. Dr. W. S. Crowe, New York.

Power of Ideals.

Ideals rule the world. They reveal to us our possibilities. Men and nations have ever been led from narrowness to enlargement by the vision of distant and radiant ideals.—Rev. Dr. J. F. Carson, Presbyterian, Brooklyn.

True Religion's Essential Elements.

The two essential elements of real religion are a spirit of charity and habits of personal purity, and those are the very points in one or the other of which most of us fail.—Rev. Frank M. Goodchild, Baptist, New York.

Indifference and Earnestness.

Indifference will put a cloak around a church so that people will almost forget that it exists. Tear away the cloak, and consecrated earnestness will appear, and Satan himself will move out of range.—Rev. Daniel E. Lewis, Baptist, Upper Roxboro, Pa.

Christianity and Civilization.

God's personality comes to man, and man is lifted to him, his individuality honored and his personality saved. Civilization is impersonal, lifting up the masses. Christianity is personal and centers around individuality and personality.—Rev. James S. Stone, Episcopalian, Chicago.

The Meliorist.

The melioristic man occupies the true ground. Striving for the world's bet-

terment, he can look forward to a time when he can fully sing:

God's in his heaven.
All's right with the world.

—Rev. Dr. Robert Stewart MacArthur, Baptist, New York.

Christian Purpose.

A part of the Christian purpose is to live well here. Personal life is to be one not of chance, but of choice. Nothing should be permitted to take the place of personal righteousness. Not even the bribing of charity giving is to be tolerated. One is always present with himself and his God, and the question of when and where to act well does not enter.—Rev. Henry Secrist, Unitarian, Boston.

Higher Universal Organization.

Religion does not suffer from hereticism, but rather from hindrance, a three-quarters belief in God. The notion that we have to mount up an incline step by step till we reach heaven, which is flat after we reach there, makes the notion of heaven tiresome and uninteresting. The tendency of the times is for a higher organization of all things.—Rev. Dr. Parkhurst, Presbyterian, New York.

Power and Faith.

To have power with God, power with the world, power over hindrance, we need to push out into the promises of the Almighty blindfolded and ask no questions. He will carry us forward on the wave of achievement just as far as our faith leads us. Let him command; let us follow. He always leads men and women into splendid successes and mighty victories.—Dr. Stephen A. Northrop, Baptist, Kansas City.

Pulpit Expansion.

The ideal pulpit throbs with expansion—as we understand it, wide with the multiplication of hallowed emotions to win men. This has not been the quality of the pulpit in all the ages. The pulpit in which Ezra stood was potent with expansion. If the pulpit that lacks backbone and common sense does not reach the masses, the periodical preacher is inclined to emasculate the truth. The pulpit ought to be the center of heroic utterance. Then the march of reform, science and statesmanship will grow divine in its evolution.—Rev. Dr. Frank C. Bruner, Methodist, Chicago.

Aim of Religious Life.

The aim of the religious life is so to work as to build the perfect character, as to produce the saved life in self and others. All human activity is to contribute to this end. The true function of art and literature is not simply descriptive, to photograph experience or conditions as they are, but to embody in lasting form ideas of truth clothed in the life which we see about us. Painting and sculpture, fiction and history, are meant to clothe in human form divine ideas, to show out things as they ought to be by means of things which are or may be imagined.—Rev. Lester Bradner, Episcopalian, New York.

The papers have reported so many good sermons from various brethren that much of our space is given up to them.

CORRESPONDENCE

A CARD.

In a recent issue of the Methodist Recorder there appeared a card from Rev. J. H. Riddick in reference to a report, which, he says, has been circulated on the Lunenburg circuit in reference to the amount allowed by the District Stewards for travelling expenses. In view of this card I desire to say two things in the columns of the Recorder:

(1.) Inasmuch as I wrote two articles in the Recorder in which I referred to the travelling expenses of presiding elders, and as I am the pastor of the Lunenburg circuit, it may be thought by some that I was the author of this report. I am not. Having been a Methodist preacher for twenty years, I am not altogether unfamiliar with the method of conducting the business of the Church, and I know that no assessment is made by the District Stewards under the head of travelling expenses of presiding elders, except in case of transfer from one district to another.

(2.) I understand that my articles of Jan. 12th and Feb. 16th have been regarded by some as personal attacks. This I greatly regret. I should never have been cowardly enough, I hope, to make a personal attack anonymously. Had I intended to make a personal attack I should have called names. My articles were intended to be general in their character, and to call attention to reasons why I thought the eldership to be unpopular. I have no ill-will or hard feeling toward any member of the Virginia Conference, and I regret that any one should have regarded my articles as personal attacks.

JOHN O. MOSS.

PAY FOR WHAT YOU GET.

TO THE SO. METHODIST RECORDER:

I notice in your issue of Nov. 2d the following:

"The steamer was due at 7 p. m., at Allmond's Wharf, on York river, about 28 miles away. * * * The wharf is 2,000 feet long, and after a rapid walk with a heavy telescope in order to meet the boat, a young man with a lantern called for twenty cents for the privilege of stepping off the wharf upon the boat, but I felt it to be an imposition

upon the travelling public, and while I had to pay it, I expressed my opinion in plain language. The right of protest is worth a great deal, and enables one to endure many objectionable things. I judged from the 'water-off-a-duck's-back' way in which my words were received that I was not the first protestant who had spoken his mind on that wharf."

This wharf is Capt. Allmond's private property, just as the conveyance which brought Mr. Cannon, Jr., from Mathews was the private property of the liveryman. Capt. Allmond had the same right to charge Mr. Cannon, Jr., for the use of HIS conveyance from shore to the steamer, that the liveryman had to charge for his conveyance from Mathews to the shore at Allmondsville. If the liveryman did not charge for the use of his team that is his affair. Capt. Allmond did charge for the use of his wharf, and no one is obliged to use it unless he sees fit. The phrase, "water-off-the-duck's-back," is a gratifying thing at an honorable man's purpose to pay no attention to the complaints of people who are willing to use private property and not pay for it. D. G. C. BUTTS.

Belroi, Va., Nov. 8th, 1899.

(The above note does not change the opinion expressed by this editor that it is an imposition on the travelling public to be obliged to pay this wharfage of 20 cents. He does not claim infallibility for his statements, but having travelled somewhat in various portions of Virginia and having paid tolls elsewhere, he considered the toll in this case to be excessive and so stated. It is simply a matter of opinion, but this opinion has not been changed so far.

Now, as to the statement in the above note concerning "the complaints of people who are willing to use private property and not pay for it," if the writer of the note is referring to me as a person who is willing to use private property and not willing to pay for it, I have the following remarks to make:—

1st. Up to the present time I have tried to pay all my just debts, both private and public. There was no protest in this case against a charge for the use of the wharf, but against the amount of the charge. I uttered an exactly similar protest today against the increase in the price of oil by the Standard Oil Co. monopoly.

2. In paying for the use of private property, I have so far paid dollar for dollar. I have never had to request others to assist me in attending to my affairs, or to help me to arrange a compromise with my creditors.

3rd. In paying for the "use of private property" I have never been willing, so

far, to call upon others to make contributions to help me meet my expenses. I do not think I ever would do so until I had cut off every article of expense not absolutely necessary to maintain life and decency.

4th. Having managed to get along up to the present time and pay all my debts, should I ever get into financial difficulties, I shall not trouble the writer of the note given above by selecting him to give me advice and counsel as to the best method of settling my affairs in an honorable manner. Nor, if I should ever find myself "willing to use private property and not pay for it," should I select him as the person to expound to me that rule of John Wesley's which "forbids borrowing without the probability of paying, or taking up goods without a probability of paying for them."

JAMES CANNON, JR.

COLPORTAGE.

Mr. Editor,—The pressing need existing that something be done towards establishing on a proper basis in our Conference the colportage business, induces me write this. It seems to me that as a Church we have done but little towards making colportage a success. We have it in name, but in reality we have no true colportage system in our Conference. The result is that our people are not half supplied with our religious books and papers and doctrinal works. It is surprising that as a Church we are so indifferent and supine in this matter. In the absence of live colporters to go among our people with our religious papers and books we can't have a colportage system worthy of the name. Colporters must be employed by some means to go among our people and visit and sell books and hold religious services. The field for this kind of work is open, and, I may say, white to the harvest. The Baptists are moving along the lines indicated and are meeting with success. We can do the same if we have a colportage system worthy of the name. Let our Conference establish such a system and let it be pushed with vigor, and the results will be most gratifying.

E. P. PARHAM.

DR. YOUNG'S FAREWELL SERMON.

Every pew in Epworth M. E. Church Sunday morning was filled. At night the largest audience that probably ever assembled there was present to hear Rev. W. J. Young, D. D., preach the closing sermon of his four years pastorate. Hundreds were unable to find even standing room, and reluctantly went away. It was truly an ovation to the able and popular pastor. The music by the choir was superb and in harmony with the occasion.

Below we give a synopsis of the discourse. Subject: "Jesus Crucified."

"The text was I Corinthians, chapter 2, verse 2: 'For I determined not to know anything among you, save Jesus Christ, and him crucified.' The sermon was a review of those principles underlying the sermons of the past four years. Among other things, Dr. Young said: I have preached to you nothing but Jesus Christ. I have tried to lead you into a

A PLEA FOR OUR GIRLS AND OUR HOMES.

I do not believe that women and girls are more important than men and boys. I do not think that they should be given any better opportunities. I was a boy once, and the fact that the past few years of my life have been devoted to the training of young girls, has not caused me to forget the great needs of my own sex. But I do believe that girls should have opportunities for training equal, for the purposes for which they were made by God, to those provided for boys. Each sex has its great life-work to perform. Man is the bread-winner; woman is the home-maker. The happiness of the present and the glory of the future both depend not simply on having bread enough and to spare, but upon the character of the surroundings in which the bread is to be eaten, and upon the qualities of the mind and heart of the one who is to direct and control the early years of the young life, before it becomes a part of the moving power of the great world. This important work of home-making and home training is peculiarly the work of woman. Unless she succeeds in this work the great purpose of her being has been thwarted. To fail at this point is to bring ruin upon us as a people. To succeed here is to insure a glorious victory in all other matters worth fighting for.

If we are to maintain our standing as a people, we must have inspiring and uplifting home life. But home life depends on our women, and hence our women must be inspiring and uplifting if our homes are to be so. It is not sufficient that our girls keep the Ten Commandments, or that they have beautiful faces and shapely figures. Moral worth is not to be underestimated, nor is physical beauty to be ignored, but the problems of the home and the direction of young life in this age require something more than these. The model home-maker needs a mental furnishing also to enable her to meet the responsibilities of her position. As a distinguished educator has said,—“She needs alertness and equanimity, judgment and skill, taste and tact, a nature enriched with a varied and exact knowledge, beautified by culture, characterized by strong through discipline, lofty in ideal and possessing the incomparable grace of unselfish ministry. Thus, and thus only, as wife, mother, embodiment and inspiration of the best in society, an ever new revelation of the meaning, beauty and power of the gospel of love and ministry, is she qualified to meet the varied demands of family life.” How many times when pressing upon a parent the necessity of educating his daughter I have been met with the reply that it was not worth while to spend any money on her for as soon as she stopped school she would fall in love with some fellow and get married. Could there be any better reason than this very one for educating one's daughter? Does not a man want the home of his own child to be a centre of light and power, and his own grand-children to have the best of training? And is not knowledge, culture, judgment, and discipline desirable in wives and mothers? Will not the people, whose homes are controlled by such women, become superior to those whose women are comparatively ignorant and uncultured, and lacking in judgment and self-control? There can be but one answer. The true progress of any people depends upon the position occupied by the home, and the home depends upon the women.

Now, ignore or minimize it as we may, Virginia is not keeping up in this matter. Millions of dollars are being spent in other States, where we are spending thousands, and thousands of girls in other States have advantages, where hundreds receive them in ours. In six years of travel from Lynchburg to the ocean, and from James River to the Carolina line, I have seen hundreds of bright, intelligent girls who were eager for higher training, but who, for lack of means, could not obtain it, and who have been obliged to be content with the meagre advantages of a cross-road public school with one teacher for thirty children of all grades, and that running barely six months in the year. There is no part of my work more delightful than to talk with some such girl, and, finding her worthy, to arrange matters so that she can have the opportunity for development, which her heart so much craves. I can but think of how much that training would do for her, and of what a difference there will be in her power as a home-maker. But there is no part more trying than to meet or receive a letter from such a girl after all the rooms in the building have been filled, and all the funds pledged that can be used for that purpose. I have gotten letters from girls begging to do any work for their training, but there was not a vacancy in the house and no work for them to do. It is surely a hard thing to say “No” to one asking for a chance to fit herself to do a greater work for God and humanity.

I come before the readers of this paper today to plead for these girls and for the homes over which, in a few years they will have the directive influence. No one man, no one school, no one Church can do all this work, and we cannot do it all at Blackstone. But every man, every school, every Church must do something, and our Church must do her part if she is to continue to hold her position as an arm of power in the work of saving the world. In no better or surer way can she save the world than by providing cultured, Christian women to make the home life of our State. If, as a Church, we are going to do this great work, it must be done through our schools, and as the school at Blackstone was built under the direct authority of the Church, and belongs to it, I give some reasons why our readers should join in the great Thank-offering Movement, and should help on the good work for girls and homes being done at Blackstone Institute.

(1.) **WE NEED MORE ROOM.** Every year since the school first opened, it has been full. The number on the roll has been decided so far by the number of beds which could be properly arranged in the building. The principal has sometimes stopped canvassing lest there should be more students than could be cared for. The aim of the school has been expressed in its motto,—“Thorough Instruction Under Positive Christian Influences, at the Lowest Possible Cost.” The present building has been stretched to its utmost capacity, and to get more room we must have a new wing, both for bedrooms and class-rooms. Without this added room we must stop where we are, and cut off every year many bright girls when if we only had the new wing we could train them for this great work in life. If we were not already doing all we could do we would not plead so persistently, but our case is peculiar. Every other Church institution has all the room it needs. We are curtailed in our work by lack of room. We beg our brethren and our sisters also to remember this as they make their contributions as large as possible to help us to do more of this great work of preparing Christian home-makers.

(2.) **WE NEED MORE MONEY FOR LOAN FUNDS.** We are already helping as many girls as we possibly can with our present limited means, but if we can get our new wing built, it would be a great delight to the management of the school to have enough loan funds to fill up every new room with girls who, without the aid of our loan fund, could not possibly attend school. If our Christian men and women would only look at this matter, not as the giving of charity which will simply help one individual, but as a very direct and positive means of elevating a whole household, and perhaps a whole neighborhood, they will see that it is one of the surest ways to establish the Master's kingdom in the earth. Will not our preachers and people help in carrying out this kind of work? We do not believe in treating any girls like paupers, and giving them outright, what other girls have to pay for, but we do believe in giving them a hand by the help of which they can pull themselves up and fit themselves to render better service for the Master.

Our Church has united with world-wide Methodism in the purpose to make a great Thank-offering to God for his great mercies to us in the past, and for the advancement of his kingdom in the coming years. Will it not redound to the glory of His name to make a worthy offering for the cultivation of noble women and, through them, for the elevation of home life?

If any one who reads this plea should become interested and desire to make an offering, large or small, to help the work at Blackstone for our girls and for our homes, if he will send the name and amount of subscription to the undersigned, it will be reported to his pastor and properly credited on the Thank-offering Fund of the charge to which the subscriber belongs, and can be paid in accordance with the plan of the General Conference—either in cash, or any time before January 1st, 1901, or be paid in installments any time within five years.

JAMES CANNON, JR.,

Principal Blackstone Female Institute

knowledge of a larger Christ, a Christ manifest in all things. I have sought to show the cross in all things and over all things. I have preached Christ, not a man. I have not forgotten to present the great doctrines of Christianity. Each of these has been presented at least once during the four years. But these have been so presented as to magnify Christ and to lead at last to him. Christ, other than Wesley, or Luther, or Calvin, has been held up before your admiring gaze, and sympathy has often been expressed with that cry which even the denominations are raising: 'Back to Christ.' It has been urged that what the world most needs to-day is Christ, Christianity, and not churchanity.

I have preached the Christ-life as practicable for each individual. So many in the church and out of it admire this life, but think of it as a dream, a picture, a pleasant song. They believe at some day in the future men may begin to live in that way; they postpone the day as a rule until the life in heaven comes upon us. I have cried out with John the Baptist: 'The kingdom of heaven is at hand.' He is a Christian, neither orthodox or not, who lives as Christ lived among men. The aim of the gospel is to make many Christs, and these Christs are perfected like the first, by the cross, and reach the divine ideal by bearing their cross. It has been evident to us all, as we pursued our studies, that the only joy is to be found in this life, because this life alone is a natural life, in harmony with God's purpose in our creation. By thus living, therefore, are we happy, as the eagle is content when the cage door is opened and he is permitted to soar aloft to his native place, or as the swift steed is most satisfied, when, freed from his stall, he flies over the plain. It has not been forgotten that there are losses and self-denials in the way of such a life. These have been fully presented, but at the same time we have seen that for such a life we would pay to give up all.

It has been my aim to preach a Christ whose ideal may be realized in society and all the public affairs of men. The new Jerusalem will come down among men if only we shall allow it to do so, and our citizenship, as St. Paul says, may be in heaven. The politics of city and of State may be clean. The various social vices may be uprooted. The labor problem may and must be answered in a way just to both sides in the controversy. We must pray and work for the making of the golden street, and the pearly gates of a city, into which the things that defile may not enter. I have tried to make you see how Christ is working in the world, and how the passing events illustrate his kingship. The war with Spain, the English war with the Boers, the interesting events occurring in China, the trial and final vindication of Dreyfus, all these have had their message for us, both by the failure of anti-Christian principles and by the victory of those teachings presented in the cross. We have seen all history preparing for his coming, and then all subsequent history a slow but sure development of his word and power among men, so that we may confidently expect the world one day to recognize him as indeed its king.

It has been my purpose to present the Christ as present in the thought of

the world. We have seen that the heathen religions are but broken lights of our Master. The literature of the day, as well as of the past, tends to be permanent in so far as it glorifies our King. The myths and fables of all ages are evidently but a childish attempt to realize that which Christ fulfilled. Scientific thought once believed to be in rebellion against Jesus of Nazareth is now coming back, with the Magi, to the manger of Bethlehem. We expect the hour to come when he will be the chancellor of all the universities, when every thought will be brought into captivity to Him; when selfish thought shall become unselfish; materialistic thought shall become spiritual; when the aims of the great minds of the world shall be a larger knowledge of the unseen world; when the face of Christ shall be seen in every mountain transfigured, and His voice shall speak from every bush afire with the glory of God. I have done what I might, in a humble sphere, to hasten this glad hour—an hour which is bound to come.

"In the pursuit of this part of our humble study we have examined all the tendencies of modern thought, not for the sake of gratifying our curiosity or entertaining ourselves, but that we might know the better how to perform the task of exalting the Lord Jesus. We have seen how poor are all human schemes for the betterment of the individual or of society, and how Christ's theory alone commends itself to our better thought.

"I have preached to you this Christ as a Savior. This salvation is not so much a deliverance from punishment, as it is a deliverance from our sins, from all that is ignoble or out of harmony with our real, our better selves. Here and now, by living in the lower man, we find our hell. Here and now, by living in our higher selves, we find our heaven. It is Christ that saves us from all that is small and mean, and brings to us again the image of God. I have not insisted much upon anything with regard to this great salvation; but you have seen how great power has gone forth from that cross, the power of love, to transform the world, and to make men good. Before his purity men are ashamed to be impure. Before his heroism men are ashamed to be cowards. Before his self-sacrifice, men are ashamed to be selfish.

"I have preached this Christ as a maker of servants. The salvation of Christ is complete when His thought and life are reproduced in men. Of himself, Jesus said: 'I am among you as one that serveth.' This is after all to be a Christian—the rendering of loving service to men. Our wealth, our knowledge, ourselves, we hold in trust for one another's good. We neither live nor die unto ourselves.

"This Gospel I have tried to preach to you for four years. But I would that it had been done more worthily and more successfully."

At the close of the sermon the choir sang "God Be With You Till We Meet Again." During the singing of this hymn hundreds in the congregation wept freely, and Dr. Young was visibly affected. When the service ended the members of the church and congregation flocked to the altar to bid the retiring pastor adieu.

Dr. and Mrs. Young left on the Bay

Linesteamer for Baltimore, where they will spend a short vacation with relatives before going to Lynchburg.

DR. STEEL'S SERMON.

The Methodists had a Union Thanksgiving service at Centenary church. A large audience heard Rev. Dr. S. A. Steel preach. His text was Psalm 107-1: "O, give thanks unto the Lord, for He is good; for His mercy endureth forever."

Dr. Steel said in part:

"It is a beautiful custom established now by long usage as a part of American life, for the President of the United States to designate one day in the year, and to invite all the people to unite in the grateful worship of Almighty God as the giver of all good. We have assembled this morning in response to this invitation and in concert with millions of our fellow citizens, to offer praise to the Most High for all His benefits.

"The recognition of God as the source of all our blessings is one of the highest duties of the Christian; for in him we live and move and have our being. Gratitude is one of the noblest sentiments that can animate the human mind. It yields the largest revenue of happiness. It clears the clouds of despondency from the sky. It revives hope in our hearts. It imparts strength to our hearts, reconciles us to our lot, sweetens our toil, and diffuses a divine radiance through all the avenues of life.

"We have abundant reason to give thanks to God, first for the prosperity that has marked the present year. We have had abundant harvests. Plenty has crowned our labors. The earth has yielded her increase, and we have harvested one of the largest crops America has ever known. This abundance has not been confined to localities, but is general throughout the country. On the Atlantic seaboard and the Pacific slopes, in Michigan and Mississippi, on the vast plains of Texas and the far valleys of Oregon, is the same story of fields bending under the weight of their glorious fruitage. Kansas, alone, boasts a crop of 360 million bushels of corn. There has been a marked revival in trade. The railroads are hardly able to handle the business of the country. The activity is in all departments; mills, factories, furnaces and mines—everywhere the stir of prosperous industry. Wages have advanced and prices improved. The laboring men are cheerful and the capitalists cannot complain. When we remember the condition of things a few years ago, with banks failing, credit wavering, gold hiding, trade suspended, strikes paralyzing labor, and general discontent threatening us with revolution, we may well be grateful for the stability and prosperity of this time.

"Let us be grateful for our country. There are many reasons why we, as a people, should rejoice. Nowhere else on earth perhaps can we find seventy-five millions of people living in the freedom and the happiness that bless the United States. It is due to our Christian civilization, to the prevalence of the moral sentiment of our social life, and the influence of those religious ideas and institutions which conserve and support the true interests of men. It is true that we are far from being a religious nation. There is deplorable corruption in high

places and in law. The frequency of divorce, the secularizing of the sabbath, the lawlessness, the race conflict, the Mormon problem, the liquor traffic, the overcrowded cities, all these are dark plague spots on our country, and breed death and pestilence to our people. But over against each and all of them we may set the vigorous, moral earnestness that opposes them, and will never cease to oppose them. Our institutions are safe, liberties assured, our national prestige established, our domain so great that morning sun on one side blends with the evening hymn on the other, and the sun never sets on the flag. Every man sets in quiet and safety under his own vine and fig tree, and if he is not happy, it is his own fault.

"Above all let us praise God for His great salvation. All nature proclaims His love. It is written on the earth beneath our feet and the sky above our heads. It is inscribed on every leaf and flower. It whispers in every breeze and murmurs in every stream, and roars in every ocean and thunders in every storm. It sparkles in every star that gems the vault of heaven, and burns in every rolling sun. Creation is a monument of the love of God from the grain of sand on the seashore to the mighty orbs wheeling through the depths of space. But the cross is the crowning crowning achievement of infinite love. The seven-fold effulgence of divinity is seen in the Son of Man. The inner glory of the God-head is revealed in the miracle of redemption. Calvary enchants the universe. Angels, as well as men, bend with adoring wonder over the infinite mystery of the love that found a way to save a sinful world.

"God in the person of His Son,
Has all His mightiest works undone."
"O for such love, let fields and hills
Then lasting silence break,
And all harmonious human tongues
The Savior's praises speak."

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SERMON OF REV. W. B. BEAUCHAMP.

The Thanksgiving sermon preached at Broad-street church by Rev. W. B. Beauchamp, the new pastor, was a model one. Mr. Beauchamp said in part:

"It is a good thing to give thanks unto God.' It has become a custom with our people in this land on a set day every year to give public thanks to God by proclamation of President and Governor and in public service for His goodness to the nation. It certainly should be the natural promptings of every heart with which God has to deal, with every life which is associated by faith in Christ Jesus—it should be the natural outcome of that heart and that life to give thanks unto God. I love our people and I love our nation, and there never comes a time to me when everything looks dark or when I have any doubts about the outcome of these things to our heart, because above all I see and all I hear I believe in God. That was a splendid faith of our Robert Brownig, one of the greatest poets of modern times, when he sang, 'God is in the heaven, all is well with the earth,' and so I think always of God as above

(CONTINUED ON FOURTH PAGE.)

SOUTHERN METHODIST RECORDER.

A Weekly newspaper devoted to the spread of scriptural holiness. "For we wrestle not against flesh and blood, but against principalities, against powers against the rulers of the darkness of this world, against spiritual wickedness in high places." "Abstain from every form of evil, and the very God of peace sanctify you wholly."

REV. JAS. CANNON, Jr., Editor.

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THURSDAY, DECEMBER 14, 1899.

SERMON OF REV. W. B. BEAUCHAMP.

(CONTINUED FROM THIRD PAGE.)

all and in all and through all, and whether we can see it or not, or whether it is given to us to understand the mysteries of everything in Church and State, nevertheless, it is all well because God doeth all things well.

"When God had made the land, the sea, the sky and all the waters beneath the earth, when he had created life and put in it every form, the first scripture we have is that 'God looked upon it all and said it was very good,' and so I think this life in the sight of God is good, and God in his own way, whether we see it or not, will work out all things for good.

"I give thanks to God tonight, and so I think all of us will, that the world in many respects, in many ways, and in many places, is growing better.

"I believe like Dr. Talmage once said in a lecture, that today is the best day the world has ever seen. I believe that this hour is the best hour that the world has ever seen, and that this minute is the very best minute that the world has ever known. I thank God for a faith in Christ Jesus that enables us to believe that through him and by his matchless power, his death and resurrection, that the world shall be God's and the world shall be satisfied with it, and you and I tonight have a reason personally in our lives why we should be profoundly thankful to God for his goodness to us.

"So many people complain and are discontented with their Church and lives on account of such little things, and I cannot but help looking you in the face and saying: Suppose Christ

had been turned aside from His purpose by such a little thing and suppose Christ would grow weary with you and with me because of the many little things we do that are not in accord with a Christ spirit; suppose Christ were to say to you and to me, I will have nothing more to do with you because you have been untrue in this little matter, what would be our end and what would be our destination? And here we are tonight ready to take umbrage at the slightest thing, walking with our feelings on our sleeves and ready to feel hurt at any possible slight. I wish tonight that you and I could have in us the spirit that was in Christ Jesus. I was thinking as I came here tonight, that if the people who were at this Wednesday night service were to say that, by the grace of God from this night through to next Thanksgiving night, I will walk as Christ should walk, I will live as Christ would live, I will have the same spirit in me that was in Christ Jesus, I will seek day by day the unction from above that gives power and gives success and makes our lives effective. I was thinking what a great work and what a marvelous influence and what a power for good during this coming year. And as I thought of it I said, may God put this purpose into the hearts of these people as we come together for the first Wednesday night of the conference year to sing and to pray and to begin our mid-week work.

"I like to give thanks to God by word; I like on public occasions to make known to men everywhere that God has been good to me, and I feel in mine own heart tonight as the Psalmist sang: It is a good thing to give thanks unto the Lord. But do you know what I conceive to be the highest sort of thanksgiving, not by word or prayer or song, but I believe the thanksgiving most acceptable to God is the thanksgiving of deed and of living a life that shall be such a life, a walk that shall be such a walk, a character that shall be so Christly that that day by day our very lives shall be a thanksgiving to God for his mercies to us and his goodness. And those who have a tendency to complain if they would read the life of Christ and think of Gethsemane they would never utter another word of complaint, but would give thanks unto God day by day, morning and evening, for his kindness to the children of men. And I trust that you will not let tomorrow be a formal Thanksgiving, satisfied with the good things to eat, but that you will seek the poor and needy in the nooks and corners of the city and go to them with gifts and with messages of life; and so I trust, my brethren, that this day will not be a formal Thanksgiving with us, but will see some deed done, some word spoken, some prayer made that shall bring joy and gladness into some sad life and in the evening you will find that God will flood your heart with peace that passeth understanding and a joy that the world cannot steal away. And may God help us to do what will be most acceptable to Him."

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DR. SMITH'S OPENING SERMON.

Rev. A. Coke Smith, D.D., the new pastor of Epworth M. E. Church, enter

ed regularly upon his ministerial work Sunday, preaching to a large congregation in the morning on "Christ Crucified the Distinctive Mission of the Gospel." At night there was an overflow audience and many were turned away, being unable to obtain even standing room. The Doctor preached with great freedom, being fully imbued with the spirit of his subject, "The Gospel of the Kingdom"—text, Mark I., 14:15. He said in part:

"The preaching of John the Baptist gave voice again to the spirit of prophecy which had been silent for four centuries. The people crowded to his ministry, even Herod being an interested listener. He delivered the good news of the advent of the Kingdom of God; yet he died in a prison under the executioner's axe, at the instigation of a vile woman, whom he had offended by his honesty. On the death of John, Jesus left Judea, after a year of almost fruitless labor, and began in Galilee to preach the Gospel of the Kingdom of God. How he ended his life we know. Was this the good news and was this the Kingdom of God? Was an axe or a cross what it had to offer to those who entered it? Yet as we look back we see it was good news in spite of what it brought upon its founder and its early advocate—good news indeed, the best the world has ever heard. And it is the good news of a kingdom stronger than all earthly kingdoms, and one which is here to stay until it has brought all other kingdoms under its power. The gospel of the kingdom—these are the ideas; good news and good news of a kingdom—blessedness according to law backed by infinite power it was announced as good news at the advent when the angels sang their song of 'Peace on earth, good will to men.' It was a new revelation of God's attitude towards men. Christ came to reveal the father. The Old Testament had introduced God over the conscience; Christ came to introduce Him in the heart. 'He that hath seen me,' he said to Philip, 'hath seen the Father.'

"No longer enthroned in awful power, and forbidding approach to him, is he revealed, but with open hand and heart receiving all who will come. And it was good news of helpfulness as well. It found the world in miserable plight. The picture is black wherever looked at. The track of history was marked in blood. Man preyed on his fellow as the beasts of the forest. Life in its highest places was vile beyond description. Misery, crime and vice were everywhere. Into the world thus circumstanced this message of good news—of hopefulness—was dropped as the voice of God upon a stormy sea.

"Look at him who preached this good news. He was born in a manger and buried in a borrowed tomb. From birth to death he was poor; he had few influential friends, and these were afraid to avow their friendship till after his death; yet he was never morose or sour, but grandly calm, claiming the powers of heaven and earth as his own. He drew around him the penitent and needy, and sent them away with something of his own peace in the hearts. His life was a witness against evil in all its forms, and thus aroused outrageous men against him which grew until he stood condemned

to die. Yet he faced death with perfect calmness, and in the shadow of the cross predicted the triumph of his kingdom. No influence in human history equals his.

"Look at the men whom he chose as his followers. They, too, were poor and unknown. They had no great mental gifts nor superior moral characters. They were filled with strange dreams of power, when called from their humble spheres to follow him. Yet by association with him they absorbed his spirit and went forth after his ascension to carry forward the work he had come to inaugurate. They remained poor and frictionless, yet shrank from no hardship, were never sour nor misanthropic, but always full of joy. What men had been seeking in wealth, power and pleasure, these men had found in Christ.

"What was the experience of these disciples, has been that of all his followers since. It may be that of every heart. Its constant refrain is 'rejoice.' And it is for all life. This condition of blessedness is not conditioned by circumstances. It spoke its message first to the poor and miserable and stilled their troubled hearts. They took up the song of good news and sent it down the ages. It has swelled like gathering winds and is sweeping the continents and islands with a mighty chorus of praise.

"Back of this gospel is God, the Almighty. The blessedness which it proclaims and brings is neither imaginary or transparent. Men may be imposed upon through the imagination and often are. The joys of wealth are sometimes experienced by those who fancy themselves rich, but facts prevailed after a while. The more we realize this power of the Kingdom of God the more real and persistent are the joys we have in it. The earth is transfigured, old things pass away, and all things become real.

"The Jews were looking for a kingdom in form; Christ came to establish a kingdom in fact. They asked him when the Kingdom of God would appear. He replied: 'The Kingdom of God cometh not with observation,' but it is 'within you.' It does not control by outward law, but rules by inward power. It is at once a despotism and a most perfect liberty. It can make any demands upon its subjects and they account it joy to obey.

"It guarantees the blessedness of the subject. The kingdom being within us, no land can take it from us. Life is determined in its quality from within and not from without. What we are determines what we have. The trained ear detects harmony everywhere; the untrained ear can never know the glories of music, though it dwell in the midst of the grandest harmonies. The untrained mind may sit amidst libraries, but they are not his nor ever can be. The loyal heart sees God, realizes his rule and rejoices in heaven because in his heart. The exhortation of the text comes to us, 'Change your minds and believe the good news.' Give God a chance to do for us what he is going to do—to set up his kingdom within us."—Virginian Pilot.

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THE JUNIOR RECORDER.

RICHMOND AND BLACKSTONE, VA., DECEMBER 17, 1899

THE SUNDAY SCHOOL.

LESSON XII—FOURTH QUARTER, INTERNATIONAL SERIES, DEC. 17.

Text of the Lesson. Mal. iii, 13, to iv, 6—Memory Verses, 16-18—Golden Text, Gal. vi, 7—Commentary Prepared by the Rev. D. M. Stearns.

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13-15. "Your words have been stout against me, saith the Lord." They said: "It is vain to serve God. What weariness! It does not pay to give Him a seventh of our time and a tenth of our increase. Those who do wickedly fare the best. God seems to delight in them." Thus they talked and reasoned from what they saw and rebelled against God. If this lesson comes to any who feel tempted to talk or think after this fashion, let them read carefully the experience and testimony of David and Asaph in Ps. xxxvii and lxxiii. Present circumstances do not always indicate who are blessed and who are not. Sight would decide in favor of Job's friends or the rich man of Luke xvi and others who had present prosperity, but there was an afterward which told.

16, 17. "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard." There are those whose eyes have been anointed and opened (Rev. iii, 18; Eph. i, 18) and who, like Abel, Enoch, Noah, Abraham and Moses and others, see afar off and judge of present things in the light of the glorious future which awaits the believer (Heb. xi, 9, 10, 24-27). They believe that they are dear to God, dearly beloved by Him, because of the merits and sacrifice of His dear Son, and they rejoice in His present unchanging love. They speak of Him and His kingdom and encourage each other to faithfulness (Ex. xix, 5; I Pet. ii, 9), and the Lord hears it all, sees even the thoughts about Him in their hearts, and writes it all down in His book.

18. "Then shall ye return and discern between the righteous and the wicked." The present life does not declare, neither does the exit out of the body always declare, who are righteous and who are wicked, but the resurrection and the return with Christ shall declare it. Though death feeds on all alike, the upright shall have dominion in the morning, for the ungodly shall not rise in the first resurrection nor sinners in the congregation of the righteous (Ps. xlix, 14; i, 5).

4-1. "For, behold, the day cometh that shall burn as an oven." The coming of Christ in the Old Testament is, I think, invariably His coming in glory with His saints to deliver Israel and take vengeance on her and His enemies (Zech. xiv, 5; Isa. xxxiv, 8; xxxv, 4, 10; II Thess. 1, 7-10). With this stage of His coming is associated the day of the Lord which is such a prominent topic in the Old Testament and also in the New, the day of the Lord's wrath (Zeph. i, 14, 18; ii, 1-3; Math. xxiv, 21, 29), just preceding His millennial kingdom. Behold the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity! After that Israel shall blossom and bud and fill the face of the earth with fruit (Isa. xxvi, 21; xxvii, 6).

2. "But unto you that fear My name shall the Sun of Righteousness arise

with healing in His wings." And the world sees the sun when it rises, and so when He comes in His glory as the Sun every eye shall see Him (Rev. i, 7). But there is a stage of His coming preceding this glorious appearing when the church shall see Him as the Morning Star being caught up into the air to meet Him on His way (Rev. ii, 28; xxii, 16; I Thess. iv, 16-18). He takes His body, the church, to His judgment seat, where each member is rewarded according to his works (Rom. xiv, 10; I Cor. v, 10; Rev. xxii, 12; Luke xiv, 14).

3. "And ye shall tread down the wicked, for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts." The association of His people with Him in the judgment is also stated in Ps. cxlix, 5-9; Rev. ii, 26-28; I Cor. vi, 2. He says that His saints do that which He does in them and by them. He will reward His saints according to their works, and yet all the works of every saint are His workings in them (Phil. ii, 13; Heb. xiii, 21). He asks us, who have been redeemed by His precious blood, to yield ourselves unto Him, to present our bodies a living sacrifice, to recognize our bodies as His temples, in which He has taken up His abode (Rom. vi, 13; xii, 1, 2; I Cor. vi, 19, 20), and then as we yield He works in us His good pleasure, the things which are pleasing in His sight, and then rewards us for letting Him do this.

4. "Remember ye the law of Moses, My servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." It was when He gave them this law that He said, "If ye will obey My voice indeed and keep My covenant, then ye shall be a peculiar treasure unto Me above all people" (Ex. xix, 5). They soon found that they were unequal to it, and so an ark was made, and the new tables were put in the ark. Believers learn that Christ is the end of the law for righteousness to every one that believeth (Rom. x, 4).

5. "Behold, I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord." John the Baptist said that he was not Elijah, and the Lord Jesus said after John was beheaded that Elijah would come. Gabriel said that John would come in the spirit and power of Elijah, and the Lord said that John would have been Elijah if they had received him (John i, 21; Luke i, 17; Math. xvii, 10-13; Math. xi, 14). Had they received John and Jesus the kingdom would have come; but, having rejected both, the kingdom, which was at hand, was postponed until His second coming (Luke xix, 11-13).

6. "Lest I come and smite the earth with curse." Thus ends the last book of the Old Testament as we have it arranged, and we think of the ending of the first book, "A coffin in Egypt," and contrast the ending of Revelation, "The grace of our Lord Jesus Christ be with you all." He who is the end of the law for righteousness to every believer was made a curse for us and died and was buried for us and rose from the dead and ascended to the right hand of God the Father, and we wait for Him to come again as Son of David, Son of Abraham, in whom all the promises shall be fulfilled (Math. i, 1; Rev. xxii, 16, 20). The curse rests upon all who are not in Christ (Gal. iii, 10, 13; John iii, 18), but He calls and reasons with all to come (Isa. i, 18; lv, 1; Math. xi, 27-29; Rev. xxii, 17) and says, "Him that cometh unto me I will in nowise cast out" (John vi, 37).

EPWORTH LEAGUE.

Topic For the Week Beginning Dec. 17. "Teach Us to Pray."
Text. Luke xi, 1-13.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

This is the law of all getting. It is the rule of spiritual growth. It is deeper than words. It is the whole being, desiring, hoping, eagerly anticipating. Seeking is more than looking; it is not at all like gazing. It is more soulful than watching. It is hunting with eyes open and ears alert and every sense at tension lest the desired thing escape.

It arises from sense of need. It is urgent, insistent and persistent. It cannot wait, but cannot be diverted. It can be deferred, but cannot be denied. It is reverent, but bold. Ah, this prayerful spirit is the one successful force in life! It holds the secret key of power. It says "Our Father." It knows Him and can look up in His face trustingly and hopefully. All is well, because we know He understands and will do the best for us possible. He dwells in all heavenly glory and beauty. He is the maker of all excellence, and everywhere He bringeth perfection. We adore and worship Him. Sincerely we desire His will in all things in us and around us. May it be visibly seen in all the affairs of men, as it is most truly present in the invisible realms of angelic spirits.

We need sustenance daily. Life depends on the things of earth, and yet our food can be had only as He causes things to grow. We are imperfect and often do the wrong and omit to do the right. We deeply desire forgiveness, for all this is transgression against Him. As we desire pardon, so do we freely and fully forgive all who have in any way wronged us. On all sides are temptations, and the power of evil is great. May we be so directed that we shall not be overcome, but be delivered from all dangers of falling.

A Sturdy Christian.

Such was Elijah Hedding. He belonged to a generation later than that of Asbury and Jesse Lee, but the perils and hardships of early pioneering and foundation laying were not yet past. His was the age also of consolidation, which calls for judgment, tact, steadiness of nerve, clearness of thought. His early life was passed on a farm in Vermont, though he was born in the state of New York. No meeting house was within miles of his home, but an elderly man and his wife, who were Methodists, held a meeting every Sunday in their house, and Hedding at 16 years of age was induced to read one of Wesley's sermons to them each week. In 1799 La was converted and soon began to preach. His early circuits often covered a score of towns and required a hundred miles of horseback riding a week on wilderness roads, swimming streams, sleeping in log huts open to the weather

(CONTINUED ON EIGHTH PAGE.)

SAVE, LORD, LEST WE PERISH!

BY THOMAS SULLIVAN.

Some trust in chariots, and some in horses, but we will remember the name of the Lord our God.—*Psalms 68: 7.*



God, our father's God, whose hand
Hath safely led us on our way;
With anxious hearts, throughout the land,
Thy people turn to Thee today.
Be near us Lord—Thy help we crave,
For Thou, and Thou alone, canst save.

We pray that lawless deeds, that shame
And outrage Justice, soon may cease.
That War—though fought in Freedom's name—
May end. O God, we long for Peace.
Our need is great! Thy help we crave!
Stretch forth Thy mighty hand and save.

For help and counsel, day by day,
Teach us to turn with Faith to Thee;
May we Thy righteous laws obey,
And find therein true Liberty.
From all the ills that now enslave,
We pray Thee, Lord, Thy people save.

SHOT AND SHELL

THE truth does
not need de-
fending.
The light
must shine in
before it will shine out.

The joyless man robs others of joy.

To bear misfortune calmly, is to have a fortune.

We laugh at vanity, but mourn over its harvest of vice.

The secret and success of love is its sincerity and simplicity.

Large problems are many-sided, and take many master minds.

It is not till Saul has been blinded, that the heavenly vision comes to him.

A man is what his life is to him.

Genuineness is greater than genius.

Epicurean meals do not make athletic men.

Every deserter will get what Jonah had, a whaling.

God cuts down our branches that He may plant His vines.

Into wisdom's web, wise men their waiting moments weave.

A man may be born in the mud and yet he may die in marble.

One thinker is worth more than many collections of thoughts.

There is a great difference between working for a man's good and for his goods.

He who must wait need not worry.

Not all new books have new thoughts.

People out of the ark don't believe in floods.

The man who never makes a mistake, never makes anything else.

When the devil hears the preacher announce for "the usual service," he goes to sleep.

If there were more people with fewer wants, there would be fewer with many needs.

Christ never gave His disciples to understand that they could preach people into heaven.

We never read in the Bible of a worldly congregation being called a Christian church.

Jesus bore witness to the truth; the modern preacher thinks he must please people."

If you will not invite God into your heart as a friend, He will not break in as a burglar.

In the child's first efforts to walk, do not despise the prophecy of the man's strong stride.

Toil and tribulation are the only coins passing current in the market where perfection is for sale.

The milk of human kindness is a singular commodity: when you give it away it keeps itself, but when you keep it, it sours.

DO NOT BELIEVE THEM, MY BOY.



YOUNG PILGRIM — Is this the way to Zion?

SELF-APPOINTED GUARD: — Well, it used to be; but it is closed for repairs at present.

THE . LARGEST . IN . AMERICA .

THE STORY OF THE WONDERFUL GROWTH OF BETHANY SUNDAY SCHOOL OF PHILADELPHIA.—SOME OF ITS FEATURES



BEARDLESS youth, not twenty years of age, gathered together a little mission Sunday School of twenty-seven children in the house of a shoemaker among the ash-heaps of Philadelphia, February 14, 1838. Near that very spot there gathers, today, the largest Sunday School in America, and possibly the largest in the world. The same youth continues at the head, though come to manhood and crowned with wealth and honors. Possessed of a marvellous faculty for organization, he has, in the past forty-one years won success in whatever direction his mind has turned. The man is Hon. John Wanamaker. The Sunday School is Bethany Sunday School, of the Bethany Presbyterian Church. Instead of the ash heaps, are now miles of handsome homes, beautiful driveways and on every side the appearance of comfort if not elegance.

How was such a transformation wrought, and what helpful conclusions might be drawn adapted to any community? These are the questions one naturally asks when he surveys such an enormous stride from the mission Sunday School of twenty-seven members, to the present membership of 4,000 in attendance on a recent Sabbath. It was to learn the secret of this rapid growth, that I called upon Miss Annie S. Harlow, who teaches a class of 1,000 in the primary department, each Sabbath. Mr. Wanamaker is at present abroad. She said:

"Mr. Wanamaker's Bible class has a membership of 1,600. This is divided into bands and companies. A band has ten members. At the head of each band is a titheman, who is held responsible for looking after the attendance and general character and circumstances of each member of his band. Over the tithemen are centurions, who are responsible for the attendance of the tithemen and look after the general work of the class."

Light dawned upon my mind. Here was an instance of that rare gift of organization which reached from centre to circumference in every direction.

"But, Miss Harlow," said I, "how can you teach a class of 1,000 in the primary department? It might be possible for Mr. Wanamaker to have such a system among the older ones, but you cannot organize young children in such a way."

"To be sure," she replied, "I have my helpers. There is one lady to about every twelve children, who is responsible for their appearance, and looks after their circumstances."

"Mr. Wanamaker is thus able to learn all about every man, woman and child in the Sunday School," I said.

"Yes," she replied. "He not only can do this, but he can call nearly every member by name. Boys who have been away for years at school or in business, find that

he has not forgotten their faces or their names in their absence, and he greets them heartily on their return."

"Wonderful," I said. "It is not strange that you have the largest Sunday School in America, with such a superintendent."

Bethany Sunday School is worth going a long way to see. You cannot see it, however, without traveling around some, as it is too large for even the big auditorium of Bethany Church. The Sunday School building proper is by the side of the church. Down stairs you find the primary department, and upstairs the Intermediate, while the big Bible class meets in the audience room of the church. There are an almost endless number of rooms with glass partitions, where the smaller classes of the intermediate teachers meet. To incite perfect attendance, bright colored badges are given each pupil every three months with one, two, three or four stars, according to the quarter and color according to year.

The parents have their interest aroused by the regular reports which are made to them by the teachers, and special exercises

day each scholar and visitor is presented with a fan, which, on opening they find has an attractive program printed on it. Another Sunday, the school is turned into a Congress, and the independence and originality of the boys and girls are aroused.

The various departments are graded with care. To graduate from Miss Harlow's junior department, a child must be not less than 10 years old, be able to name the books of the Old and New Testament, repeat the Lord's prayer and the Twenty-third Psalm. When these conditions are met, to the satisfaction of all concerned, he is awarded a diploma and presented with a Bible. The one who is more than ordinarily proficient, is given a badge to which seals are attached. He now enters the intermediate grade upstairs. After eight or ten years in this department, he reaches that age where many boys and girls think they are too old for Sunday School. Bethany will not give him up, but enters him in Mr. Wanamaker's big Bible class, and the tithemen take a personal interest in his future welfare.

The manner of teaching the Sunday School lesson is of interest, and is well expressed by the definition of "true teaching" which was hung on the wall of the Trinity Methodist Church, of Chicago, during the recent summer session of Illinois Sunday School teachers. It said: "True teaching



BETHANY PRESBYTERIAN CHURCH, PHILADELPHIA.

are held at the end of each quarter to which all parents are invited. On such days there is always something original, and in fact, the scholars at Bethany Sunday School are always looking for the unexpected to happen. Getting out of the ruts and keeping out of them, has been the watchword from the beginning. This does not involve throwing the International Lesson Leaves overboard, for Bethany follows these lessons prepared by the International Committee, with the greatest care. But the exercises are constantly varied. One Sun-

moves from the simple to the complex, from facts easily understood, to those less understood, from observations in the material world, to observations in the spiritual world." In other words, it draws out the mind of the pupil and prepares it to accept conclusions in a spiritual sense which would not be accepted otherwise, and what is better, this method leaves a lasting impression on the mind. It is the same method Christ adopted 1900 years ago, but which so few teachers of the gospel use today.

EPWORTH LEAGUE.

CONTINUED FROM FIFTH PAGE.

and preaching from once to three times a day. Besides his expenses of travel he received some years less than \$5 in money.

He afterward preached in New Lon-



BISHOP ELIJAH HEDDING
don and Boston and was presiding elder of extensive districts. He was elected bishop in 1824 and died in 1852. He was a man of eminent piety and prudence.

Failures in Prayer.

A multitude of things are asked for from God which people never get, and then the failure is laid on prayer. Then the question is raised, "Does God always answer prayer?" and great mystery is thrown around the whole operation.

The mystery is not very deep. The failure was in the prayers and not in God. No use to try to carry water in a sieve. There was no bottom to that asking. It was no praying at all, only wishing for things, with no regard to God's conditions of promise. It is useless to try to tease things out of God or impose upon Him. Prayer is not an instrument put in our hands with which to pick from the tree of life any fruit we chance to fancy.

Have you ever learned to pray? Do you care to learn? Some of the lessons are hard to master, but the result is worth all the exertion. Jesus learned the lessons of prayer on mountain tops at night; in the wilderness, fasting and amid wild beasts and tempting spirits, in the thronging crowds of men, in Gethsemane, deserted by all friends; on Calvary between two thieves. His prayers prevailed. If yours fail, it would be well to ask Him to teach you how to pray and then to pray as He teaches you.

How Much?

How much will be left when all of self
Shall be washed from the soul away?
How much will be left when nature's dross
With the gold may no longer stay?

How much will remain and stand the test
When the true from the false shall part,
When the light of God shall dearly shine
And its rays illumine each heart?

What we have valued as precious gems
And have clasped with our jeweled rare,
When the Lord shall come to claim His own
Will He count with His treasures there?

THE CURSE OF DRINK

ENTAILS GREAT ANNUAL LOSS TO THE COUNTRY.

Money Now Spent For Rum, if Used to Buy Necessaries, Would Add Enormously to the Demand For Articles of Daily Use.

With a great display of justification, defenders of the liquor traffic claim for it that it is a wealth producing industry; that the money expended at the saloon for drink is not lost; that it simply changes ownership, continuing to circulate with the same debt paying energy as if it had been expended for food and raiment instead of whisky; that the toper's money helps to pay for the material and labor represented by the bar counter against which he leans when unable to stand alone, for the tumblers and decanters that adorn the sideboard and the mirrors and other elaborate furnishings usually found in drinking resorts, the cost of which represents crude material and the wages paid to labor for its manipulation all the way from source of supply to the finished product.

They do not state that the so called equivalent they deliver in liquid form has only a fictitious value and that it decreases the productive ability of the consumer without adding an iota of even temporary benefit to the man or his family, who may go supperless to bed for the want of food which the drink squandered money would buy. They do not state that if the money annually spent for drink plus the money the subject would earn each year through not having his earning capacity destroyed thereby were expended for food, clothing, furniture, homes and other legitimate comforts of life, such as are manufactured by the real wealth producing industries, there need not be an idle man in America or a comfortless home, an ignorant child or a pocket void of ready cash with which to defend against a "rainy day."

Most carefully compiled statistics estimate the present annual expenditure for strong drink at \$12,000,000,000. Think of the labor and material this vast sum of money would pay for the manufacture of staple goods of merit! Add to it the value of earning capacity restored to the tippler, the lessened cost of enforcing law and order and of maintaining asylums, penal institutions and associated charities, and we obtain only a faint suggestion of what we might be as a nation were the blighting curse of rum removed.

Official figures from government reports and the census bulletin show that in 1890 the amount annually expended in the United States for liquor was \$10,000,000,000, which was \$630,000,000 more than the annual expenditure for flour, \$470,000,000 more than for sawed lumber, \$400,000,000 more than for all iron and steel products, \$825,000,000 more than for public education and \$845,000,000 more than for all church expenses, including foreign missions.

Statistics are of little value as object lessons except to students or investigators unless they are so tersely presented as to exhibit at a glance some astounding facts—such, for instance, as the penalties voluntarily assumed

by men for the privilege of self degradation and the inheritance of disease and poverty, certain to follow in the wake of depraved habits.

In a more comprehensive manner perhaps than could be done by statistics Mr. Fernald, an authority on temperance economics, thus reviews the financial advantages of divorce from the miserable habits which now handicap the most successful accomplishments of every legitimate calling. He says:

"Tell the lumbermen of Michigan how many thousands of drinking farmers will then shingle their homes and barns or build new ones, how many thousands of houses will be built in all our suburbs for the workingmen when none of them drink away the money that might pay the rent or buy the cottage. Show the shoe manufacturers of Massachusetts what it means to take all the bare feet of drunkards' children off the ground. Let the iron men of Pennsylvania know that new stoves will at once be needed in 100,000 homes when the saloon keeper ceases to get the money.

"Tell the miners they will have work all the winter through, getting coal enough to put into these stoves. Tell the cotton planters of the south that there will be about 10,000,000 new calico dresses and aprons wanted as soon as the 2,000,000 tipplers cease to tinkle and go home with some spare change. Let the ranchmen of Dakota and New Mexico and Armour's men in Chicago know that there is going to be beef on thousands of tables where now are a few cold potatoes.

"Tell the woolgrowers of Ohio that everybody in this country is going to be wrapped in woolen and sleep under blankets when the blizzards blow and the thermometer ranges about zero and men no longer heat up with liquid fire in order to exterminate their families with atmospheric cold. Tell the grocer he can sell for cash and say goodbye to bad debts when the dimes no longer go into the saloon till. Tell the farmer there is going to be an unheard of demand for flour and meal and butter and cheese and eggs as soon as the bloated beer holders cease fostering that industry and begin filling out the hollow cheeks of wives and children with wholesome food."

There is not one who does not know positively that the crimes of drink are greater than can be depicted by language, yet the Juggernaut rolls on, shedding innocent blood while we seek some interposition from Divine Providence that will open the eyes of the blind to the dangers of the volcano over which slumbers our national and domestic life.—Banner of Gold.

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THE PASTIME CO.,

Louisville, Ky.

RELIGIOUS NEWS.

The friends of Bro. J. H. Riddick were very sorry that sickness prevented his being present at the session of the Annual Conference. Especially did they regret it in view of the fact that he retired from the active work. Bro. Riddick has served the Church for many years with faithfulness and zeal and retired with honor to the superannuated ranks. He has had a most painful affliction—a severe carbuncle—but is now recovering. He resides for the present at No. 111 North Harvie street, Richmond.

CUMBERLAND STREET M. E. CONGREGATION TO MOVE.

The members of the congregation of the Cumberland-street M. E. church will erect a new and handsome edifice at the corner of Freemason and Cumberland streets. The frequent announcement by The Landmark that this would be done, and as frequently contradicted, was officially verified by the Board of Stewards of the church last night. They accepted, most gratefully, the site for the building and authorized the pastor of the church to secure plans from architects in accordance with those prepared and submitted by him. The new church will cost about \$50,000 and will be completed by November or December of next year.

The Cumberland-street M. E. church is one of the oldest and largest in the city. From its pulpit bishops and evangelists have expounded the Word of God to immense congregations. It is the mother church of Methodism in the city, and numbers among its children Epworth and Queen street churches, while Centenary could be called its grandchild. About nine years ago, the Rev. Dr. A. G. Brown was its pastor, its interior was extensively improved, new seats being put in and a new and handsome organ purchased. The congregations prior to these improvements had been very small, but under Dr. Brown's effective preaching and masterly manner of conducting church affairs, they gradually increased in size. Then came the Rev. Dr. W. G. Starr as pastor, and for some time the edifice was too small for all who desired to attend Sunday night services. The church again resumed its wonted place for position in influence for good.

After several years the Rev. Dr. H. E. Johnson was sent here as the pastor. He is an able man and a church builder. During forty-three years in the ministry he has erected twenty-one churches and ten parsonages. He realized that new life in his membership would be of great value, and believed this would come with a new building. He believed there was no better site in the city than that at the corner of Freemason and Cumberland streets, and through the magnificent generosity of Mr. Frank Dusch secured the desired location and on it will soon erect a handsome, modern house of worship.

A meeting of the Board of Stewards was held in the pastor's study last night, when Mr. Dusch formally donated to the church the three lots at the corner mentioned, which are valued at \$15,500. The donation was accepted and a resolution of thanks for the generous gift

was heartily and unanimously adopted. The Board then authorized the Rev. Dr. Johnson to have the plans as submitted by him prepared by an architect at once. This will be done.

These plans call for a building somewhat like Epworth church. It will be constructed of granite and will front on Freemason street, the lot on this street being 58 feet 10 inches front and running back to Cumberland street 144 feet. At the corner there will be a handsome tower and two entrances in this with another at the other corner of the building.

The floor of the main auditorium will be sloped slightly and there will be but one gallery in the building, that across the front facing the preacher. The Sunday school room and infant class room will be in the rear of the church, separated just at the pulpit by sixteen feet doors on weights, which, when opened, will throw all the rooms into one with the pulpit in the center. There will be no choir loft, but the singers with the organ will stand just to the left of the preacher on the main floor.

The building will stand about ten feet from the street, and there will be a handsome grass plot in front. There will be separate entrances to the Sunday school and infant class rooms.

In every particular the new house of worship will be modern, and when completed will be one of the most attractive in the city. Ground will be broken for it about April, and Dr. Johnson thinks it will be completed by November. Everything will be entirely new except the pews and the organ, which were put in the present church about eight or nine years ago. The old building will be sold and already has an offer been made for it.

The direct origin of this new building is peculiarly interesting. Several months ago Mr. Dusch bought one of the three lots and one morning was having it cleared away preparatory to having erected thereon a residence. Dr. Johnson happened to pass at the time and seeing Mr. Dusch said: "You are trespassing sir." "I don't understand you," said Mr. Dusch. "I bought this lot and paid for it." "But," said the Doctor, "I pre-empted this lot for the Lord eighteen months ago." Mr. Dusch at once understood what the preacher meant, and after the conversation had continued some time about a church building on the site Mr. Dusch said he would think over the matter. He at once stopped work and afterwards bought the two other lots, which were presented to the church last night.—*Norfolk Landmark.*

The Sunday school room of the Centenary Methodist Church, at Queen and Bouh streets, was filled last night, when its congregation gathered together there to bid farewell to the Reverend William H. Edwards, late pastor of the church, but who was made presiding elder of the Farmville district at the last Virginia Conference of the Methodist Church. There was another object which the congregation over which Mr. Edwards was pastor had in view last night, and this was the presentation to him of a silver soap tureen and plate, suitably inscribed with his name and the date of this gift from the congregation to him.

Mr. Luther W. White was chosen to present the silver to Dr. Edwards, and

in doing this he made a pleasing little address, telling the reverend gentleman how grieved the congregation was that he was obliged to leave them, and assuring him that their prayers would follow him for his success in his new field of labor.

The Reverend Mr. Edwards, replying, expressed his surprise at the gift and thanks for their kind expression of regard for him, and assured his hearers that he would always remember the pleasant days he had lived in Norfolk.

Everybody then crowded around the minister, told him good-bye and wished him every kind of happiness in his new home. Among those present at this very pleasant gathering was the Rev. E. H. Rawlings, pastor of the Monumental Methodist Church, of Portsmouth, Va.—*Landmark.*

The Richmond Times says:

The congregation of St. James' Methodist Church held a meeting last night in welcome to their newly appointed pastor, Rev. R. H. Bennett, who arrived in Richmond last evening from Norfolk.

The welcome was a most hearty one, and short addresses were made by many members of the church.

After all who desired had spoken, Mr. Bennett replied in a short talk, and expressed his thanks and pleasant surprise at this warm reception and hearty welcome. He said he thought his appointments were always directed by Providence, and especially so in this case, and with the co-operation of the church he would do all in his power to make this year the most prosperous in the history of St. James.

The farewell reception given to Rev. Bernard F. Lipscomb at Moss Hall by the Epworth League of the Washington avenue Methodist church last night was well attended by the friends of the popular pastor.

No formal program was rendered, the evening being spent in pleasant conversation, those assembled breaking up into cozy little groups in which laughter and good fellowship were rife.

Among those in attendance were Rev. W. R. Motley, of the Thirteenth street Christian church, and Rev. C. C. Cox and wife, of the First Baptist church. These two of Mr. Lipscomb's fellow workers bidding him good bye with apparent regret.

The interest which Rev. Mr. Lipscomb manifested in the work of the Epworth League during his pastorate here has endeared him to the young people of the church especially, and they turned on in full force last night to bid him farewell and God speed in his new field of labor.

At Monumental M. E. Church a large assemblage welcomed the Rev. E. H. Rawlings and his charming wife. The reception, which was given under the auspices of the Epworth League, was held in the lecture which was beautifully decorated with seasonable greenery, to which a dash of color was given by ribbons and bunting of yellow and white, the League's colors. Shaded lamps illumined the apartment, which presented a scene of life and animation throughout the evening.—*Landmark.*

Rev. B. F. Lipscomb, the new pastor of Washington-street M. E. Church,

occupied his pulpit for the first time yesterday, morning and evening. He preached two excellent sermons and received a cordial welcome from the congregation. The appointment of Rev. Mr. Lipscomb to the pastorate of Washington-street church was the only change made in Petersburg by the recent appointments of the Virginia Methodist Conference.—*Landmark.*

The congregation of Wright Memorial M. E. Church tendered their new pastor, the Rev. Geo. E. Booker, an elegant reception. The Sunday-school room was beautifully decorated with palms, ferns and cut flowers. Music and good fellowship.

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lowship tended to make the evening most enjoyable. A bountiful supper, consisting of the good things of the season, was served, the tables being very handsomely decorated.

Rev. Mr. Robertson and family left Wednesday for their new home. A large number of his old members and friends were at Nassawadox to see them off. Brother Robertson has served us four years and done good work on his circuit. He leaves behind many strong friends and no enemies.—Enterprise.

The annual meeting of the Board of Stewards of the High-street Methodist Episcopal church was held last night, when the following officers were elected: President, J. C. Rowell; Vice-President, R. E. Gill; Secretary, J. R. Harrison; Treasurer, J. H. Gray. The board decided to increase the pay of the pastor, Rev. E. T. Dadmun, the second time during his ministry that this has been done. The congregation has not only spent thousands of dollars in the improvement and enlargement of their church edifice, but has promptly met its every obligation, and has rapidly grown in membership and usefulness.

Rev. J. R. Griffith returned Thursday from Conference. Our people welcomed him again as their pastor. He has been in our immediate neighborhood for 7 years, longer than any other Methodist preacher ever staid and still the people hear him gladly. He has buried more of our dead and married more of our people than any other preacher in the county.—Enterprise.

The Norfolk Landmark prints the following special from Boykin's:

Upon the call of the pastor, Rev. T. O. Edwards, the Board of Stewards of Boykin's circuit met this week. There was an unusually large attendance, one being necessarily detained. Great interest was manifested and intelligent plans adopted. The returned minister was given a warm welcome and an assurance of hearty co-operation. The report made by this charge the past year was the most successful in many respects ever made. The outlook is exceedingly promising for the very finest results.

Yesterday the town people greatly surprised and delighted the Methodist minister and his household by storming them with baskets and waiters containing the substantial and delicacies of the season. So severe was the pelting that the tables groaned under the weight. The Methodists were ably supported in their efforts by Baptists and Episcopalians, there being no representative of any other denomination in the place.

A Thanksgiving sermon was preached in the Methodist church by the pastor, Rev. T. O. Edwards. A large crowd was present.

DEATH OF MRS. SHEPARD.

The citizens were much shocked and grieved this morning to learn of the sudden death of Mrs. W. A. Shepard. She died during last night and it was not discovered until this morning when her servant went to attend her. Mrs. Shepard was taken suddenly ill about two weeks ago while in Hollywood Cemetery, Richmond. She was removed to the Retreat for the Sick in that city and remained there until she had recovered sufficiently to come to her home here. After arriving here she was ill for several days but was able yesterday to take a short drive.

Mrs. Shepard was the widow of the late Major W. A. Shepard, for years

professor of chemistry of Randolph-Macon College and sister of Mrs. R. B. Davis of Petersburg. Her husband died also suddenly about four years ago.

She was very popular and much beloved in Ashland, where she will be severely missed in both religious and social circles. The remains will be conveyed to Petersburg and interred beside those of her late husband.

The funeral services will be conducted in Duncan Memorial church tomorrow afternoon at 1:30 o'clock and the remains taken to Petersburg on the 2:30 train.

WHY THE CONFEDERACY FAILED

Joel Chandler Harris contributes to the Christmas number of the Saturday Evening Post an authentic account of the daring attempt to warn the Confederate cabinet of the great movement whereby Grant and Sherman were to co-operate in crushing the Confederacy. How the attempt failed and why it failed are the subjects of a chapter of the little-known history of the Secret Service. Mr. Harris has his facts first hand, and he has woven them into a story of such absorbing interest that it might easily be mistaken for pure fiction. The Christmas number of the Post will be on all news-stands Dec. 21.

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A very ingenious arrangement used by an enterprising farm butcher for hanging hogs was originally described and illustrated in Ohio Farmer. It would come in very handy on many farms at this season. Mr. J. E. Wing

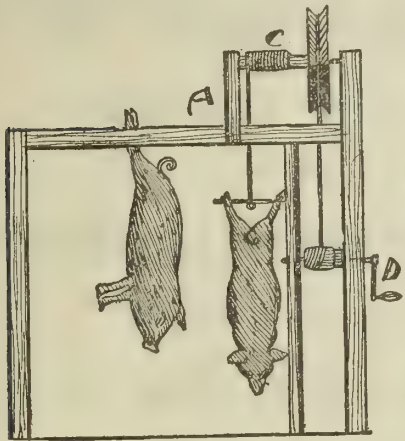


FIG. 1.

DEVICE FOR HANGING A HOG.

says: It is very cheap and easily made, and any bright boy can put it together in a day. By its use a boy can easily raise and hang a hog that weighs 400 pounds, and the frame will hold six or more after being dressed, and six 400 pound hogs are as many as any ordinary family ought to kill and eat in one year in Ohio.

Fig. 1 shows the side view of the frame. It is made altogether of oak, 2 by 4 stuff, and the legs are bolted on so that they are easily taken off to store or carry about. They are set staggered, as shown at the end view, Fig. 2. The large wheel, B, is about two feet in diameter, and the spindle on the same axle, C, is four inches, so that one pound pulled down on the rope running over B pulls up six pounds on the rope winding on the small spindle, C. The crank, D, also multiplies the power about three times, so that one pound of force supplied to the crank lifts about 18 pounds theoretically. Of course the friction cuts this down somewhat, but the heaviest part of the pig killing is the easiest when this machine is used. The large wheel, B, is easily made by sawing out two disks of hard plank and putting in pins around the circle, spacing the disks about four inches apart and putting the circle of pins about four inches from the circumference.

A, in Fig. 2, shows the iron support for a short crosspiece that holds up the

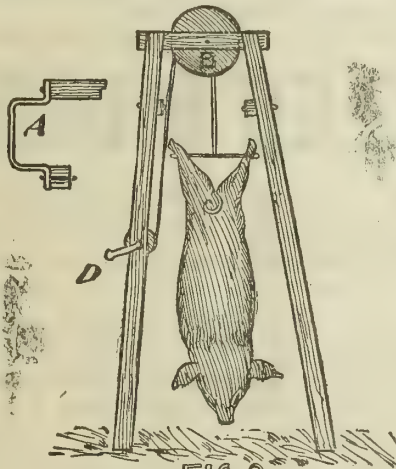


FIG. 2.

DEVICE FOR HANGING A HOG.

small end of the spindle on which the weight is raised. The bend is made so that the gambrel sticks, which rest on the two stringers, may be slid past the pieces, A, without being caught.

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is open alike to husband and wife.—
Rev. John L. Scudder, Congregation-
al, Jersey City.

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To see God and to know him is the
highest blessing which the soul can
enjoy.—Rev. Dr. E. H. Ward, Episco-
palian, Pittsburg.

Strongest Power.

The mightiest power in our land is
the power of the gospel, without which
anarchy and socialism would be ram-
pant everywhere.—Rev. Dr. E. K. Bell,
Lutheran, Baltimore.

Earliest Associations.

The first friendships, first books,
first prayers and earliest associations
make a man's life. It is not the last
but the first impression which counts.
—Rev. William Rader, Congregational,
San Francisco.

Duty and Heroism.

True heroism is always linked with
duty. It is never a mere rash or fool-
ish deed. It is a deed done from
feelings of love or loyal-
ty to humanity.—Bishop Fallows, Re-
formed Episcopal, Chicago.

The Scriptures.

We may smile as much as we choose
at Scripture, yet every word that God
has spoken will be fulfilled. There will
be compensations and adjustments,
and there will be opportunities for
growth.—Rev. A. A. Jennings, Univer-
salist, Toledo.

How to Live Well.

It is not how long but how well we
live. We live in deeds, not years; in
thoughts, not breaths. We should count
life by heart throbs. He most lives
who thinks most, feels the noblest and
acts the best.—Rev. Dr. Charles E.
Locke, Methodist, Buffalo.

Personality.

There is no teaching or learning ex-
cept through personality. Christianity
is the religion of personality. That
which is for man's good must first of
all be human and personal.—President
Benjamin Ide Wheeler, University of
California, Presbyterian, San Francis-
co.

Profitableness of Godliness.

Godliness—that is, God likeness—is
profitable unto all things, for all time
and eternity. It has the promise of the
life that now is and of that which is
to come, a hundredfold in this life and
life eternal in the world to come.—Rev.
John P. Brushingham, D. D., Metho-
dist, Chicago.

God's Word Abideth Forever.

There is no other standard of au-
thority, no other law or words, which
has stood as God's word has stood. In
all times, in all places, in all circum-
stances, God's word abideth over the
law and the gospel, the unerring guide
unto salvation and everlasting life.

Innocence and Character.

Innocence is paper that is white be-

cause the child has never tried to
write. Character is that paper still
kept white, though covered with blind-
ing tears or perhaps blotted with black
spots that will at last be written over
with the superscription of Jesus Christ.
—Rev. Dr. Newall Dwight Hillis,
Plymouth Church, Brooklyn.

Christianity and Commerce.

Christianity introduced the true con-
ception of God into the world and the
new and true conception of man. Hope
for this life, the hope of progress and
advancement, arises in human hearts.
Commerce has the benefit of this and
grows with the spread of Christian
truth.—Rev. Dr. Marcus A. Brown-
son, Presbyterian, Philadelphia.

Life's Deepest Truths.

Nature is not merely an open book,
but a living schoolmistress. Go into
the open and learn some of the deepest
truths of life. Do not the wasting
cloud, the flowing river, the crumbling
mountain, the sinking sun and the fall-
ing leaf strongly suggest the fact of
universal death? We do fade.—Rev. H.
H. Packer, Congregational, Atlanta.

Golden Rule the Solution.

The labor problem of today was
made by Christianity, and it will be
solved by Christianity. Christianity
has brought the laboring man up from
slavery, and when capital and labor act
strictly in accordance with the golden
rule in their dealings with each other
all conflict will end.—Rev. Frank W.
Gunsaulus, Congregational, Chicago.

The Pilgrim's Rest.

There is a time coming when the bur-
dens will be laid down and the pilgrim
shall rest beneath the tree of life in the
heavenly country.

There is an hour of peaceful rest
To mourning wanderers given;
There is a joy for souls distressed,
A balm for every wounded breast—
'Tis found above in heaven.

—Rev. Dr. F. S. Briggs, Methodist, St.
Louis.

Mission of the Church.

The church of Christ in America has
an opportunity and a mission to those
who have broken the home ties and
are adrift upon the sea of life, beyond
any church in the world. If she would
only make a special effort to reach out
after the homeless ones, I believe the
Heavenly Father would signally bless
this paternal act on the part of his
church.—Rev. George B. Vosburgh,
Baptist, Denver.

Way to Happiness.

Diligence is necessary to usefulness.
God's people have been his from all
eternity, the "elect," and therefore
their salvation is sure, but to make it
manifest they must "work out" what
God "works in" them. They can as-
sure themselves of their salvation or
manifest it to others only through
charity. This assurance stimulates to
work, to usefulness, and it is the only
way to real happiness, as only he can
be happy who feels that naught can
harm him, for his sins are forgiven,
and he is in God's keeping.—Rev. Dr.
Theron H. Rice, Presbyterian, Atlanta.

DRINK HAS KILLED MY BRAW LADDIE AT LAST.

They lifted the coffin and bore it away.
While the neighbors stood hushed
round the door;
His coffin whose arm should have now
been the stay
Of his mother, a widow, and poor.
Then a burst of the anguish she could
not control,
From the lips of the stricken one
passed,
"Oh, if I but ken't it was well wi' his
soul!
Drink has killed my braw laddie at
last!"

Poor, heart-broken mourner, what
whisper of peace
Can reach to her depth of despair?
Who can point to the land where all
sorrow shall cease,
When she feels that he will not be
there?
For a horror of darkness, far deeper
than night,
On the fate of her dear one is cast,
Since the demon of drink, in its pit-
iless might,
Has killed her braw laddie at last.
And he was so bonnie, his blue eyes'
glad beams
Her toils and her cares would beguile;
And his smile was so sweet in his baby-
hood's dreams,
Sure he learned from the angels
that smile.
How little she thought, as she smooth-
ed his soft hair,
And its rings round her fingers she
passed,
That the spirit which spares not the
strong and fair
Would kill her braw laddie at last!
Oh if in those innocent days he had
died,
As the primroses die in the spring,
A vision of peace in her heart would
abide,
For death has been robbed of its sting.
She had thought of him safe from temp-
tation's fierce strife,
In the haven of bliss anchored fast;
But now she looks back on his sin-
blighted life—
Drink has killed her braw laddie at
last!
She is not alone in her terrible woe—
How many are mourning today;
Sad mothers whose tears in their bit-
terness flow
For their lost one laid low in the clay!
They have loved them in spite of the
sorrow and the shame
That a shade on their dwelling have
cast;
But the power which has tarnished
their honor and name—
The drink-fiend has killed them at
last.
O ye on whose breast there is pillowed
today
A dear little flaxen-haired head,
Not lovelier your darling now than
were they
Whose mothers thus weep for their
dead,
Turn ye yourselves from the source of
their woe;
Let wisdom be learned from the past,
And clasp not in friendship the hand
of the foe
Who may kill your braw laddie at
last.

Editorial.

Bro. J. Carson Watson will move
from Onancock to Danville, where his
address will be 126 Gray street.

"THUNDER- ING."

At the last session
of the Virginia
Conference, during

the debate on the Barbee & Smith scan-
dal, after recounting the high standing
of the other members of the Book Com-
mittee, as compared with the speakers
opposed to their actions, and after ex-
pressing his indifference (?) to the ethi-
cal views of three certain brethren,
when compared with the dazzling (?)
interpretations of the professor of
Moral Philosophy at the Vanderbilt
University, Dr. Denny, (the author, by
the way, of the new book on "Project-
ed Mental States"), the member of the
Book Committee from Virginia, Dr.
Whitehead, declared, with great em-
phasis, that "the thunder from the
other side" would be heard at the next
General Conference, and then—well,
we were not told what would happen
then, but were left to carry away in our
own imagination visions of black,
wrathful and windy storm clouds,
made more awful by continuous flashes
of lurid light, followed by fearful and
terrifying peals of thunder. Riding
upon the fore-front of the cloud, with
reins in hand, furnishing wind for the
cloud from distended jaws, stands
the chairman of the Book Committee,
while peering over his shoulder to make
sure that the wind does not fail, is seen
the face of E. C. Reeves, the attorney
for Barbee & Smith, and member of the
Book Committee from Holston. In
various parts of the cloud are various
members of the Book Committee, mak-
ing "thunder" big peals, little peals,—
from low growls to resounding claps—
while in the pit of the cloud, St. Stahl-
man can be seen emitting lurid ton-
gues of flame which flash across the
faces of his near "friends and neigh-
bors," Barbee & Smith, and are by
them transmitted to the outer part of
the cloud, to be hurled upon occasion
wherever needed. Upon the back edge
of the cloud are certain editors of the
OFFICIAL Barbee & Smith organs,
echoing from time to time the sounds
produced by the Book Committee, but
unable to hear any sounds from any
other quarter. "THE THUNDER
FROM THE OTHER SIDE"—awful,
portentous sound! Well may the crit-
ics and opposers of Barbee & Smith and
the Book Committee draw a long
breath, and—go on as before, defending
the fair fame of our beloved Church,

holding to the truth as they see them, despite all threats and "THUNDER FROM THE OTHER SIDE."

But in the meanwhile it is best to know what is going on, and if the figure of Thunder is to be used to conjure with to keep posted as to the claps and peals from different quarters. The Recorder is glad to be able to report the following claps and peals:

(1.) The Conference (North-West Mexican Mission) voted unanimously, without debate, to call a session of the General Conference to settle the Publishing House affair. The next session will be held at El Paso, Texas, and we give you a cordial invitation to attend, and after the Conference, run down to Chihuahua and see how Collegio Palmore has grown.—St. Louis Advocate.

The above is quite a sharp clap from the South-west.

(2.) "A resolution endorsing the withdrawal of Rev. W. P. Lovejoy, D. D., from the Book Committee was adopted."—Wesleyan Christian Advocate.

This resolution, from the largest Conference in the Church, is a long drawn out peal from over 100,000 members of the South-East.

(3.) "The following resolutions concerning the Publishing House claim, were presented through W. R. Richardson:

"Whereas, there is widespread dissatisfaction among the preachers and members of our Church in this Conference, on account of the methods employed by the Book Agents of the Methodist Episcopal Church, South, in the collection of the war claim against the United States government, and,

"Whereas, the United States Senate, after thorough investigation, has declared that the Senate was deceived by our Book Agents in collecting said claim, and,

"Whereas, the General Conference in re-electing Barbee & Smith, book agents, was not in possession of the facts afterwards developed in connection with the methods used in collecting this claim; therefore,

"Resolved, 1st. That the South Carolina Conference, now in session, desires to express disapproval of the deceptive methods used by the Book Agents of the Methodist Episcopal Church, South, in aiding E. B. Stahlman in prosecuting the claim before the Senate of the United States.

"Resolved, 2. That this Conference asks the resignation of Barbee & Smith, in the interest of peace and harmony in the Church, from the office which they now hold."—Southern Christian Advocate.

The resolutions were adopted by a vote of 100 to 74.

These resolutions are truly a reverberating peal of thunder from the South Carolina brethren.

Our readers will remember that last year the Barbee and Smith crowd rushed through resolutions early in the session, and by a parliamentary trick, prevented a reconsideration. When Dr. Carlisle, who intended to speak against the "House," reached the Conference, he found that the matter had been rushed through under the leadership of John O. Wilson, the South Carolina member of the Publishing Interests Committee of the last General Conference, and the editor of the Southern Advocate. He knew of Dr. Carlisle's views. In fact, following the example of Dr. Hoss, he had refused to publish an article by Dr. Carlisle, condemning the transaction. Dr. Carlisle, however, secured the floor on a question of personal privilege, and read the article which had been rejected as improper for publication. Since that time the

South Carolina brethren have been thinking, and although the Southern Advocate has been a party to the "conspiracy of silence," facts have been obtained from other sources, and at this Conference the "thunder" rolled, and one more of the great Conferences of the Church has swept into line and demanded the retirement of Barbee & Smith.

The above examples of "thundering" are given that the brethren may not be too much cast down by the threat at our Conference of hearing "THE THUNDER FROM THE OTHER SIDE."

CORRESPONDENCE

LOUISVILLE NOTES AND OTHERS.

Our last Annual Conference saw many changes in our Louisville pastors. Dr. Chapman, after three years of service at Walnut street, was transferred to the South-West Missouri Conference, and stationed at Troost-avenue. This change is one of the strongest in the Southern Church. Dr. Chapman is a scholarly, genial gentleman. As an Archaeologist he has no superior in our Church. Just start him on the Monuments and he soon builds a monument in your memory to his accurate knowledge of the inscriptions. The Doctor could do an invaluable service to the Church by some constructive work. What bearing has the monuments on Biblical criticism?

A transfer, Dr. Lloyd, from Texas, succeeds Dr. Chapman at Old Walnut-street. Dr. Lloyd was for some years president of the Polytechnic Institute, at Fort Worth. He is well equipped for his work. He is careful and painstaking. His mind runs to statistics, which he is able to group in an impressive and convincing way. As a gentleman, he is genial and magnetic. As a preacher, he is reputed strong and spiritual. Walnut-street Methodists are delighted with Dr. Lloyd.

Another transfer occupies the pulpit at Broadway. Dr. Hill is a familiar name to Methodists and laymen. The presiding elder, in welcoming him at the Ministers' Conference, said that there was no prejudice against transfers in the Louisville Conference, especially when they did not, as Dr. Hill, have anything to do with their coming. The Doctor spoke up, saying that he had some knowledge of it before hand. Dr. Hill is the most successful pastor in the Southern Methodist Church. He has been tried in a greater variety of churches, in wider territory than any other man in the Church, and has always met expectations. Even in Baltimore, the city in which the Giraffes lift their lofty heads with longing vision for greener trees, the Doctor found the richest herbage. I do not mean by the "green trees" to refer to a selfish spirit on the part of the brethren, but to their laudable desire to build up the Church. That the Doctor will make things hum at Broadway, which is now so well equipped for aggressive labor, goes without saying. Dr. Hill once succeeded a very diligent pastor, who said to him after he had been at his work for a few weeks, "There is one person on your Record that I have not

been able to find." "And who is that?" replied the Doctor. "It is Mrs. A." "O," said the Doctor, "I have found her and had prayers with her." The Doctor grows eloquent in decrying cast-iron system in pastoral work. An article from him on "How to be a pastor" would furnish interesting reading.

I am favored by being sent back to North-Avenue. The Lord is smiling upon us. The Sabbath before Thanksgiving we took up the collection for the new Church edifice. We have already a lecture-room that cost about \$10,000. We aim to build a church that, with its equipment, will cost some \$65,000. This will give us a Church complete which will cost in the neighborhood of \$105,000. We realized in good subscriptions \$40,000. This will be increased by \$5,000 more. The subscription was accounted a wonderful one. So great is my admiration for Epworth church and Epworth people that it pains me very much to see a handsomer church in Louisville than theirs, but really I can't help it. The proximity of the stone quarries of Indiana makes material comparatively cheap. Pleasantly aside, I have seen nothing in Louisville to compare to the richness and beauty of the interior of Epworth.

Our Conference met at Glasgow. Key presided, giving general satisfaction. Of course, the Publishing House matter came up. The matter of most comment was the decided stand that Dr. Tigert took on the Publishing House claim. I did not hear his speech, but I am told that it was a masterly production, with the Senate record as the basis. St. Stahlman came in for his chastisement. The speech made a profound impression. Dr. Tigert has increased his hold on this Conference very materially. The resolutions which passed, whilst mild, yet were strong enough to suggest and ask for the resignation of Barbee & Smith.

A STORY.

John E. Massy said that a deputation of colored Baptist deacons waited on him in Richmond and asked him how they might get rid of their pastor, who was very unpopular with his sable flock. Mr. Massey said, "The usual custom is to ask him to resign." "But, Boss," replied they, "we don't offered him his resignation two or the times already, but he won't accept."

Of course, this story is simply a story, and has no application. The grace of resignation might be cultivated in the vicinity of Nashville; such as would strengthen the Church. You know that any grace, assiduously cultivated by our membership, or any part thereof, strengthens the whole body.

The Old Virginia has met. I see many changes have taken place. The talented and invincible Steel is back at the Capitol of the Confederacy, where his early years were fruitful in good works. He will charm the Old Dominion with his graceful eloquence and uplift by the power of his pure life. Centenary church is to be congratulated in having this orator and Christian for its pastor. A special annex ought to be built for the Legislature, for I predict that Steel will have that body en masse. It will be a fine chance to do more missionary work. The best and most useful years of Steel's life lie before him. He is rich in learning and, I might add, experience.

Old Beauchamp has the City Hall to hold down. It is hard to say which has the tougher job—Steel with the Legislature, or Beauchamp with the City Hall. Will Beauchamp succeed in his new charge? Succeed anywhere! He is learned and pious, and a careful organizer; a good preacher—but that laugh! That will carry him safely anywhere. It ripples over with clean merriment, and has octaves of undertones and under tones, all melodies. Had rather have a dose of Beauchamp's than a ton of rhubarb and Homeopathic pills. If a people appreciate brains and industry, and religion, and fine social qualities, Beauchamp will finally be Bishop. If not, I entertain for him the hope of his finally ascending to the imperial heights of the Presiding Eldership. If he should reach this lofty place, and from this cloud-capped summit look down upon us lesser men, walking in the humbler vales, I am sure he will send down to us a rich, melodious cackle to cheer us on the way. How can he get along without Rawlings. I am afraid that his good humor may, to some extent, die, deprived of the constant excitement of his friend. God, bless all that delightful set of young preachers who, by their love and friendship, made Virginia dear to the heart of the writer.

The best church in Richmond is St. James, to which Bennett has been appointed. A strong people and strong preacher have been thrown providentially together. St. James will blossom as a rose. My heart goes out to that people in love. Did they not bear with my infirmities for two long years? Did they not minister to me in body and in soul? St. James is the place where the good members of other Richmond churches go when they die.

Enough of this letter. More might crowd out some "pot metal," which might bring sorrow to judicious readers and kindly critics of the Recorder.

J. W. MOORE.

ENLARGED HEART.

DEAR BROTHEE CANNON:

I am suffering from an attack of enlargement of the heart. I caught it in Petersburg at our Annual Conference. I have not consulted any physician, no do I think I shall do so. It is not in their line, and I do not think they can prescribe a proper remedy for it.

I saw many dear old brethren, and heard such kind, loving words from their lips that my heart was enlarged, and the only remedy that seems advisable is to love them back again and to pray for them.

Our blessed Master was there, and in softest, sweetest accents was saying: "By this shall men know that ye are my disciples when ye have love one to another." The spirit that moved the beloved disciple to write, "Little Children, Love One Another," was there, and suffering brethren were there, to supply whose needs the brethren opened their hands and gave according to their ability and even beyond it. No wonder that I returned from Conference with my heart enlarged—loving the brethren better than I ever did before!

"David says, 'I will run the way of thy commandments when thou shall

enlarge my heart." Then I ought to be more submissive, more patient, more trustful, more hopeful than ever before.

H. T. BACON.

REFLECTIONS SUGGESTED BY THE DEPARTING CENTURY.

The person who can look upon events moral, religious, commercial and industrial, which the closing years of this century have witnessed, unmoved, is not to be envied, surely. It is like taking one's breath away to try to recall the deeds, the inventions, the progress, the improvements which, even during the past hundred years, have been in rapid succession following each other in the world. In this paper I shall not attempt to even glance at these, but I desire to dwell a little on the religious outlook here in Virginia. This will be a fair index of the prospects for the Lord's cause in other sections and among other denominations.

To hear the pastors give in their reports at the last Conference was refreshing indeed to the lover of Zion. Materially and spiritually the Lord's cause has greatly prospered during the last year, and the absence of croaking showed the progress the Church of God is making in our grand old Commonwealth. If there was a long-faced preacher in our body I didn't know it, although after the appointments were read, such an individual might have been found.

Thoroughly convinced for one, am I, that Christianity, instead of dying out in the world, is more lively and a greater power today than it has ever been. The grand contributions that the members of the Methodist Church in this closing century are laying upon her altars for Christian education is a most hopeful sign. Such giving will gain the approbation of Jesus and will prove good preparation for the spiritual baptism which we all should seek diligently and prayerfully for.

I trust that the dawning of the Twentieth century will witness in all Methodism a spirit of brotherly love, and zeal, and holiness, and purity that will make the Church an aggressive force for her Lord.

E. P. PARHAM.

RESOLUTIONS.

Whereas, Under the law of our Church, our beloved Presiding Elder, Rev. Thomas H. Campbell, cannot be returned to us, and

Whereas, We have always welcomed him in our midst, and have always been edified by his pure Gospel sermons, and

Whereas, He has proven himself a friend to us at all times, in trouble as well as in joy, therefore, be it Resolved by the Fourth Quarterly Conference of High-street Church:

1. That we part with him in sorrow, and pray our Heavenly Father to long spare his useful life. We heartily commend him to any work to which he may be assigned.

2. That a copy of this paper be spread upon our Minutes, a copy given to Bro. Campbell, and copies sent to the "Richmond Christian Advocate," and the SOUTHERN METHODIST RECORDER for publication. W. M. WINFREE, Petersburg, Nov. 13. Rec. Steward.

THE MIRED WHEEL OF METHODISM.

The mired wheel of Methodism today is the failure of the Sunday-school pupils to hear the Gospel from the pulpit. How shall this wheel be prized out?

1. During the session of the school let each teacher ask the exact number in the class who attended regular morning preaching on the previous Sunday. At the close of the school let the superintendent call the classes by number and each teacher respond with the number attending preaching the previous Sunday, while the secretary jots down the number from each class. After the school adjourns, the secretary will add up his figures and thus ascertain the exact number who attended preaching, as well as the exact number who did not attend.

2. Just before the preacher takes his text or begins his sermon let him call for these numbers from the Sunday-school secretary. This will reveal the exact and up-to-date relation of the school to the church, not only to the school, but also to the pastor and parents. Then let the preachers say: "Hereafter I expect to prepare and preach sermons on a level with the heads of the children." Whenever he begins such preaching his sermons will strike the exact level of the hearts of the parents. And in a few weeks the pews will be crowded with both parents and children. And in a few months there will be the most normal, healthful and most lasting revival in that church that was ever known in that community.

3. Immediately after the blessing at the dinner table of that first Sunday's investigation, let the parents take an exact family census as to who attended and who did not attend preaching, and how many were kept away from either Sunday-school or sermon by an excuse which the Lord Jesus would receive.

Then let the following resolution be adopted unanimously:

"Resolved, That hereafter this household (both parents and children) will thoroughly prepare the Sunday-school lesson by studying it together during the days of each week, and on Sunday the entire family will attend together both the Sunday-school and preaching services."

When dinner is ended let the whole family stand and repeat in concert the following definition: "The Sunday-school is the church, assembled on the Sabbath day, for the purpose of studying and teaching, by the aid of the Holy Spirit, the Word of God."

W. B. PALMORE.

RELIGIOUS NEWS.

THANK OFFERING MEETING.

The Executive Committee of the Virginia Conference Board of Education, and Drs. W. W. Smith and W. G. Starr, general managers of the canvass for the Twentieth Century Thank-Offering, held a meeting in Norfolk of several hours' duration. The greater portion of the time was taken up in the discussion as to the best plans to be adopted for the routine work of the Board in the man-

agement of the canvass. Two or three different circular letters on different phases of the question were drafted and ordered to be printed and sent out. Dr. W. W. Smith having been elected general manager of the canvass in the Baltimore Conference, Dr. W. G. Starr was requested by the Board to take charge of the canvass in Richmond and arrange with the preachers in that city the best plan for the work. In pursuance of the resolutions adopted at the last Annual Conference, requesting the Board of Education to appoint two preachers and two laymen to act together with the presiding elder in conjunction with the plans of the Board of Education, the following were appointed:

Richmond District—Dr. J. P. Garland (presiding elder), Rev. W. B. Beauchamp, Rev. J. T. Whitley, Mr. W. H. Allison, Mr. O. D. Batchelor.

West Richmond District—Dr. W. V. Tudor (presiding elder), Rev. J. C. Reed, Rev. Oscar Littleton, Mr. G. I. Hunt, Mr. John Morton.

Randolph-Macon District—Rev. J. H. Amies (presiding elder), Dr. W. G. Starr, Rev. W. H. Atwill, Captain Richard Irby, Mr. J. W. C. Davis.

Charlottesville District—Rev. J. D. Hank (presiding elder), Rev. C. L. Bane, Rev. Ernest Stevens, Prof. F. H. Smith, Captain C. E. Vawter.

Lynchburg District—Dr. Paul Whitehead (presiding elder), Rev. T. McN. Simpson, Rev. E. E. Harrell, Mr. R. W. Peatross, Dr. J. M. Williams.

Farmville District—Rev. W. H. Edwards (presiding elder), Rev. J. S. Hunter, Rev. James Cannon, Jr., Judge W. E. Homes, Mr. George P. Adams.

Petersburg District—Rev. R. T. Wilson (presiding elder), Rev. B. F. Lipscomb, Rev. E. T. Dadmun, Mr. R. B. Davis, Dr. R. S. Powell.

Norfolk and Eastern Shore—Dr. W. E. Judkins (presiding elder), Dr. A. Coke Smith, Dr. S. S. Lambeth, Mr. W. W. Vicar, Dr. J. E. Mapp.

Portsmouth District—Rev. W. C. Vaden (presiding elder), Rev. J. T. Mastin, Rev. E. H. Rawlings, Mr. J. C. Parker, Mr. G. L. Neville.

Rev. W. C. Vaden, presiding elder of the Portsmouth District, preached at McKendree Sunday morning to the edification of a large congregation. At night he occupied the pulpit at Trinity, and was heard with great delight by a large and thoughtful congregation. His discourse was founded on John 3:2—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is."

The subject was introduced by a reference to the character of John, the beloved disciple, who, the speaker said, was always with and nearest to Christ while he was on earth, and who leaned upon His bosom at the "last supper." He emphasized this thought in a striking manner, showing wherein John was in a position to know who are the sons of God.

Entering more fully upon his theme Mr. Vaden said: "We are the sons of God by the spirit of adoption, having been born into the Kingdom of God, through the redemption purchased in the sacrificial death, resurrection and glorious ascension of our Divine Lord.

It doth not yet appear what we shall be.' Here John reminds us of what we do not know; but we sometimes meditate on this, and often visions of the future rise before us and give us some faint and imperfect conceptions of our future home. We love to think on those mansions of light, their walls of jasper and streets of pure gold, and the redeemed in the midst thereof, and of the perfect state of bliss of God's own elect, who have washed their robes and made them white in the blood of the Lamb.

"But let us take a look into the future. John says, 'But when He appears we shall be like Him, for we shall see Him as He is.' To be like Christ we must have a glorious body like His, free from the corruptions of the flesh. And just here let me say that when we reach that glorified state of existence, shut in from sin, sorrow and death, our greatest joy will be to see Jesus face to face and crown him who prepared the way for us to become citizens and fellow saints of this glorious abode, as 'King of Kings and Lord of Lords.' In view of the prospect before us let us continue to serve our Master here in every department of life, ever carrying about us the marks of the Lord Jesus who, while on earth, went about doing good, that at last we may share with Him the glories of that upper and better kingdom."

The sermon, of which the above is a very imperfect outline, was delivered in the speaker's own impressive style, and was full of comfort to all true believers.

The Methodist preachers met at the usual hour Monday morning, the president, Rev. R. M. Chandler, presiding. Prayer by Rev. J. W. Crider.

The following reports were heard from the churches:

Rev. Dr. A. Coke Smith had a large congregation at the morning service and an overflow audience at night at Epworth church, and received two new members.

Rev. Daniel T. Merritt had one accession to membership at Huntersville.

Rev. J. W. Nicholson, of South Princess Anne circuit, reported a good day at Charity church Sunday. The congregation will erect a new and improved house of worship in the spring.

Rev. George Wesley Jones had large congregations. The presiding elder, Rev. W. C. Vaden, preached at night; received two new members.

Rev. Paul Bradley reported two new members at Liberty-street, South Norfolk.

On motion of Rev. W. C. Vaden the chair appointed a committee of three, consisting of Drs. A. Coke Smith, of Epworth; Rev. R. F. Beadles, of Central, Portsmouth, and Rev. J. T. Mastin, of Chestnut-street, Berkley, to formulate a plan for reaching Methodists residing in this section who have not united with any Methodist church, and induce them to join the church nearest to them. The committee will report the plan at the next meeting.

After prayer by Rev. W. C. Vaden, the meeting adjourned to the first Monday in January, 1900.

The building committee of the Cumberland street M. E. church held a meet-

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REV. JAS. CANNON, Jr., Editor.

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THURSDAY, DECEMBER 21, 1899.

THE FIRST SORROW.

The first bereavement of the Conference year has come to the home of our beloved brother, W. T. Williams. His wife died at the home of friends in Petersburg on Sunday night, Dec. 10th. She had been ill for many weeks, and was moved from Norfolk with the hope that it might benefit her health. She was Miss Mary Moore, the daughter of Dr. Moore, of King William county. The body was interred in Hollywood, and the spirit returned unto God. The sympathy and prayers of the brethren are with our brother.

RELIGIOUS NEWS.

(CONTINUED FROM THIRD PAGE.)

ing yesterday and organized by electing the following officers:

Chairman—Frank Dusch.

Assistant Chairman—R. B. Featress,

Secretary—George W. Gilbert.

Treasurer—Walter J. Simmons.

Advisory Board—Rev. H. E. Johnson, D. D., W. H. Fletcher.

The committee adjourned subject to the call of the chairman.

Rev. W. G. Starr, D. D., president of Randolph-Macon College, has written a letter to the president of the Union Mission, Mr. S. Q. Collins, formally accepting the invitation to be the speaker on the occasion of its forthcoming anniversary on the second Sunday in January 1900. The Doctor will deliver three addresses, two in the nature of sermons—one at the Presbyterian church at 11 a.

m., the other at Epworth M. E. church at 7:30 p. m. In the afternoon at 3 o'clock a grand mass-meeting will be held at the Freeman-street Baptist church, when he will deliver an address.—Virginia Pilot.

At a meeting of the building committee of the Court-street Methodist church held last Monday night, it was resolved to issue to architects invitations for plans for the new church building. The following extracts are taken from a letter which has been sent to architects in this city, Norfolk, New York, Boston, Chicago, etc.:

"The undersigned invite preliminary floor plan and one perspective for a church for the Court street M. E. church, South, corner Court and Seventh streets, Lynchburg, Va., till Monday noon, January 15th, 1900, upon the following requirements:

"Auditorium to seat 700, no galleries, Sunday school to seat about 700 with galleries. The Sunday-school will need a library room about 15x20 and about 24 class rooms (to include infant or primary class rooms communicating, each about 15x18), these to centre on the superintendent's stand. The main floor must also have pastor's study about 15x16; ladies' parlor about 16x18; Epworth League parlor about 16x18 and suitable lavatories. The auditorium and Sunday-school room to be arranged so they can be thrown into one, organ and choir near the speaker on same level.

"The committee will pay for the best plan as above \$150, for the second best \$125, for the third best \$100; said plans to be the property of the committee. If the committee decides to use the best plan submitted on the above basis they will pay to the architect who furnishes the same \$750 additional for the complete plans, specifications and details."

The letter was signed by Captain R. H. T. Adams, chairman, and Mr. E. P. Thornhill, secretary and treasurer of the committee.—Lynchburg News.

Rev. R. H. Bennett, of St. James Methodist church, will preach a sermon on the question of church teas and supports, for the purpose of raising money. The sermon will be delivered tomorrow night.

The Union Class meeting of Richmond and Manchester was held Sunday afternoon at Barton Heights Methodist church. The meeting was well attended and helpful to all.

At the Methodist ministers meeting yesterday, a committee comprising Revs. R. H. Bennett, W. B. Beauchamp, and J. S. Peters was chosen to suggest the amount that each church should contribute on Christmas morning for the City Mission. The amount to be taken up has been placed at \$800.

Rev. W. G. Starr, D. D., president of Randolph-Macon College, occupied the pulpit at Laurel-street Methodist church in the morning; preached an eloquent sermon from the words, "We can do nothing against the truth." At the conclusion of the sermon he presented the claim of the Twentieth Century Fund.—Richmond Times.

Bishop Galloway has accepted the invitation officially extended to him by the Ecumenical Committee of the Eastern Section through the Secretary,

Rev. John Bond, to deliver the opening sermon at the Ecumenical Conference of Methodism in 1901. The Conference will meet in Wesley's Chapel, City Road, London. Bishop Galloway is no stranger to the Wesleyans of England, having once represented our Church at their Conference as fraternal messenger. He then gained a great name for himself. He will worthily represent Southern Methodism before this great Ecumenical body, and sustain his reputation as a faithful and eloquent preacher.

A dispatch from Bishop Morrison, dated Paige, Tex., November 13, 1899, conveyed the following information: "Our Mexican Methodists pledge \$5,000 for education." This generous pledge ought to stimulate our Methodists at home. We believe it will.—Nashville Advocate.

BAH!

The New Orleans Christian Advocate makes the following just comment on the sermon of Bishop Nelson of the Episcopal Church delivered in Atlanta the Sabbath before the vote was taken in the House on the Willingham bill. The Bishop's sermon has no doubt given the liquor crowd great delight and they endorse his utterances to the man:

"Bishop Nelson, of the Protestant Episcopal Church, preached a sermon in Atlanta last Sunday in opposition to prohibition. He declares that prohibition increases intemperance. Every saloon-keeper, brewer and distiller in the land will shout, 'That's so,' and yet they spend money by tens of thousands to defeat prohibition in any and every State in which the question is agitated. It would be business-like to contribute to the treasury of the prohibits and help them to get a prohibitory law in every State, as this would greatly help their business. But, then, they are like the good bishop; they don't want to see the nation get on a big drunk, and so they fight prohibition in the interest of the temperance cause. Bah!"

Nearly half of the \$5,000,000 which the Presbyterian Church in Ireland proposes to raise for a Twentieth Century Fund has already been subscribed. They have about 600 congregations and 500,000 people.

Old John Street Church in New York City still retains the original altar and the clock which Mr. Wesley sent over, which, though more than a century old, yet keeps good time. It was in this Church that Asbury preached his first sermon.

Ten denominations have established and maintain missions in Alaska, and nine of them are Protestant. The Northern Presbyterian Church has eight churches with about 1,000 members. Six of these churches are native and two white.

The Wesleyan Church of South Africa has started its Twentieth Century Fund, and expects to raise \$250,000 by December 1900. It is thought that all the native Christians will raise half a guinea each and the English members three guineas.

The Mormon Church in Utah shows a membership of 127,294, being 23,000

families. The Church has 12 apostles, 58 patriarchs, 3,885 seventies, 3,16 high priests, 11,000 elders, 1,500 bishops, and 4,400 deacons, being an official for each six persons.

Bishop Key spoke some wise words when he told the preachers of the Indian Mission Conference that they should either study or retire, since thinking men "do not like to be beaten over the head all the year with a blader."—Raleigh Christian Advocate.

DEATH OF SIR WILLIAM DAWSON

Sir William Dawson, the late principal of McGill College, Montreal, Canada, and one of the most celebrated geologists of modern times, died Nov. 19. He was born in Nova Scotia in 1720, and after studying at the University of Edinburgh returned home and devoted himself to natural history and geology of Nova Scotia and New Brunswick. He embodied these investigations in his "Acadian Geology." In 1842 and 1852 he accompanied Sir Charles Lyell in his explorations. His title to fame rests perhaps more upon the discovery of the Bozoon Canadianese of the Laurentian limestone, the oldest form of animal life, than upon any other discoveries or researches which he made. He was a very prolific writer upon geological subjects, and he has appeared as a scientific lecturer in the United States. He was a Companion of the Order of St. Michael and St. George and was appointed president of the Royal Society of Canada, and in 1884 he was knighted. In 1886 he was president of the British Association. The Montreal meeting was the first ever held out of the British Isles.

The December number of the American Illustrated Methodist Magazine has for frontispiece a portrait of Rev. William Nast, the John Wesley of German Methodism. The interesting and eventful life of Dr. Nast is ably treated in an article in the same issue.

Bishop Charles B. Galloway contributes an interesting article on Blennerhassett. The story of Herman Blennerhassett, seldom told and almost forgotten, possesses a weird mingling of romance and tragedy, and forms a part of one of the most thrilling chapters of our national history—that in which Aaron Burr played such a conspicuous part.

The tenth chapter of the "Illustrated History of Methodism" is "The First Decade of American Methodism." It takes up the early preachers who began to plant societies in New York, Philadelphia, Maryland, and elsewhere in the colonies. The personalities of Robert Strawbridge, Captain Webb, Philip Embury, Barbara Heck, and others among the pioneers of American Methodism, are sympathetically dealt with. The article covers the period immediately preceding the American Revolution, and is based on the latest researches into the incidents of that stirring time.

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The Junior Recorder.

RICHMOND AND BLACKSTONE, VA., DECEMBER 14, 1899.

THE SUNDAY SCHOOL.

LESSON XIII—FOURTH QUARTER, INTERNATIONAL SERIES, DEC. 24.

Text of the Lesson, Isa. ix, 2-7—Memory Verses, 6, 7—Golden Text, Luke ii, 11—Commentary Prepared by the Rev. D. M. Stearns.

[Copyright, 1899, by D. M. Stearns.]

2. "The people that walked in darkness have seen a great light." The Holy Spirit says by Matthew that there was a fulfillment of this and the previous verse when Jesus left Nazareth and came and dwelt in Capernaum (Math. iv, 13-16). The first verse, according to the R. V., says that in the former time He brought into contempt the land of Zebulun and Naphtali, but in the latter time hath He made it glorious. Sin always brings desolation and affliction, but the presence of Christ brings light and life. Apart from Him is darkness, but He is the Light of the world and also the Resurrection. The prophet, by the Spirit, sees not only the awful reality of the present distress and its cause, but he also sees the glorious future of the nation when a king shall reign in righteousness, the Lord alone be exalted and the people themselves be all righteous (chapters xxxii, 1; ii, 11, 17; lx, 21.) If believers were filled with the Spirit, the ungodly, who live and walk in darkness, would see the light of Christ in our lives (Math. v, 16).

3. "They joy before Thee, according to the joy in harvest." The R. V. says in the first clause, "Thou hast increased the joy." When the Great Deliverer comes, bringing light and life and health, the joy must be increased. It will be everlasting joy. They shall obtain joy and gladness and sorrow, and sighing shall flee away. The Lord shall be their everlasting light and their God their glory (Isa. xxxv, 10; lx, 19). Only in the Lord and before the Lord is there true joy, but every believer who is willing to walk uprightly, believing just what God says, may be filled with joy and peace in believing (Rom. xv, 13; Gen. xvii, 1; Deut. xvi, 11; Ps. xvi, 11; Phil. iv, 4). The things which will be true of the nation when the kingdom comes may be true now in the experience of the individual, for when He giveth quietness who then can make trouble, whether against a nation or against a man only? (Job xxxiv, 29.) The secret is in Isa. xii, 2.

4. "For Thou hast broken the yoke of this burden." He shall break all yokes and rods of the oppressor. He who tells us to undo heavy burdens and let the oppressed go free and break every yoke (lviii, 6), how much more will He do this, and all that He asks us to do in His name He is ready to do in us. The only real Christian life is when God works in us both to will and to do the things which are pleasing in His sight (Phil. ii, 13; Heb. xiii, 21). He says to all the weary and heavy laden, Take my yoke upon you and learn of me (Math. xi, 9), the context showing that that yoke was complete submission to His Father's will, a heart that could say under greatest difficulties: "I thank Thee, O Father. Even so, Father."

5. According to the R. V., this verse reads, "For all the armor of the armed

man in the tumult, and the garments rolled in blood shall even be for burning." Every association against God or His people shall be broken in pieces, and all their counsel shall come to naught. Therefore it becomes us to say, "I will wait upon the Lord; I will look for Him" (chapter viii, 9, 10, 17). When He comes in His glory for Israel's benefit and to establish His kingdom, it will be with fire and vengeance upon all who persisted in refusing Him (Ps. i, 3; Isa. xxxiv, 8; II Thess. i, 7, 8).

6. "For unto us a child is born, unto us a son is given." This is similar to chapter vii, 14. It takes us back to Gen. iii, 15, and the phrase "the seed of the woman." It is in line also with Mic. v, 2, where He is said to come out of Bethlehem. It is seen fulfilled in Luke ii, 6-14, and the angel said to the shepherds, "Unto you is born this day in the city of David a Saviour who is Christ the Lord." Another prophecy concerning His youth is found in Hos. xi, 1, "I called my son out of Egypt." Compare Math. ii, 15. The whole story of His humiliation, sufferings, death, resurrection and glorious kingdom is all written in the law, the prophets and the Psalms. The present interval between His rejection and His return to set up His kingdom was not revealed to them as it is to us. Paul speaks of this interval in which the body of Christ is being gathered from Jews and gentiles as a mystery kept secret since the world began, but revealed specially to Him (Rom. xvi, 25, 26; Eph. iii, 5, 6; Col. i, 26). "The government shall be upon His shoulder." The next verse says that it shall be a government of peace, and of its increase there shall be no end and that it shall be upon the throne of David. Now, when we compare this with such passages as II Sam. vii, 12, 16; Acts ii, 30; Jer. iii, 17; Ezek. xxxvii, 21, 22, 24; Dan. vii, 27; Luke i, 32, 33, and remember that the New Testament begins and ends with Jesus Christ as Son of David, it does seem unmistakably plain that this coming kingdom is to have Israel for its center, Jerusalem for its capital, the Lord Jesus Christ for its King and the whole earth as its territory. How comforting to know that where He was once so humiliated He shall yet be so greatly exalted! Then shall the full meaning of each of these great names be seen, and all creation and all creatures shall do Him honor (Ps. lxxii, 11; Rev. v, 9-14). In connection with the name "Wonderful" see Judg. xiii, 18, and remember that the word "hard" in Jer. xxxii, 17, 27, is just the same. "Counselor" suggests Ps. xxxii, 8; xxxiii, 11. The mighty God, the Everlasting Father, declares most powerfully that Jesus is God, the Son is divine, or, as He said Himself, "I and my Father are one." "He that hath seen Me hath seen the Father" (John x, 30; xiv, 9).

7. "The zeal of the Lord of Hosts will perform this." He who cleansed the temple and caused His disciples to remember that these words were written (John ii, 17) will do it in His time, and all the world shall see. Read and believe Isa. xiv, 24, and be established. Now let Him who is the Peace of God and our Peace rule in our hearts and manage all our affairs and so fill us with His Spirit that zeal to give the gospel to every creature shall consume us and thus His body be completed and the kingdom come (Col. iii, 15; Eph. ii, 14; Phil. iv, 6, 7). If we are only yielded and willing, He will accomplish all His pleasure.

EPWORTH LEAGUE.

Topic For the Week Beginning Dec. 24, "Our Royal Brother"—Text, Heb. i, 1-9; iii, 6.

"Heir of all things."

There is great fascination in the thought of coming into an inheritance for which some one else has labored. The leisure and luxury and opportunities given by wealth are very attractive, and those who are able to command them in early life often seem to get more enjoyment out of them than those who have spent a long life of toil before they have been able to afford the comforts of life. There is much of pride if not of arrogance, however, to which one is liable who inherits wealth instead of earning it. Those who get much with little exertion are also liable to be envied by many who are obliged to do without the things which large wealth can supply. Earthly heritages and legacies are liable to many incumbrances and embarrassments. Their advantages are often more than counterbalanced by their burdens. To be heir or heiress of great estates does not of itself insure happiness or well being. Too many times ruin follows for soul and body. Riches may curse instead of bless. Birth cannot secure worth and ability. Some things are impossible to those born heirs to great possessions, some things of great value to character.

Jesus is heir of all things, in all worlds and in all ages, because He is Son of the Eternal God. But how different is His fitness to obtain and use these than can be the case with any other person. Higher than all angels and archangel in nature, the very image of the Divine person, having all His glory and brightness, the very Maker of the worlds, He has all wisdom, power and excellent goodness. He knows and feels and acts as God because He is truly Son of God. But, more than this, He is also Man. He "emptied" Himself, divested Himself of all that which would prevent Him becoming a man under all human limitations and earthly circumstances. He learned as we learn. He felt as we feel. He suffered as we suffer. He met sin, temptation, privation, scorn, opposition, hatred, love, fidelity, friendship and all the conflicting conditions of life as we meet them. He overcame their evils and achieved a perfect human life, a divinely human character, the first in all ages. He became type of a humanity redeemed from all iniquity, purified, made holy, the image of the invisible Deity, God in flesh. He wrought out a unique personality. He became the first fruit of the tree of divinely human life. He suffered, but conquered.

He is worthy both because of His eternal, underived nature and His work and character accomplished in time in human body. He is able to rule all

(CONTINUED ON EIGHTH PAGE.)

EVERY DAY RELIGION

WORK IN THE POWER OF THE SPIRIT.

REALLY, now, Uncle Bez," said the Man-Who-Wants-to-Whoop-Things-up, "don't you sometimes get awfully discouraged because things move so slow? I don't see how you stand it! Now, if I were running that old church, I'd get some life into it, I tell you! I'd get out a brass band and some hand-bills, if necessary, to let folks know I was on earth! I'd fill up the Sunday School if prizes and treats would bring in the boys and girls. I'd make my prayer meetings attractive if I had to send to New York for popular attractions. I'd keep things a-moving, and give 'em a regular hot old time in Zion, as it were, and wake up some of you dead fellows!"

"It seems to me," replied Uncle Bez, "that I remember something in the Bible like this: 'Not by might, nor by power, but by My Spirit, saith the Lord of hosts.'

"I don't believe that God intends that His church shall try to capture the world by storm.

"I don't believe that He wants us to force ourselves into the kingdom nor to drag others there by main strength or brute force.

"I don't believe He expects us to catch all the fish in the sea in one week or in one year.

"I don't believe He expects the church to save souls on the whole-sale job-lots plan; or that He expects the individual to become perfect by one mighty effort.

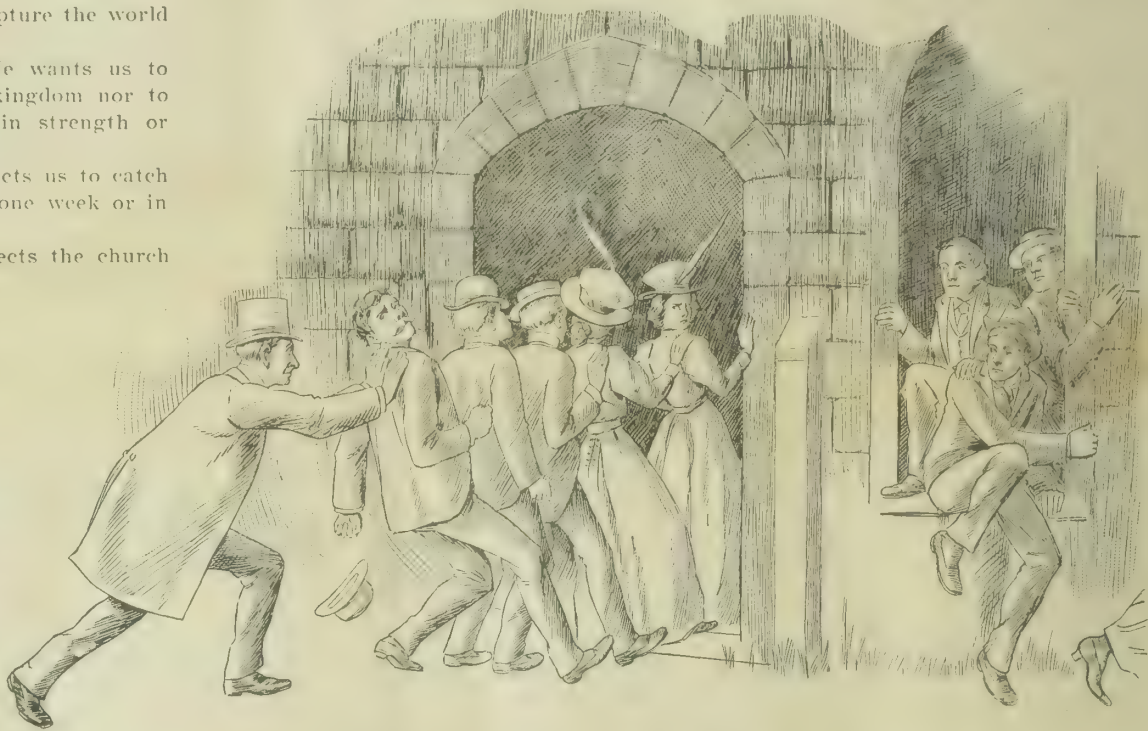
"No, God doesn't work that way. He might cause an oak tree to shoot up from an acorn, in one night's time, but He doesn't. He gives it several centuries to grow. He might bring an island up out of the sea at a moment's notice, but instead, the coral insects live and die for ages before their bodies bring the island above the waves. He might have sent His angels from heaven to proclaim the gospel of redemption to every creature that lives, but instead it has taken 1900 years for the gospel of the Lord Jesus Christ to reach every land. The earthquake and the tornado are manifestations of God's power, to be sure, but His hand is more surely shown in Nature by the minute processes, the slow work of ages.

"I don't believe I'd put too much dependence upon 'whooping things up.' It isn't necessary to be a cyclonic Christian, in order to be an earnest Christian. The great trouble with us poor mortals is that we want to accomplish everything in a day, and when we can't do that, we get discouraged, and don't care whether we ever do it or not. We are like the Israelites

when they were re-building the temple. They started out with a fine rush, but when troubles came they got discouraged and then indifferent, and finally decided that they never could do the work, and that it didn't make any great difference whether they did or not. It was then that God's prophets spoke words of encouragement to them. Zechariah told his visions and gave them God's promise that Zerubbabel, who had laid the foundations of the house, should also finish it. What if they were harassed by enemies? It is not by might nor by power, but by my spirit, saith Jehovah of hosts. Beside the candlesticks of Israel's light and hope, grow two olive trees with golden pipes through which the trees empty themselves of oil into the bowls of the lamps. These are God's anointed ones, and while Israel abides by them, the light of her hope will burn. No

"I know men used to think that they could earn salvation by their own acts. I know they used to be taught that they could snatch salvation by the power of doing penance; I know they used to try, by the rack and thumb-screw, to force men into the kingdom of God, but, happily, God's children have learned better, and now depend upon the Divine Spirit. The Christian's highest ambition is to be a co-worker with God, in making a new man of himself, in making a new world on earth, and in this gigantic work, he has the consciousness of God's presence and help.

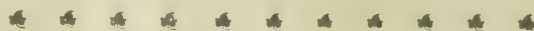
"I don't mean, my brother, that a man shouldn't try to do all he can. I don't mean to find any excuse for sloth or indifference. He must work; work for his own salvation and for the advancement of God's cause on earth; work hard and faithfully, but he must not depend upon his own might or power, his own wit or cleverness, his own worth, but entirely upon the strength which comes from above. And he must not be discouraged because Rome is not built in a day; because he does not attain perfection immediately after conversion; because every knee does not bow at the mention of Jehovah's name. It takes time. He himself, must grow in



"DON'T DEPEND TOO MUCH ON WHOOPING THINGS UP."

matter how dim the light may grow, the oil is there, and it will shine again. The source of light and strength is God, and it is only when we depend wholly upon Him that we have the power and strength for doing His work.

grace, and so must the world. It cannot all be done at once. But we know it will be done. 'The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it.' God's children will carry the work on to the end."



MINUTE SERMONS.

BY REV. GEO. H. HUBBARD.

ON THE PARABLE OF THE TEN VIRGINS.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom.—Matt. 25:1.

Life is opportunity. Death is emergency. Judgment is revelation. Destiny is fruition. Wisely use life's opportunity and thou shalt neither dread death's emergency nor fear the judgment's revelation. The rather shalt thou gladly welcome both as the necessary forerunners of a joyous and eternal fruition.

FIVE MINUTE SERMONS

XLVIII. PRAYER SENSE.



STRANGER came into the mid-week prayer meeting at Somno, the other night. Bro. Jennings noticed this, and so he prayed with unusual fervor and the burden of his petition was, "Lord, give us souls for our hire." He also told the Lord how they had labored for Him. Others prayed that they might yet "go home rejoicing, bearing many precious sheaves of immortal souls."

This was also the leading theme and thought of their testimony. They told of their fervent zeal for the Lord's work, and the pleasure found in laboring for Him, usually ending up with an expression of the earnest hope they held that they would be repaid in a harvest of precious souls.

Brother Jennings was quite surprised next day when the stranger came into his store, carrying a sample case. After the goods had been spread out, he sat on his counter and said: "I was right glad to see you at our prayer meeting last night. 'Taint offen drummers goes to church. How'd you like it?"

"I always enjoy the prayer meeting because my Lord is there. But do you know, it would have been more enjoyable last night if you people hadn't made so many foolish business propositions to the Lord."

"Why, how?"

"See here. Some of you prayed that the Lord would give you souls for your hire, didn't you? And hire, as I understand it, means wages. Now, how many souls do you suppose you have earned these last ten years? How much would you give a man in hard cash for the amount of work, actual labor, you have done for God? And, remember, a soul is a precious thing, hard to estimate in money. Count up how many you have earned. The church would not grow very fast if God answered that prayer on a square basis."

"Why, I go to church regular."

"Good gracious, man! do you call that work? How much would you earn on a farm if you lay in a hammock and just looked at the fields for an hour and a half?"

"You're rubbing it in pretty hard, Mr. Perry. I reckon you don't know that

church would have gone to pieces long ago if it hadn't been for me. I have just kept it agoing. I have paid as much as anybody to the preaching."

"I believe you have paid your money, my friend, but have you paid your debts?"

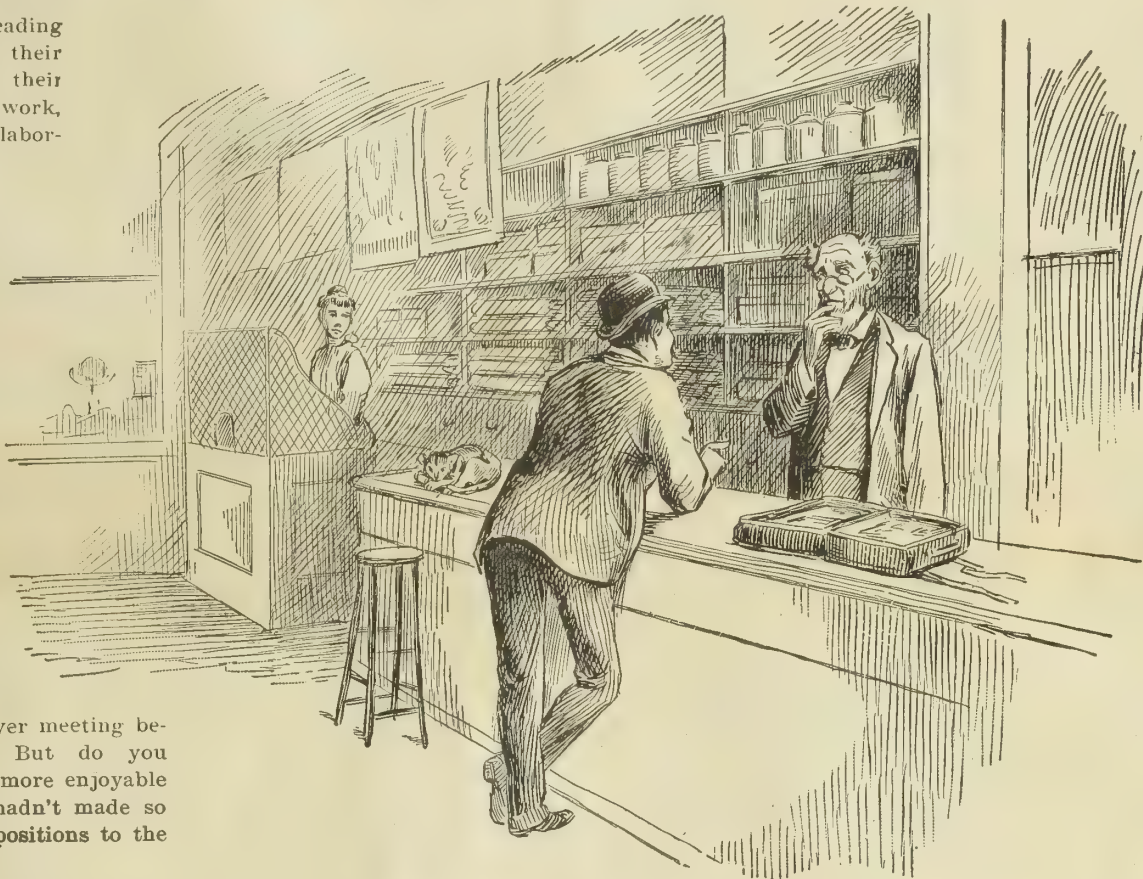
Brother Jennings was beginning to get angry, as he answered: "I don't owe nary a cent, sir."

"But just look at your account with your Lord. Figure up what your soul is worth. If you are talking about hire, see what you owe God for what He has done for you.

Of course, you can never pay it all, but, before we ask God to give us hire we have never earned, we ought to try a little harder to give Him His due. It isn't you alone, my good friend; how can the churches expect God to trust them with souls, when they are dishonest with His money. God has at least as much business ability as you or I. And then, what nonsense it is to ask God to give us sheaves when we do no sowing. It will not be necessary to pray for a harvest if we really drop seeds of sacrifice into furrows of love. A little less sentiment and a little more sense would improve our prayers."

Brother Jennings had an interview with himself that night, and although he tried to convince himself that he had earned souls, had really been sowing something, he had at last to give up and acknowledge that he had been asking for wages on false pretences. And now he has gone to work.

HENRY F. COPE.



"WHY, I GO TO CHURCH REGULAR."



THE DEADLY PARALLEL

NO SALOONS FOR SEVENTEEN YEARS IN QUINCY, MASS.

THE LAST YEAR OF LICENSE
1881

10,835
\$7,560,381
\$173,930.00
24
\$13,413.07

POPULATION

VALUATION

SAVINGS BANK DEPOSITS

NEW HOUSES

PAID FOR SUPPORT OF POOR

THE LAST YEAR OF NO-LICENSE
1898

23,349

\$19,236,832

\$488,453.56

236

\$8,534.00

WHILE THE POPULATION INCREASED 117 PER CENT. THE AMOUNT EXPENDED

FOR THE POOR DEPARTMENT DECREASED 44 PER CENT.

EPWORTH LEAGUE.

(CONTINUED FROM FIFTH PAGE.)

things because He has learned obedience to righteousness and truth.

He is our brother and became such in order to share His heritage with us. His love to us deserves our love and allegiance.

Will He Come?

That has been the question on the lips of many since the day when, standing on the Mount of Olives, the apostles saw the Lord Jesus taken up from among them. Shakespeare well characterizes the end of life as entrance upon a mysterious land, "the undiscovered country, from whose bourn no traveler returns."

We look for no one else to come back, but He has promised to return. All our hopes of the future are bound up in the fulfillment of that pledge. "If in this life only we have hope in Christ Jesus, we are of all men most miserable" declares the greatest of the apostles.

Bliss has no being, virtue has no good,
But from the prospect of eternal life.

So we eat and drink, remembering His loving sacrifice, His ever present help and sure promise. He will come. Are you working and watching that when He comes you may be ready to receive Him joyously and be received by Him in peace?

When?

So soon as the disciples began to preach the pledge of Christ's second coming men began to inquire, "When is it to take place?" and, "What are the signs of His coming?" The inquiry still continues. Many have tried to forecast from the prophetic numbers of the Scriptures the date of the event. This has to a large extent been profitless, if not worse. But because the time and circumstances are unknown the fact is made no less sure. The important matter for us is not when or how Jesus will come, but, rather, are we ready for Him? We have work to do to get ourselves and the world ready for Him. The whole of individual life and of society must be raised to the plane of the morally and spiritually pure. The greater part of it has been touched as yet only on the outer borders. Our task is not to speculate on dates and details outside our sphere, but to accomplish the work left us to do.

Ring Out, Ye Bells!

Ring out, wild bells, to the wild sky,
The flying cloud, the frosty light!
The year is dying in the night—
Ring out, wild bells, and let him die!

Ring out the old, ring in the new,
Ring, happy bells across the snow!
The year is going; let him go—
Ring out the false, ring in the true!

Ring out a slowly dying cause
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws!

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good!

Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thorns and wars of old;
Ring in the thousand years of peace!

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land;
Ring in the Christ that is to be!

—Tennyson.

RETARDS DIGESTION.

Action of Alcohol In the Stomach
Shown by Experiments.

Dr. Kellogg, the eminent physician at the head of the Battle Creek sanitarium, has been conducting experiments to determine the results of alcohol upon the digestive processes of the body. For the purpose of studying digestion in general he adopted the plan of giving to his patients and to the subjects of his experiments what he calls "test breakfasts" of different kinds and qualities of foods and drinks and at certain times after the breakfast has been eaten removing it from the stomach by means of a stomach pump and submitting it to chemical examination.

In studying the effect of alcohol upon the digestion Dr. Kellogg has given small and large doses of different kinds of liquor in connection with these "test breakfasts." Thus it has already been determined that four ounces of claret, an amount that would contain a little more than one-half an ounce of alcohol, very seriously retards digestion, while two ounces of brandy, a trifle over an ounce of alcohol, totally suspends digestive processes for a considerable length of time.

Dr. Kellogg says that these experiments practically demonstrate the conclusions arrived at by Sir William Roberts, the eminent English physician, who some years ago experimented with alcohol in artificial digestive processes with similar results.—New Voice.

OCEANS OF LIQUOR.

One Bartender Has Sold Enough to
Float a Ship.

A Broadway bartender of a mathematical turn of mind by a simple calculation finds that in his career of 36 years at the bar he has sold malt, vinous and spirituous liquors enough to float a large ship.

Never having lost any time by sickness and having had but few days off, he estimated that he has worked an average of 340 days a year. This gives a total of 12,240 days worked. Taking one year with another, he has drawn a half barrel, or 20 gallons, of beer each day. This gives a total of 244,800 gallons of beer sold. Of whisky a conservative average is 300 drinks a day, including mixed drinks. At 60 drinks to the gallon, which is a fair average, this gives 3,672,000 drinks, or 61,200 gallons. Of wine he has averaged sales of 50 quarters a day, or 153,000 gallons, for the 36 years, sufficient to float a battleship.—New York Journal.

What One Frenchman Drank.

A French alcoholic patient, the keeper of a Paris wineshop, gave the doctors the following statement about his drinking habits: "At 6:30 a. m. I rise. At 7 I take coffee and brandy. About 9 I drink three or four glasses of white wine and perhaps eat a little therewith. Between 9 and dejeuner I usually take three or four aperitifs—bitters, vermouth or absinth. For my second breakfast I have one liter of wine and then coffee and rum. During the afternoon I take various consommations. Between 5 and 8 p. m. I take some more aperitifs and average about three or four. At 6 o'clock I have my dinner, or supper, with which I drink one liter of red

wine. Between that and bedtime I consume a few glasses of brandy or liquor."

Rum Produces Consumption.

Drink will tend to the production of consumption in more ways than one. It is not merely that the man who indulges in drink predisposes himself to its attacks, but what he spends in drink he is taking out of the general income of his family, which is more or less impoverished. The children are less well nourished in consequence of his self indulgence, and in this way indirect as well as direct predisposition to consumption, and indeed to all forms of disease, comes through drink, not simply through intemperance, but through the self indulgence which leads men to spend so large a proportion of their income in what is to themselves and to their families perfectly useless and injurious.—Dr. William Broadbent.

A Distiller on Whisky.

Here is a little temperance sermon from one of the biggest producers of whisky in Kentucky: "After having lived 81 years I have learned that one drink of whisky is enough, two are too many and three are not half enough. I have also learned that drinking whisky is a business by itself. It is, moreover, a jealous business that doesn't want you to do anything else. You must attend strictly to that when you are at it and let all other business go. And, sir, it is a business that doesn't pay. On the contrary, it is a losing business all the time, sir."—Guidon.

A Total Abstainer.

Rear Admiral John W. Philip recently said, "I have cruised in all parts of the world, eaten the fruits of the country without limit at all hours of the day and night, drunk the water from shore at will, but have never experienced any ill results—due entirely, I think, to total abstinence."—Selected.

Fills Lunatic Asylums.

In a recent treatise on alcoholism by Trull, it is stated that in England 75 per cent of all the cases of pauperism are due to drink and in Germany 90 per cent. In Germany drink leads to 1,600 cases of suicide a year and supplies the lunatic asylums with 3,000 victims.

Drunkards Must Pay.

The Bethnal Green Guardians, England, have given notice that any person who becomes chargeable to the ratepayers in that district through suffering from delirium tremens will in future be prosecuted on his recovery under the vagrants acts.—Exchange.

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THE SUNDAY SCHOOL.

LESSON XIV—FOURTH QUARTER, INTERNATIONAL SERIES, DEC. 31.

Text of the Lesson, a Comprehensive Quarterly Review—Golden Text, Ps. cxlii, 2—Commentary Prepared by the Rev. D. M. Stearns.

[Copyright, 1899, by D. M. Stearns.]

LESSON I.—Joy in God's house (Ps. cxlii). Golden Text, Ps. cxlii, 1, "I was glad when they said unto me, Let us go into the house of the Lord." It is always right and pleasing to God to consider the Jews and Jerusalem. First offerings and first efforts for them bring sure blessing, according to verse 6 in connection with which see the command in Isa. lxii, 6, 7. Remember that God's way is always, The kingdom first, then all else will be added (Math. vi, 33).

LESSON II.—Haman's plot against the Jews (Est. iii, 1-11). Golden Text, Rom. viii, 31, "If God be for us, who can be against us?" In all the Bible we see the conflict between the devil and his agents and God and His people. The adversary often seems to triumph, and so it will be till the kingdom comes, but the Lamb shall overcome, for He is King of kings and Lord of lords (Rev. xvii, 14). Let us be comforted by the assurance that God Himself is a hedge and a wall of fire about His people, and none can touch them without His permission (Job i, Zech. ii).

LESSON III.—Esther pleading for her people (Est. viii, 8-8 and 15-17). Golden Text, Ps. xxxvii, 5, "Commit thy way unto the Lord. Trust also in Him, and He shall bring it to pass." Esther fasting and praying and taking her life in her hand on behalf of her people is suggestive of Him who laid down His life for us, suffering in our stead.

LESSON IV.—Ezra's journey to Jerusalem (Ezra viii, 21-32). Golden Text, Ezra viii, 22, "The hand of our God is upon all them for good that seek Him." Ezra's trust was in the Lord God, the God of heaven, and looking to Him alone he set forth on the long journey, and God took special care of them and delivered them from the hand of the enemy. When any one relies wholly on the Lord, He will show Himself strong for them (II Chron. xvi, 9), but their heart must be right with Him seeking only His glory.

LESSON V.—Psalms of deliverance (Ps. lxxv and cxxvi). Golden Text, Ps. cxxvi, 5, "They that sow in tears shall reap in joy." The lessons in Esther and Ezra suggest these songs of praise for deliverances. Difficult places in our lives give God opportunities to show His power. When people are at their wits' end (all their wisdom swallowed up), then He bringeth them out of their distresses (Ps. cxvii, 27, 28 and margin).

LESSON VI.—Nehemiah's prayer (Neh. i, 1-11). Golden Text, Neh. i, 11, "Prosper, I pray thee, thy servant this day." Here again we are reminded of our Lord Jesus as we see Nehemiah forgetting himself and his position and bearing the burden of his poor, afflicted people in Jerusalem ready to go to them and bear affliction with them if only he might help them. In chapter ii, 4, 5, we see the possibility of praying even while talking to a person, and of relying upon God for the words we speak.

LESSON VII.—Rebuilding the walls of Jerusalem (Neh. iv, 7-18). Golden Text, Math. xxvi, 41, "Watch and pray." Nehemiah having obtained the favor of the King, came to Jerusalem and encouraged the people to rebuild the walls. They took hold with a will, and the wall was finished. The enemies did not fail to get in their work of persevering hindrance and discouragement and plotting to overthrow, but Nehemiah's reliance upon God gained for them the victory.

LESSON VIII.—Public reading of the Scriptures (Neh. viii, 1-12). Golden Text, Neh. viii, 3, "The ears of all the people were attentive unto the Book of the law." The greatest thing on earth is to know God, and there is no way to know Him but by His word. He says

that we may willingly obey Him (Isa. i, 18, 19) and thus be abundantly blessed. LESSON IX.—Woes of intemperance (Prov. xxiii, 29-35). Golden Text, Prov. xx, 1, "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." The great deceiver and murderer and father of lies has many devices, by means of which he seeks to ruin body and soul, but strong drink is one of his best destroyers, for when he gets a person filled with drink they are so completely under his influence he can do what he will through them.

LESSON X.—Keeping the Sabbath (Neh. xiii, 15-22). Golden Text, Ex. xx, 8, "Remember the Sabbath day to keep it holy." In this busy world not many people find time to get acquainted with God, so He has graciously given us one day in seven on which He may specially reveal Himself to those who desire to know Him, and He tells us that if we will conscientiously give Him the whole of this day we will learn to delight ourselves in Him, and doing so we shall obtain the desires of our hearts (Isa. lviii, 13, 14; Ps. xxxvii, 4).

LESSON XI.—Lessons in giving (Mal. i, 6-11 and iii, 8-12). Golden Text, II Cor. ix, 7, "God loveth a cheerful giver." The word "cheerful" is literally "hilarious" and is not used elsewhere in the New Testament. The spirit of giving, which God loves, is seen in the gifts of the people for the tabernacle and temple (Ex. xxxv, 29; xxxvi, 6, 7; I Chron. xxix, 9). David would not offer that which cost him nothing (II Sam. xxiv, 24), and Mary brought that which was very costly (John xii, 3), and the poor widow cast in all she had, even all her living (Mark xii, 44). One-tenth of our income and one-seventh of our time is the least we should offer Him. Let us give Him all, and do it hilariously, for He gave Himself for us.

LESSON XII.—Fruits of right and wrongdoing (Mal. iii, 13, to iv, 6). Golden Text, Gal. vi, 7, "Whatsoever a man soweth, that shall he also reap." God, who put in the garden of Eden all that is pleasant to the sight and good for food and who so loved us as to give His only begotten, well beloved Son, loves to fill His people with His abundance and takes special interest in all who will let Him.

LESSON XIII.—Christ's coming foretold (Isa. ix, 2-7). Golden Text, Luke ii, 11, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." As truly as He came once in great humiliation to suffer and die for our sins, so surely will He come again in glory as King of Israel and King of kings, and the whole earth shall be filled with His glory. The church, His body, will meet Him on His way and return with Him to reign over the earth.

EPWORTH LEAGUE.

Topic For the Week Beginning Dec. 31, "The Heavenly Record"—Text, Luke x, 20; Rev. iii, 1-5.

"Rejoice because your names are written in heaven."

It is a common figure of speech in the Bible, that of record books in which the actions of men are written down and preserved by God and that from these documents the future destiny of each person shall be determined. Perhaps it refers to the custom in oriental lands of having a court historian or chronicler, who preserved in writing the notable events of the times and noted the names of those deserving special remembrance and reward because of eminent service given the king.

The idea is expanded in the book of Revelation and assumes a very poetical form with dramatic force. Malachi closes the Old Testament canon with a similar declaration of a book of remembrance in which God's chosen ones are recorded for reward.

The closing year emphasizes the thought of our past life record. What has it been? With all of us the message of the Spirit to the Lord's church should sound warning: "I have not

found thy works perfect before God. Be watchful and strengthen the things which remain, that are ready to die. Hold fast and repent."

Warning and Promise.

"'Tis greatly wise to talk with our past hours."

This is the time when men take account of stock and figure up gains and losses. He who never strikes a balance sheet may get a living, but can scarcely expect to make much success in business. Men need to reckon up at times and see how their investments are paying. If some ventures are failures, close them out. Beware of similar things in future. What pays well increase and take care of. We must be warned by the past. We need at this time to consider seriously what our course in life is yielding. What way does it shape and tend? "If thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come on thee." That warning sounds as sternly as when spoken to the Sardinian people. It applies to us. Again, the promise is equally firm, "He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before My Father and before His angels." It will pay to overcome, but is folly to be overcome. We have been sufficiently warned. Let us take heed!

Bishop Gilbert Haven.

He was born in Malden, Mass., in 1821 and died in the old homestead in 1880. He came of good New England Methodist stock, was graduated from Wesleyan university and took a place in the church for which he was well fitted. His was a personality very unlike that of any other man of his time in many particulars. He saw visions of things to be and with great energy set about making them real. He was a reformer and so was feared by many of the timid who dreaded to have old forms disturbed. As he grew old men



BISHOP GILBERT HAVEN.

found him in practical matters soundly conservative of all that was good and safely progressive where advance was needed.

His memorable work was done as editor of Zion's Herald and as bishop in the colored work of the south. His death was hastened by African fever contracted on his episcopal tour to Liberia. Whoever came close enough to him to form personal acquaintance found in him one of the most delightful and faithful of friends. He did much to quicken the church to a higher and broader as well as deeper and more

intense life

Personal Pledges.

There is much of helpfulness in pledges made to each other among young people. It is not a sign of weakness, but of strength, to join together in any good resolution. A young man awakens to the fact that cigarette smoking is useless, is wasteful, may be harmful and ought to be given up. He resolves to smoke no more. Shall he go alone? He can do so. He is strong enough, but he likes company. He feels interested that others shall see the truth as he sees it. He talks, argues, persuades and induces others to do as he does. They agree. They pledge to each other. This is no surrender of personal liberty, but is a strengthening bond and cement of friendship and promoter of genuine fellowship.

The League pledge is very valuable. We can well use these covenants in service more fully. Join together in service. Promise each other to be faithful in daily prayer, in testimony in the church meetings, to invite others to Jesus. Pledge and perform.

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FARM AND GARDEN

HOW TO WINTER APPLES.

Pitting Outside—Bedding In Barrels. Waxed Paper Wrappers.

I never had better, juicier, tenderer apples to eat in early spring than those taken out of a pit outdoors. For that reason I have always favored the plan of wintering at least a portion of my apples for home use in that way, says

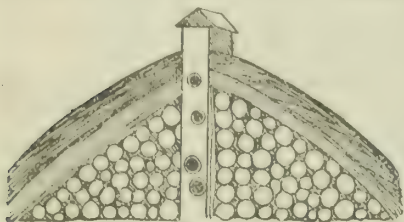


FIG. 1

WINTERING APPLES.

T. Greiner in The Farm and Fireside. This method seems to keep all the flavor and all the brittleness in the apple intact and perhaps is the simplest and safest of all for ordinary uses. The apple is less susceptible to injury from freezing than potatoes. It ranks about with mangels, beets, turnips and similar root crops in this respect.

Every farmer may be supposed to know how to pit potatoes. Apples can be handled in the same manner, only that a little less covering may be needed. Where the subsoil is porous we may dig a pit a foot or more in depth. Otherwise we must select a well drained spot and put the apples on top of the ground, resting on a good layer of clean straw. Pile up the apples in a conical heap, inserting a wisp of straw into the center of each heap and letting it stick out at the top. This latter is for ventilation. Gases and heat must have a chance to escape. Next put on a generous covering of straw or marsh hay. If it is a foot or more in thickness, it will do no harm.

In place of the wisp of straw an upright box, say six inches square and long enough to reach from the ground to a few inches above the top of the heap when done, as shown in Fig. 1, will supply the needed ventilation. The earth covering which comes over the straw all around need not be more than a few inches thick. The pit is thus to be left until freezing weather, when a further covering of straw and earth or a very heavy covering of coarse manure is to be placed upon the frozen earth of the first covering. Roots are pitted in the same manner.

I am going to try still another plan this year. The apples are put in barrels in the usual way and the barrels headed up, although it may not be necessary to press the fruit in as tightly as we do for long distance shipment. The barrels may be left out in a cool spot as long as there is little danger of severe freezing. After that they are bedded in the ground in a well drained and protected spot, as shown in Fig. 2, and covered with plenty of straw and a thin layer of earth. I have no doubt that the apples will come out all right.

For my own table use during the fall and early winter I have again wrapped a lot of Gravenstein apples and Anjou pears in waxed paper, then in tissue paper or ordinary newspaper, and packed them in layers in kegs, using light oats as filling between the layers. These kegs are stored in a meal chest in the granary, where they are safe from rats, mice and thievish bipeds and reasonably so from freezing. The

same plan gave me a good deal of satisfaction last year and, I believe, is one of the best that could be practiced for

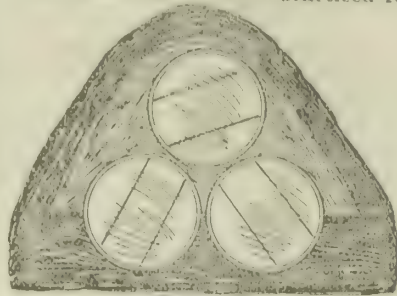


FIG. 2

WINTERING APPLES.

the purpose of having a home supply of choice fruit at that particular season. I have hardly seen a rot speck on either apples or pears thus treated.

Handling Rice.

We have raised both upland and lowland rice this year, and the treatment of both is the same, says a Texas correspondent of Farm and Ranch. You cannot thrash it in safety until it has stood in the shock at least ten days, during which time it goes through its first sweat. It should be handled like wheat during this time if not thrashed then. It should be stacked to protect it from bad weather, but not before the straw is perfectly dry, as otherwise it will stack burn. There is also danger of shock burning if shocks are made too large while straw is green. Rice paddy, or rough rice, weighs 44 pounds to the bushel. It requires special modifications in the mechanism of thrashing machines in the way of speed, grain riddles, etc. The separator has to run at a higher speed and the engine at a lower one than for wheat. A sack of rice, standard weight, is 180 pounds, which millers claim will mill a barrel of 162 pounds weight of clean rice. Various species of rice differ in regard to the quantity of head rice they mill out to the sack, as Honduras mills out ten pounds less of head rice than Japan, which mills 100 to 110 pounds to the sack of 180 pounds.

Seedsman in the United States apparently look for some shortage in vegetable seeds, including some varieties of beans and cabbage, lettuce and early peas.

FLORIDA FARMING.

Velvet Beans and Beggar Weed Are Changing the Order of Things.

"Previous to the freeze of 1895 there was practically no general farming in the state outside of old Florida, the cotton belt of the middle and west divisions. In the peninsula section the growers simply lived out of the store until the orange crop was gathered, when they paid their bills to the extent of \$1,000, \$1,500 or \$2,000 and then began the same round over again.

"The temporary destruction of the orange groves and the introduction of the two invaluable legumes, velvet beans and desmodium (beggar weed), have changed the order of things. Florida is now really richer in leguminous soil enriching crops than the north. She has velvet beans, cowpeas and desmodium with the prospect of a winter legume, the vetch, being presently added to the list, so covering all the year." So writes S. Powers of Florida to The Country Gentleman, in which he has the following to say about the two legumes that he values so highly:

The velvet bean on a good soil will cover the ground with a solid mat of vines six or eight inches deep. It produces large, rich beans, more bushels per acre than corn, 25 or 30 bushels being no uncommon yield. They are very

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Woman's College, Lynchburg, Va., June 24, 1899.
Rev. James Cannon, Jr., Principal Blackstone Female Institute, Blackstone, Va.
My Dear Brother.—In reply to your inquiry of the 23d, I take pleasure in saying that the three students who came to us last year as graduates of your excellent institution entered College classes and showed themselves qualified for them. This is no more than most reasonably be expected, seeing that your course has been so carefully adjusted to ours and nine of your Faculty are Randolph-Macon graduates. To render correlation effective I consider two things necessary—an adjusted course of instruction and a Faculty familiar with the courses of the Woman's College and in sympathy with its methods. These you have, I hope, in my turn, that you find the graduates of our College whom you have taken into your Faculty superior as teachers and worthy as Christian women.
Yours truly,
W. W. SMITH.

This letter shows that the instruction given at the Institute is of the most thorough kind, and is entirely acceptable to such judges as the Faculty of the Randolph-Macon Woman's College.

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fattening to cattle and hogs. Thousands of acres were planted last spring in south Florida and nearly all by men who had first experimented in a small way and satisfied themselves of the great value of this crop. Many machines have been tried for thrashing them, hitherto with only indifferent success, but an inventor seems to have devised a satisfactory thrashing machine, a two-horse and a four-horse power.

The cultivation of upland rice has also received a strong impetus in south Florida, and in a few years we shall probably see combined rice and bean thrashers traveling about the country.

A good many bean hullers were manufactured at first, the pods being picked by hand, but the pods are so tightly adhesive that it has been found best to grind them up unshelled. They make the richest feed for cattle, swine and milk cows. I should not be surprised if 30,000 acres of velvet beans are planted in the state next year. In the spring there is such a mass of vegetable matter on the ground that it is a serious task to plow it under, even after it has been cut up with the disk harrow. In a few years, under this course of velvet beans, light sandy land becomes dark colored with humus and will produce 30 to 35 bushels of corn per acre without other fertilizer.

Desmodium is also a leguminous plant and is often called Florida clover. It yields no grain, but can be cut for hay twice a year, occasionally three times, yielding two tons per acre, which, when properly cured, is as fragrant and as freely eaten by live stock as red clover hay in the north. The seed needs to be sown thick in order to reduce the stalks (they will grow seven feet high if standing sparse on good land), and the crop should be cut green.

We do not deny the poverty of most Florida soils, but here is the point: These legumes, with the help of a slight sprinkling of potash and phosphate, will produce two-thirds as much value in grain feed (beans) per acre as the average northern soil, and more forage, and then a manure crop. This yearly manure crop keeps up the land. Desmodium is self seeding. Velvet beans have to be planted every year unless left on the ground, beans and all, and they are too valuable for that.

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